

THE NAZARENE PREACHER

MAY 1968

THE MISSING ELEMENT IN SOME PREACHING

Ceneral Superintendent Powers

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The Editor

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IRENÆUS ON CHRIST AND ADAM

Paul Merritt Bassett

LIBRARY
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KANKAKEE, ILL.

—proclaiming Christian Holiness



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RICHARD S. TAYLOR
Editor

Contributing Editors

Hardy C. Powers
G. B. Williamson
Samuel Young
Hugh C. Benner
V. H. Lewis
George Coulter
General Superintendents
Church of the Nazarene

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CONTENTS

The Missing Element in Some Preaching, <i>Hardy C. Powers</i>	1
What's Right with the Church? <i>Editorial</i>	2
What a Layman Expects of His Pastor, <i>Warren Lahue</i>	4
The Blitz, <i>Asa H. Sparks</i>	7
Seventy-five Minutes—for What? <i>Wilson R. Lanpher</i>	10
Improving Accounting Methods in the Local Church, <i>Joe Franklin</i>	11
Irenaeus on Christ and Adam, <i>Paul Merritt Bassett</i>	12
The Answer, <i>Mrs. B. Edgar Johnson</i>	14
Happiness Is Being a Minister's Wife, <i>Elaine Cunningham</i>	15
The Greatest Prayer of All (No. 7), <i>H. K. Bedwell</i>	16
Gleanings from the Greek New Testament, <i>Ralph Earle</i>	34
The Creation of Woman, <i>W. E. McCumber</i>	36
Sermon Starters	37
Expository Outlines from II Peter (No. 4), <i>Ross Price</i>	38
Stewardship Outline, <i>W. J. Wieand</i>	39
My Seven Reasons (Poem), <i>Ruth Hoien</i>	45

DEPARTMENTS

Queen of the Parsonage, p. 14 • Biblical Studies, p. 16 • The Pastor's Supplement, pp. 17-32 • Sermonic Studies, p. 36 • Ideas That Work, p. 40 • Hymn of the Month, p. 41 • My Problem, p. 41 • Bulletin Exchange, p. 43 • Here and There Among Books, p. 46 • Among Ourselves, Inside Back Cover.

The Missing Element in Some Preaching

By General Superintendent Powers

THE APOSTLE PAUL seemed to be a man of one idea. He said, "I determined not to know any thing among you, save Jesus Christ, and him crucified."

Now the apostle had much to offer educationally, culturally, and otherwise. He speaks about wisdom, and about excellency of speech, and this was a great thing in his day. The Greeks demanded style in their speakers, and this was more important to them than what the speaker said. It is true that Paul called on his great store of knowledge from time to time in his preaching. He capably dealt with a wide range of subjects. He did not deny the great value of his training. Neither did he return his diploma to Gamaliel. He did not deny that he was "a Hebrew of the Hebrews." Yet he declares, "We speak . . . not the wisdom of this world, nor of the princes of this world, that come to naught." He makes his position very clear. He had settled on a course of action. As a preacher he had taken a position and he defined it as, "I determined not to know any thing among you, save Jesus Christ, and him crucified." He did not undervalue proper human attainment and preparation, but he did keep these things concealed behind the Cross, and used them only to lift it up and push it forward. He was a man of one idea. He had charted his course as a preacher. And it was a simple one and well-defined. "I determined not to know any thing among you, save Jesus Christ, and him crucified."

That meant to him renouncing many other sources of power. Paul, the astute lawyer, the profound philosopher, and the outstanding statesman, had decided on his course. He had found his "major." It was, "Christ, and him crucified." I think it must have been his desire that when men discussed him and his ministry they would say, "This fellow doesn't know anything but Jesus Christ."

He preached not only Christ, but Christ crucified. This position takes note of man's fallen condition and man's need of a Saviour. What a vitally important message it was then and is today! We live in changing times, but two things never change. One is the nature of man, and the other is the Remedy for that fallen nature, which is "Jesus Christ the same yesterday, and to day, and for ever."

(Continued on page 3)

What's Right with the Church?

AN INTENSE LOYALTY to one's country may express itself in one of two extremes: a blind devotion which idealizes the nation's virtues and sees no vices or a constant anxiety which is alert to every drift but blind to the moorings which are still snug. In either direction is distortion, producing either unjustifiable optimism or unjustifiable pessimism. One group is so breezily cheerful that it brushes aside all warnings and refuses to admit problems, let alone face them. The other group is so convinced the ship is sinking that it is not sure it is even worthwhile to man the bridge. The irony of it is that both groups are motivated by the same passion of patriotism; yet both render to their country, not service, but dis-service.

Much the same thing happens when Christians deeply love their church. If they believe that the doctrines and standards of their church are Christ's doctrines and standards, they are intensely anxious to preserve this core of identity. But here too they are apt to fall into two groups: those who are unwilling to see faults and those who see nothing else. And both groups unwittingly contribute to the very drift and disintegration which they so much want to prevent.

Surely weaknesses and faults will not "just go away" if we refuse to look at them. But neither will weaknesses be corrected by exaggerating them out of proportion to the whole. And I suspect this is an even more common tendency than the sanguine stance. Our very love for the church makes us concerned. And concerned we should be. But our concern can easily become a debilitating, even paralyzing complex. When this happens, dire predictions dominate the shoptalk when preachers get together. A pall of gloom settles down on the pastor's soul. Gradually his spirit is so infected and his mind so preoccupied with his worthy "concerns" that the tone of his personality deteriorates. A negative note creeps into his preaching as well as his conversation. His people become depressed and probably will imbibe his spirit of pious pessimism and sad religious groaning.

Just to keep the picture balanced, let's turn from the negative to

the positive. Financially and numerically we are operating in the black. Spiritually we are too. Maybe without as much margin as we would like, but still in the black; and we should acknowledge it, this General Assembly season, humbly and gratefully.

So, what's right with the church? Pastors are reporting many genuine revivals. Here and there are spontaneous movings of the Spirit in regular services, bringing fresh tides of blessing and cleansing. A sense of responsibility in stewardship and toward soul winning is gripping more and more laymen. An atmosphere of both eagerness and urgency is noted in many congregations. People are increasingly responsive to bona fide Bible preaching. Pastors everywhere, in the great majority of cases, manifest goodwill toward each other and their leaders. Those who contact them as superintendents and as speakers in conventions, workshops, assemblies, and such gatherings, sense a deep desire for personal improvement, both as Christians and as preachers.

The scales are tipped toward our most fruitful quadrennium, 1968-72. But the balance is still precarious. The enormous pressures squeezing from every side, of lawlessness and hedonism and materialism, could tip the scales toward wholesale drift and apostasy, if we are too lightweight spiritually. To be absolutely sure of pulling the scales clear down on the side of a forward surge, we need to add more weight by increased prayer and mightier holiness preaching. For our weaknesses are fostered by thin preaching and neglected closets. They will be cured, not by added departments or conventions—or even more questionnaires. They will be cured only when we spend more time in prayer, and preach holiness in a way that will drive us all deeper into Christ. Then we shall go forth with greater power for Christ, and prove that we have spiritual resources for this our day.

The Missing Element in Some Preaching

(Continued from page 1)

In the chronology of the Christian life, personal redemption comes first. Christian ethics, example, church membership, and other things come later. But, first, man must be redeemed. And only the crucified Christ can redeem. It is the minister's privilege and solemn duty to make this truth crystal-clear to his hearers. Paul chose to do this, and to make it his life's work. Every minister is faced with the same choice. We are not here to "impress" with our wisdom, preparation, and cultural background, but rather we are here to "express" Jesus Christ and Him crucified.

With this concentrated purpose, with this "single eye" in all our church activities, let us go to our task.

A pastor can no more ignore the opinions
of laymen than business can ignore its customers

What a Layman Expects of His Pastor*

By Warren Lahue**

PASTOR AND PEOPLE are bound together by their *mutual* needs. As one partner *improves*, the other *benefits*.

It is expected that the pastor be:

A *Leader*—not a driver

A *Planner*—that works at his goals

A *Dreamer*—who creates new horizons

A *Prayer*—that gets answers

A *Parent*—who is the head of his house

A *Husband*—that picked the right wife

His Mind

1. That he *shun worry*—it is a *substitute* for work and faith.

2. That he be *hopeful*—a *positive* attitude *never* scolds. Scolding indicates *frustration* and underlying *hostility* and *lack of imagination* to solve the problem some other way.

3. That he *read widely*—to gain *world vision*. Preoccupation with the *provincial* leads to *sterile, uncreative, unproductive thinking*. Reading *unshackles* the mind.

4. That he *study*—so that his statements will *challenge*, and prevent the minds of his audience from *wandering wildly* away. *Don't hunt big game with a popgun*. Listen to

yourself on a tape recorder and see if *you* can keep awake.

5. That he *think upward*—rejecting doubt, misgivings, and discouragement. The world is already too full of *negative thought*.

6. That he be *fair*—with *consideration* for the *opinions* of others, counting *personality* the *highest* of all values. If you gain the *plaudits* of the whole world and lose the *goodwill* of your people, *you have had it*. Straining for *new faces* in the pew while losing the *confidence* of your *burden bearers* will leave you like the farmer with the mouse hole in the grain sack. When you arrive at the mill you will be holding the bag—empty.

7. That he learn to *listen*—with an *understanding heart*. A *sincere*, not *superficial*, interest in the *problems* and *joys* of his people.

8. That he practice *poise*—*impulsiveness* in youth is *overlooked*; in *maturity* it *repels*. Prepare for the *unexpected* by being *alert* and *observant*, not being taken *unawares*.

9. That he cultivate *memory*—the *sound* of a man's *name* (correctly pronounced) is the *sweetest music* this side of heaven. The *appropriate recall* of an *event* mutually shared opens the door to many a firm friendship.

10. That he talk *judiciously*—*off-the-cuff statements* are immediately *beyond recall*.

*Submitted by District Superintendent Joshua C. Wagner, of Augusta, Me.

**Member, Church of the Nazarene, Lowell, Mass. President of First Bank and Trust Co., Chelmsford, Mass.

Cuteness in the pulpit often boomerangs.

11. That he give his people a *change of pace*. Even *manna* from heaven tastes better in a different package.

12. That he be *flexible*—not *arbitrary*—yet *resilient*, willing to learn from others.

His Character

1. That he live a *clean life*—one moment of “*soul rapport*” with the wrong person at the wrong time may sever your root structure and cause your fruit to blight.

2. That he *abhor deception* and *exude integrity*:

a. By not *wresting scripture* to make a point.

b. By not *straining illustrations*.

c. By *keeping his promises* to his congregation. Ninety-nine percent of such promises *never need* to be made in the first place.

d. By *keeping confidences* made to him. Repeat one statement made to you in *trust* and you have lost a friend and maybe made an enemy.

e. By being *ethical* in all his dealings—if you haven’t integrity, pastor, you have *nothing*.

3. That he follow *high standards*—his laymen desperately need a *model* that *exceeds in righteousness*. “Sir, we would see Jesus.”

4. That he be able to say *NO*—character is made by *saying no* to the *right people*, at the *right time*, with the *right attitude*. A *yes man* is a *danger* to all that he touches. Who can trust him?

5. That he be *patient*. *Patience* is the best *remedy* for every *trouble*.

6. That he cultivate a *sense of humor*. *Laugh out loud* at *yourself*.

Remember that not all *rejected work* is that of a *genius*. *Failure* is sometimes *merited*.

7. That he not *blame others* for his failures. It may *avoid painful thinking* and *self-examination*, but it doesn’t solve the problem. We are all *slightly paranoid*, but we don’t have to be *neurotic*.

8. That he *exercise tact*—not be brutally frank. One of the best ways to *lose a friend* is to give him your *frank opinion*, even when you are asked for it. You cannot get people to *improve* by drawing *attention* to their faults only. *Speak well* of their good qualities. Adults need as much praise as you can *honestly* give them.

9. That he be *reasonable*—talk with his people, not at them—if he wants to *change* them. They will learn what they feel the need to learn. You *create the desire*. Let them learn by *doing*. Don’t be a *do-it-all-yourself*. You will soon be *all alone by yourself*.

10. That he be not *selfish*—put *everybody to work*, including those that he doesn’t like. Avoid running a *puppet show* with a *small group of performers* and the rest of your people *bored spectators*. People tire of the same faces. *Familiarity breeds contempt*. The church is a *workshop*. People feel *adequate* when they have *done something* at or for the church—*guilty* when they haven’t.

11. That he exercise a *loving spirit*—*forgiving*. Rule no one out. Hold no grudge. Avoid making the “church boss” a *bogy man*, so that you can rally members to your *pet project* and *downgrade* what you think is your *competition*. Most *capable people* will follow a *capable leader*. The trouble arises when you are not so capable. There are just as many *bossy pastors* (pastor’s prerogative) as there are *bossy laymen*.

We can really get along without either class.

12. That he be *generous*—as he wishes his people to be. We make a *living* by *what we get*; we make a *life* by *what we give*. Are you an *example* to your people in giving—time, talent, and money?

Finances

1. That he allow the *offertory* to be *played without comment*. *Good music* is more *conducive* to giving than the pastor's *distracting remarks* or notices.

2. That he not beg from *outsiders*—if your *faith* for the building project is *based on begging* materials from local *merchants*, remember your *laity* are *embarrassed* by the resulting *lack of goodwill* in their everyday contacts with these people. Pay the *going price* (unless he offers a lower price) and *allow him* to make a contribution if he wishes. Regardless of what he says, he *resents* being *blackjacked* into cutting prices.

3. That he *practice restraint*—if the pastor is a *shoemaker-carpenter*, let him *stick to his last*, and *employ an architect* to *create beauty and value*, and an *engineer* to assure comfortable *heating, lighting, and ventilation*. Living with your errors in learning the building business is like *doing penance* for some *other person's sins*.

4. That he be *prudent*—is his church budget tailored to a *sound estimate* of *receipts* or is it a *whimsical guesstimate* leading to financial embarrassment? Don't confuse *presumption* (speculation) with *faith* and think that your church business is *exempt* from the rules of finance. *Playing bingo* with *God's money* by *living beyond your means* or *spending before earning*, and *hoping*

everything will turn out all right, is still *gambling* and at times even *borders on larceny*. Remember, when *unpayable bills* come in the door, *love* (harmony) *flies out* the window. Many a church has been *ineffective* for years until someone came along who *restored* the *confidence* of the church members and the community in the *financial integrity* of the group. Then the tithes and offerings rolled in, the people closed ranks, and the church began to prosper.

5. That he *level* with the *church board*. That his *pastor's report* be *factual* and that it *inspire* the members with a *new vision*. That he doesn't try to be *clever* by calling a special board meeting *after service*, with *no notice*, when *flip decisions* are *made under pressure*, and when the pastor is sure that *certain members are not present*. *Conniving* didn't solve *Jacob's problems*, and it won't solve the pastor's.

Special Days

That he *observe a reasonable amount of special days*—if he has a phobia against special-days observance, don't be surprised if his members are *attracted to churches that do*. *Develop an adapter* that will permit you to put a *handle on any sermon* and tie it in to the special observance.

Civic Duty

That he *carry his share* of the *community load*—in *constructive* community projects and celebrations. If you fail, you are *downgrading* your church and its influence. *The world understands religion in action*. Be a *mixer*. *Wake up, pastor*. The world is *not coming* to your church anymore. Get out and *rub shoulders*

with people or they will *never know that you exist*. Don't run away to the suburbs. There are *acres of diamonds under your feet*.

Enthusiasm

That he *show enthusiasm*. Enthusiasm is *inspiration's spark plug*. Put all your energies, capabilities, imagination, determination, confidence, and that extra-something

enthusiasm into all you do. *Smile freely; be good-natured, cheerful, cordial, considerate, cooperative, and courteous*. And above all be filled with the *compassion of the Holy Spirit!* Compassion is the one thing you *have a corner on* and the world is in *short supply* of. Without it we have little excuse for carrying on our program. With it we are the *salt of the earth*—very necessary; very, very valuable.

A bold experiment
that "paid off"

The Blitz

By Asa H. Sparks*

OUR BUILDING was just about completed; there were no other churches within one mile. It was time to reach the families of our community. Our church was located in the lower-middle-class section of a suburban area of the city. Although some very wealthy persons lived along the riverfront, the great majority of those in our peninsula between bay and river were blue-collar workers with few luxuries and fringe benefits.

On checking the streets in our area, we found 800 residents. Two years earlier we had been tempted to believe that there was no one in the community to work on. Since our church was small, we felt sincerely that by and large the families in our area were hardly even aware of our existence. We knew that, if we were going to succeed in our responsibility of winning them to Jesus Christ, we had to first make them know that our church was lo-

cated in the community. To do this we developed a campaign called "The Blitz."

The Blitz was strictly an experiment. We could not find evidence of any other church undertaking a long-term advertising campaign such as this. In beginning we knew it could be a colossal failure, but then we knew it might move us quickly on the road to filling our church. Primarily, The Blitz was a direct-mail campaign to the unchurched families of our community. At the conclusion of the program we found it to be successful on two counts. The first and foremost was the increased stature of our church within the community. For the first time our church was accepted as a responsible organization and a church to whom visitors and new neighbors might be sent. In addition to this, we found several prospect families, some of whom we were able to get to visit the church and some we were able to win to the Lord.

Step one in The Blitz was a telephone canvass of the neighborhood.

*First Church of the Nazarene, Pastor, Greensboro, N.C.

We had copied from the city directory the names and telephone numbers of our community residents. Our goal was to call each family and invite them to our church. If they responded with the name of the church they attended, we struck them from our prospect list. If they did not respond with a name of a church, we placed them on our Blitz mailing list. We anticipated finding 400 unchurched families. In actual fact, we found about 150. Of those 150 around 50 were either too courteous to tell us they attended another church or did not understand the questioning of our ladies.

The ladies doing the calling used a prepared form as follows: "Hello. I am Mrs. Jones, calling for the Riverside Church of the Nazarene at 2313 Riverside Drive, and I wanted to invite you to attend our services next Sunday. Sunday school begins at 9:45 a.m. and the worship service at 10:45." They paused for the response and then finished, "Thank you for your time. We will be looking for you." When one lady had finished her list of prospects, these were recopied according to those that were still unreached. We quickly learned which ladies of the church had the stick-to-it-iveness necessary to find people at home. These were used for our secondary follow-up on the telephone.

Step two in The Blitz program was a mass mailing to the entire community. We spent \$100 and had an eight-page folder printed for advertising purposes. The booklet was entitled *Reintroducing Your Neighbor*. We had an architect's sketch of our new church, plus the address of the church on the front. The second page was entitled, "Let's Get Acquainted." We used Frank Mead's statement concerning the Church of the Nazarene from the *Handbook of*

Denominations in the United States to describe our church. Page 3 was a picture page including a group picture of the church board and Sunday school teachers of our church. Below the picture we listed all teachers, their addresses, and where they worked. Since 90 percent of those in the picture lived right in the community, it proved to be a very valuable advertising piece. The center fold included the new floor plan for the church and a description of the new facilities that we would have. On page 5 we gave the statistics of the Church of the Nazarene worldwide and at home for that year. These included the total number of churches, total membership, the value of church property, per capita giving, world mission fields, liberal arts colleges, and the Nazarene Publishing House. Page 7 was a statement of our wish for our community, what we wanted to do as a church, and finally, our wish that they would join us in attendance. The last page included a statement concerning the pastor.

One week after sending out the booklet we sent out a letter to those who were prospects (the booklet went to everyone in the community). The letter was printed on church stationery and had a piece of chewing gum taped to it. The letter read as follows:

"Something to chew for two weeks in a row. Last week, it was the booklet *Reintroducing Your New Neighbor*. This week, it is the kind we usually use.

"May we, once again, take the opportunity to invite you to try out our church just as we invite you to try this gum. You won't know whether you like it until you try. (The gum taped on was a new brand just being introduced.)

"There is a class for every age from eight days to 180 years. Sunday school begins at 9:45 a.m.

"The Sunday preaching services begin at 10:45 a.m. and 7 p.m.

"We'll be looking for you!

"Your Pastor for Him . . ."

A week later a third letter was sent to the prospects using four-color promotional-type stationery. The kind we chose was one which is available from National Creative Sales, New Rochelle, New York. The stationery had a train, and printed on the steam at the top, "Full Steam Ahead," the letter continued . . .

"to the Riverside Church of the Nazarene, 2313 Riverside Drive.

"The new building is moving right along. There is room for you on board.

"While the steam is up, be a part of this moving, growing, active congregation.

"A full load of activities is provided:

Sunday school each Sunday at 9:45 a.m.

Morning worship at 10:45 a.m.

Singing and preaching at 7 p.m.

Missionary meetings monthly.

Youth activities monthly, plus participation in several camps.

Revivals, twice yearly.

Even the dining car is hooked on occasionally.

"We'll be looking for you to uncouple your car and be with us next Sunday for a while.

"Join us as we go 'full steam ahead.'

"Your Pastor for Him . . ."

On the fourth week we sent to our prospects the Visual Art insert which the Publishing House prepares at the most economical price available anywhere for advertising. We ordered a large enough quantity that we could use these inserts not only in these letters, but in direct visitation in weeks to come.

On the fifth week we sent a postcard to our prospects reading as follows:

"Free gift for all who are present for Sunday school or church at the Riverside Church of the Nazarene next Sunday.

"Bring this card with you."

When the person arrived for Sunday school the next week, he was given a key chain which stated, "For the key to life, attend the Riverside Church of the Nazarene."

One week later the invitations to our dedication were made. The dedication brought the best immediate results as we packed out the church on a Sunday afternoon with Dr. V. H. Lewis.

A week after the dedication program, which included pictures of the building in progress, was mailed to all of our prospects.

At this time The Blitz program ended and the visitation program began. The pastor had already made his own direct contacts with the majority of these homes, and the members of the church were given families on a responsibility basis. The goal was for them to visit in every home on their list between Valentine's Day and Easter. In assigning these lists consideration was given to the age interest of the families involved and also the ability of each family in the church at carrying responsibilities assigned to them.

As was stated earlier, The Blitz did bring results. It greatly increased our stature in the community. From that time on whenever the pastor called on new prospects in the community in the area, the response was unusually good. In addition, several families visited our church, and over a period of time through The Blitz and other ministries of the church several families were won to the Lord. A final and surprising aspect of the entire program came as a result of the telephone canvass. The people of the church began to realize how white their harvest was and began to labor to bring in that harvest.

Seventy-five Minutes—for What?

By Wilson R. Lanpher*

SUNDAY MORNING between 10:45 and 12 noon is prime time in any Church of the Nazarene. Its misuse can result in the violation of God's priority on preaching—the dramatization of trivia, a parade of talent, a rehash of Sunday school, a harangue over finances—a congregation hungry for God, but met with a pastor who practices “overkill” with announcements. What is Sunday morning for?

Hopefully, it is for the worship of God through the singing of hymns, prayer, special music, reading of Scripture, and most important, the preaching of the Word. The service must include, in addition, the worship of God in giving, and the recognition of visitors. And, with all, there is the constant willingness to be led by the Holy Spirit, particularly as we pray expectantly that souls may be won, challenged, or encouraged. But there is a vast difference between slipping into the deadly habit of “parading platitudes” in an effort to win the congregation and leading the congregation by your sense of priority.

Could your reluctance to reserve from thirty to forty minutes of the seventy-five for preaching the Word, and for a Spirit-directed conclusion, be unconscious escapism from thorough preparation and adherence to priorities? And is it possible to accustom your congregation to emphasis on trivia and pattering small talk until your message becomes only a continuation of small talk, received accordingly? The main thing is still the message from the man of God. Out of seventy-five minutes, does it make sense to give a major portion to the preliminaries?

If you feel it deeply enough, you can control the length of announcements, the number of specials, the length of your prayer, the time given to visitors, and build to the climax, which must be the delivery of your sermon. And all of this can be done as you remain flexible to the leading of the Spirit. Somehow, I don't believe the Holy Spirit would lead us into sloppy preparation, poor planning, and dignifying the trite and trivial with over-attention.

But what about special events—revivals, missionaries, college services, reception of members, dedication of infants, home mission emphasis, camp meetings? The approach must be the same—a sensible system of priority. It is the height of nonsense to call an evangelist or special speaker and fill the major part of seventy-five minutes with so much that the people are sated and restless, and the delivery of the message is crowded and crippled before it has a chance. Too many good things, jammed together without planning, can seriously compromise the principal purpose of the service.

When people come to church hungry for bread, let's not give them the stone of poor preparation and faulty priorities.

*District Superintendent, Kansas City.

How your treasurer can help your auditor
—tips on some often overlooked details

Improving Accounting Methods in the Local Church

By Joe Franklin, C.P.A.*

THE HANDLING OF MONEY for the local church is usually carried on by one or more dedicated individuals who are willing to give the necessary time, often out of an otherwise busy schedule, to assist in this very important function. There are several accepted procedures that could be set up to make the task easier and the records more useful. Perhaps a listing of these would be of help.

1. The church offerings should be counted at least once per week by two or more persons.

2. The count of coins and currency and the listing of checks should be summarized each week, in triplicate, on a weekly count sheet and should be signed by both counters. One copy should be retained by the chief steward, one copy should be given to the treasurer, and the third could be given to the pastor.

3. All offerings received should be entered on the weekly count sheet without exception. Items coming in late should be entered on the following week's sheet.

4. All funds received—without exception—should be deposited in the bank. This should include special offerings taken for visiting speakers as well. Only when all funds are deposited intact can the bank statement be compared with the cash-receipts book accurately, and errors detected.

5. No expenditures should be made out of cash received before it is deposited. Disbursements should be made by check without exception.

6. When all receipts are put in the bank and all bills are paid by check, the bank is keeping a separate set of books for the church on the bank statement. This bank statement can be compared with the treasurer's book and made to agree.

7. If the bank makes a service charge or returns a check, an entry for this amount should also be made in the treasurer's disbursement record.

8. If a check returned by the bank is redeposited, it should be entered a second time in the cash-receipts book, so that receipts and bank deposits will continue to agree exactly.

9. Paid invoices and bills should be retained in an organized file. They should be initialed by someone in authority who has personal knowledge of the transaction. The treasurer should note on the paid bill the check number used for payment and the date paid.

10. The treasurer should insist that the bank cut off the monthly bank statement at the very end of each month. This will facilitate record keeping.

11. Each month the bank will return the cancelled checks. These should be put in numerical order, the amounts on the actual check

*Member, First Church, Kansas City, Mo.

compared, item by item, with entries in the disbursements record, and the bank account reconciled.

12. The treasurer should present the church board with a full report of the receipts and disbursements for

the month. The report should follow the format of the minister's annual report insofar as possible.

13. Once each year the treasurer's books should be audited and an audit report made to the church board.

LIGHT from the Church Fathers

Irenaeus on Christ and Adam

By Paul Merritt Bassett*

FOR NEARLY TWO THOUSAND YEARS now, the theological concept of recapitulation has proven valuable to Christians, both to preachers and to believers seeking fertile ways in which to express the Faith. It was Irenaeus (c. 140-c. 195), the great bishop of Lyons—who, in his youth in Asia Minor, knew Polycarp, a disciple of the Apostle John and a friend of other first-generation leaders—who developed the notion. Let us look at the idea in terms of our Easter preaching.

"So the Lord now manifestly came to his own, and, born by his own created order which he himself bears, he by his obedience on the tree renewed (and reversed) what was done by disobedi-

ence in (connection with) a tree . . . Then indeed the sin of the first-formed man was amended by the chastisement of the First-begotten, the wisdom of the serpent was conquered by the simplicity of the dove, and the chains were broken by which we were in bondage to death. . . .

"He therefore completely renewed all things, both taking up the battle against our enemy, and crushing him who at the beginning had led us captive in Adam . . . The enemy would not have been justly conquered unless it had been a man (made) of woman who conquered him. . . . Because of this the Lord also declares himself to be the Son of Man, so renewing in himself that primal man from whom the formation (of man) by woman began, that as our race went down to death by a man who was conquered we might ascend again to life by a man who over-

*Nazarene elder, North Carolina District; assistant professor of religious studies, West Virginia University.

came; and as death won the palm of victory over us by a man, so we might by a man receive the palm of victory over death." (Irenaeus, *Against Heresies*, iii. 19 and 21. Ed. and tr. by Edward Rochie Hardy in *Early Christian Fathers: Vol. I, The Library of Christian Classics*. Philadelphia: Westminster, 1953. Pp. 389-91.)

You caught the obvious parallel between this passage and Rom. 5:14-19, of course. Irenaeus enriches the Pauline assertion by drawing pictures of it. In running the risk of being drawn out to excessive detail, he bestows a blessing of insight on the Church.

There are two trees, says Irenaeus, about which the entire history of mankind revolves. One is the scene of disobedience, the other a place of perfect obedience. In both cases the key figure is a man who represents all mankind.

The greatest gift God gave Adam was the breath of life—the "spirit" of life. By disobedience, Adam tried to wrest it from its Giver and make it his own. In the new creation, the superior gift is still spirit, the breath of true life—the Spirit. And as Adam had tried to capture that first spirit for his own purposes, had tried to be master of his own life, Christ "is made the head of the Spirit, and gives the Spirit to be the head of man" (*Against Heresies*, iii. 20. 22).

Where disobedience had been a possibility, and was the chosen alternative, now obedience is the possibility and is the course taken. Where holiness had characterized the status of man and Adam had rejected it to follow unrighteousness, now unrighteousness characterizes the status of man, but in Christ we may reject it to follow holiness.

"[Christ] therefore completely renewed all things, both taking up the battle against our enemy, and crushing him who at the beginning had led

us captive in Adam. . . ." Christ, then, is literally the Turning Point, the Pivot, of history—for where all things since Adam had been speeding from pristine goodness to destruction, now there is at least the possibility of complete renewal to pristine perfection, Christ "renewing in himself that primal man." The Second Adam has appeared and in making a completely loving and obedient decision to do the will of God—rather than to rebel—has undone the deed of the first Adam and has caused the sentence once upon him to be revoked.

All of this comes to a focus in the resurrection of Jesus and gives it awesome force. In this one encounter with evil, the head of the serpent is crushed. In Adam, sin had wrecked man. In Christ, man destroys sin. In Adam, mankind "went down to death." In Christ, "we ascend to life."

Irenaeus never loses sight of the humanity of Christ or of Christ's full freedom to exercise that humanity even to the point of repeating the tragic history of Adam and his descendants. This is precisely what makes his victory so thrilling, so magnificent, so absolutely appropriate: standing for man in a world knocked askew by Adam's free decision, His free decision reverses that of Adam—who also stood for man—and portends recreation. As one of our own kind deliberately brought ruin upon us, so One of our own kind deliberately offers restoration to the resplendence of perfect righteousness.

For Irenaeus, the good news lies in the possibility that in Christ, the Second Adam, there can be a complete reversal of the awful history of our kind. The obedience of Christ in Gethsemane, His death upon the tree, and His triumphant resurrection herald the beginning of that possibility.



Queen of the parsonage.....

MRS. B. EDGAR JOHNSON

The Answer

ONE OF THE FIVE top finalists for Miss America was asked the question, "If you could change places with one other woman in the world, whom would you choose?" The young lady paused for just a moment and then said quickly, "I would choose my minister's wife." When asked the reason for this choice, she explained that her minister's wife had such a wonderful opportunity for service, and she believed this would be the most rewarding life.

Some time back a frustrated minister's wife wrote to Ann Landers complaining that she was sick of the demands made upon her and her family. She listed some of the many duties of her overworked husband, some of the criticisms she sustained. She confessed the bitter resentment she felt for the fact that they would never own a home and that she knew her brilliant

husband could have been a financial success in any other profession. A revealing sentence in her letter was "When I married my husband I wanted to help him serve God, but in our eighteen years in the ministry I haven't seen even one life changed because of our efforts." And she signed it, "Losing Heart."

Later I received the following delightful article, undoubtedly written with no thought of answering the frustrated pastor's wife—just expression from the grateful, warm heart of a dedicated servant of God. I would not doubt that Mrs. Cunningham has seen changed lives, for her kind of ministry would effect this.

If you have been tempted to magnify the demands and the sacrifices of the ministry, take a good dose of the tonic on opposite page.

THE HAND YOU HOLD

When a boy or girl thrusts his small hand in yours, it may be smeared with chocolate ice cream, or grimy from petting a dog, and there may be a wart on the right thumb, and a bandage on the little finger.

But the most important thing about his hands is that they are the hands of the future.

These hands that someday may hold a Bible or an automatic revolver; play the church piano or spin a gambling wheel; gently dress a leper's wound or tremble, wretchedly uncontrolled by an alcoholic mind.

Right now the hand is in yours. It asks for help and guidance. It represents a full-fledged personality in miniature to be respected as a separate individual whose day-to-day growth into Christian adulthood is your responsibility.

Clearview, Snohomish, Wash.
J. K. FRENCH

Happiness Is Being a Minister's Wife

By Elaine Cunningham*

AS I SIT HERE in the midst of boxes and barrels trying to pack dishes in preparation to move to a new parish, my thoughts turn to my job—a minister's wife. Perhaps I could have enjoyed a career as an educator or social worker or journalist—with less boxes to pack. But, oh, the happiness I would have missed!

HAPPINESS is seeing a face light up as the seeker says, "The burden is gone. God has forgiven me."

HAPPINESS is leading the junior choir as they sing with exuberant voices, "How Great Thou Art!"

HAPPINESS is finding a loaf of home-made bread on your table when you come home after church Sunday morning.

HAPPINESS is helping the nursery class learn to finger-paint in vacation Bible school.

HAPPINESS is hearing an elderly saint testify that she prays daily for her pastor and his family.

HAPPINESS is joining the teen-agers on a mountain climb and having a good excuse for not making it to the top!

HAPPINESS is going Christmas caroling with the children and seeing tears of joy on the faces of the shut-ins.

HAPPINESS is coming home from your vacation and finding a food "pounding" in your kitchen with a sign saying, "Welcome Back!"

HAPPINESS is hearing your children say, "Boy, Mom, are we lucky to be preacher's kids!"

HAPPINESS is sharing your thoughts, dreams, tears, and love with your pastor, who is also your husband.

Where else could I find a job with rewards as great as these I receive from being a minister's wife?

*Pastor's wife, Granite Church of the Nazarene, Quincy, Mass.

The Greatest Prayer of All

Meditations on John 17

By H. K. Bedwell*

No. 7 The Petition for Purity

We now come to the main requests of this remarkable prayer. The central petition is, "Sanctify them through thy truth" (v. 17). It is of the utmost importance that we begin to consider this request by very carefully examining the meaning of the word *sanctify*. It is entirely a scriptural and sacred word. It does not belong to the vocabulary of the world. *Sanctify, sanctification*, and its relative expressions *holy, holiness*, occur more than 800 times in the Bible. We can get a true picture of its meaning only by a careful study of the use of the word in Scripture. It is a comprehensive word, and one which is sometimes used in a narrow sense and sometimes in a broad significance. The *Amplified New Testament* admirably summarizes the full meaning of *sanctify* in three words—*purify, consecrate, separate*. We could find no better explanation anywhere. So Jesus prayed:

Father—purify My disciples
 Father—separate My disciples
 Father—consecrate My disciples

We shall take these three words as our analysis, and meditate on them.

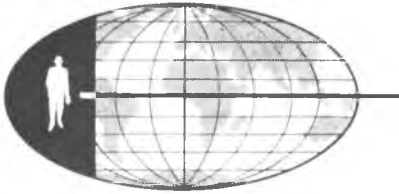
I. *Purify Them.*

Make them clean, holy, pure. This is the essential qualification for communion with God, the primary prerequisite for fruitful service, and the only way of constant victory. The request itself presupposes both the need and the possibility of obtaining an answer. Jesus prayed no vain petitions. His disciples needed to be sanctified—therefore He requested the Father that they should be sanctified. They needed it—therefore they may and must possess it. Purity is an inward experience. It is heart cleansing for which Jesus prayed. The heart is the fountain of all evil, and that fountain must be made pure. It is a cleansing of the affections, desires, and disposition which is asked for. It is one thing to have the outward acts of sin forgiven, but quite another to have disposition to sin removed.

Justification brings pardon for confessed sins; regeneration breaks the power of sinful habits; but sanctification cleanses from the desire to sin. This does not make a person infallible or faultless. It does not make one immune to temptation or free from the possi-

*Nazarene missionary, Stegi, Swaziland, South Africa

(Continued on page 33)



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

.....
Compiled by The General Stewardship Committee

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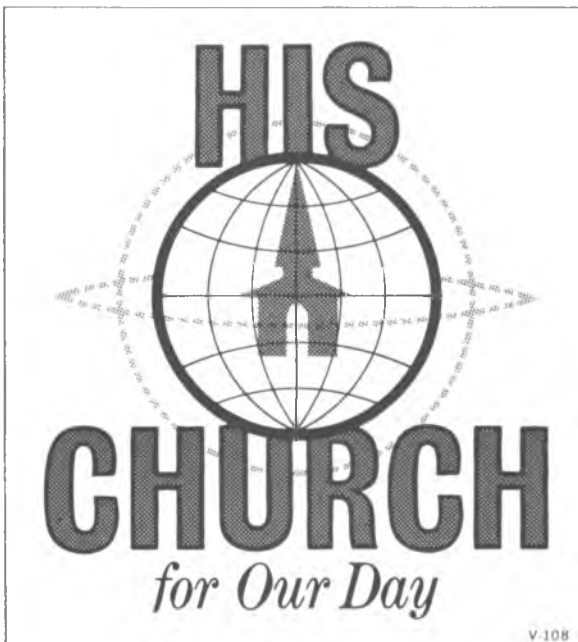
June 13-15, 1968

Best way yet

The best way yet to present a carefully selected, thoroughly covered, church theme to children, and to do it at their levels of understanding, is through vacation Bible school.

Dependable

It is this dependable because it uses many teaching methods, has a concentrated daily reinforcement, and uses your most reliable people. In addition, it pays one of the highest bonuses of any of our programs in new contacts and outreach. Right now is the time to make those final preparations for a really profitable vacation Bible school.



1968 V. B. S. THEME

V
B
S

Melton Wienecke

Director

The Nazarene Preacher

Do you have any
boys or girls
going to camp
from your church?

Yes, sir! And
I'm going as a
counselor too!



Support Your District Summer Camps

ONE MOMENT, PASTOR!

May I ask a favor? Check your preaching for 1968 thus far. You're in the fifth month. Question: How many times have you preached on some phase of Christian family life?

It is presently recognized as one of the top areas of concern among all families . . . including yours. A sermon on what the Bible says about family living will be warmly welcomed. It could be an ideal follow-up for your Mother's Day message. How about that Sunday night?

We are preparing some fresh, new materials on Christian family life and family altar. Likely ready by August—we hope! Like to see them? Write us now and we'll send them when ready.

Write to: **A. C. McKenzie**, Director
Christian Family Life
6401 The Paseo
Kansas City, Mo. 64131



**NOW
EVERY
WEEK**

Hear

DR. WILLIAM FISHER

on

"SHOWERS of BLESSING"

(BEGINNING JUNE 2)

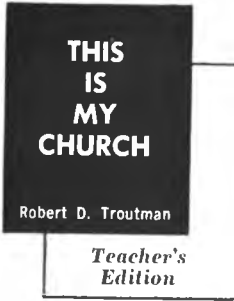
The Radio Voice of the Church of the Nazarene

PUT THIS high-rated broadcast on in your area so your community can hear the message of our church

Write or Call Us

NAZARENE RADIO LEAGUE

H. Dale Mitchell, Executive Director



*This Is My Church**

By Robert D. Troutman

A new book designed for use in preparing children for meaningful church membership. The book was written for juniors, using the workbook approach (very interesting). The Leader's Guide has guidance for each session, including the answers.

Areas of study include:

- | | |
|-----------------------------|------------------------------|
| (1) What Is the Church? | (4) What the Church Believes |
| (2) The Work of My Church | (5) Requirements for Church |
| (3) The Rules of the Church | Membership |

*Available after June 1.

Free Copy—"THIS IS MY CHURCH"

for All PASTORS who register at the
CST Booth at the General Assembly

GENERAL CHURCH SCHOOLS CONVENTION

2 CST Workshops

New Materials

Quadrennial Plans

Meet the other directors

Thursday, June 13—3 to 5 p.m.

DISTRICT CST DIRECTORS

Get

*Acquainted
with the*

Friday, June 14—4 to 5 p.m.

LOCAL CST DIRECTORS

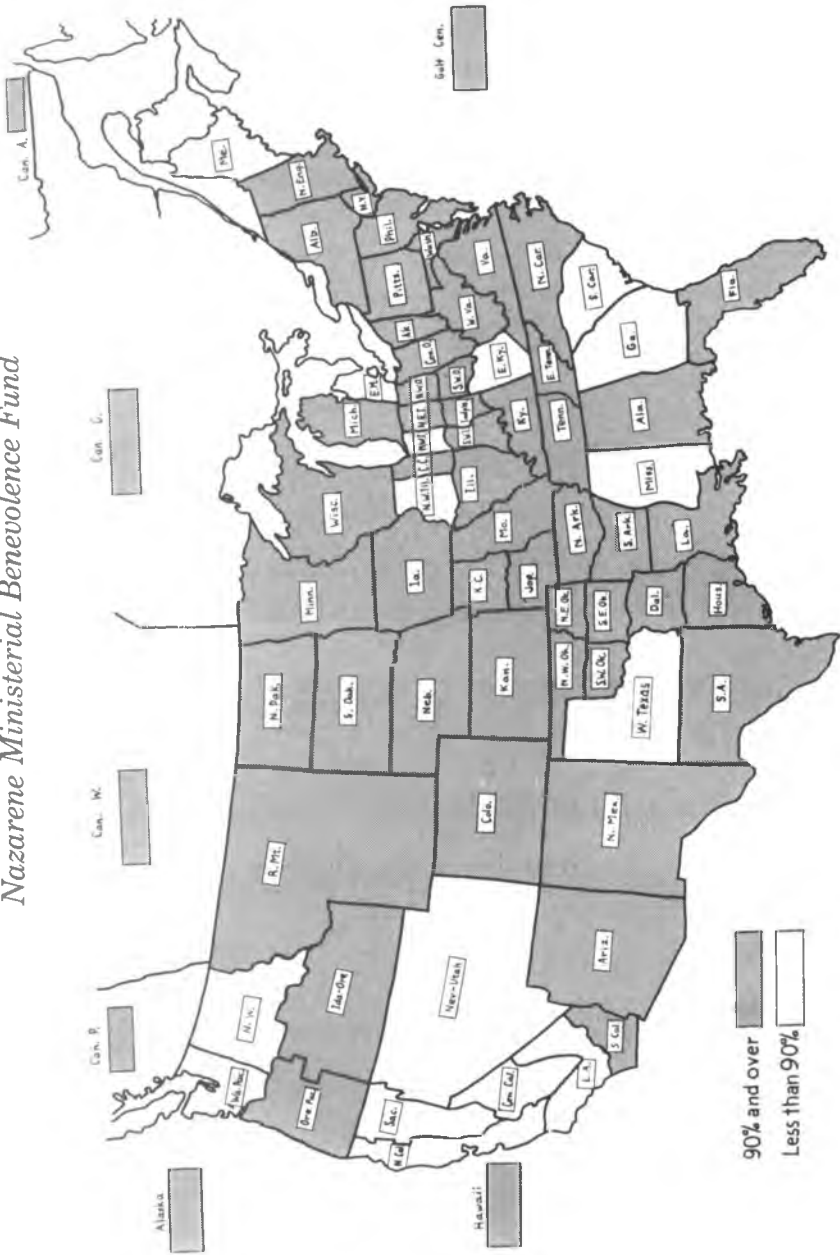
*Office
Staff*

Saturday, June 15—4 to 5 p.m.

SPANISH CST (*Presentation of materials*)

(District, Local Directors, and Pastors)

1967 Summary of 90% Districts*
Nazarene Ministerial Benevolence Fund



*Ministers on districts paying 90 percent or more of the 2 percent formula budget for NMBF are eligible for double coverage during 1968.

PERCENT PAID ON THE 2 PERCENT NMBF PROGRAM*—1966-67

Listing by Percentage

<i>District</i>	<i>Percent</i>	<i>District</i>	<i>Percent</i>
1. Gulf Central	101.41	41. Indianapolis	90.74
2. Minnesota	100.78	42. Missouri	90.68
3. Hawaii	99.31	43. Florida	90.55
4. Washington	97.96	44. Arizona	90.52
5. Dallas	96.90	45. Houston	90.43
6. Oregon Pacific	96.78	46. San Antonio	90.32
7. Kansas	95.37	47. Northeastern Indiana	90.29
8. Southwestern Ohio	95.27	48. Chicago Central	90.18
9. Louisiana	94.98	49. Illinois	90.14
10. Pittsburgh	94.58	50. West Virginia	90.10
11. Nebraska	94.54	51. Alaska	90.00
12. Northwest Oklahoma	94.51	52. Canada Central	90.00
13. Southwest Oklahoma	94.33	53. Canada West	90.00
14. Philadelphia	93.86	54. North Carolina	90.00
15. North Arkansas	93.78	55. Southern California	90.00
16. Southeast Oklahoma	93.59	56. Tennessee	90.00
17. Akron	93.40	57. Virginia	90.00
18. New England	93.14	58. Wisconsin	90.00
19. New York	93.09	59. Washington Pacific	84.93
20. Canada Pacific	93.01	60. West Texas	83.25
21. New Mexico	92.89	61. Eastern Michigan	83.02
22. Idaho-Oregon	92.87	62. Mississippi	80.76
23. Northeast Oklahoma	92.78	63. South Carolina	80.07
24. Southwest Indiana	92.70	64. Maine	79.69
25. Michigan	92.67	65. Georgia	79.60
26. Northwestern Ohio	92.47	66. Northwest Indiana	79.37
27. Kentucky	92.29	67. Nevada-Utah	77.41
28. North Dakota	92.29	68. Los Angeles	77.39
29. Albany	92.24	69. Northwestern Illinois	77.22
30. Rocky Mountain	92.11	70. Northwest	76.95
31. Joplin	91.99	71. Eastern Kentucky	74.47
32. South Arkansas	91.79	72. Northern California	71.69
33. Colorado	91.74	73. Sacramento	64.21
34. East Tennessee	91.69	74. Central California	60.82
35. Canada Atlantic	91.60		
36. Kansas City	91.37		
37. Iowa	91.31		
38. South Dakota	91.17		
39. Central Ohio	91.15		
40. Alabama	90.91		
		Denominational Average, 89.32 percent of Apportionment Paid	

*The "2 percent" is based on the total spent for all purposes, except monies spent for buildings and improvements and church indebtedness in the past assembly year (2 percent of the sum of Column 26, less Columns 1 and 2, in the pastor's annual church financial report).

That 5 Percent Lifeline

KNOCK! KNOCK! The *EDUCATION* panhandler is here. But really, we haven't mentioned the subject for two whole years in these pages.

You have responded well. There is a steady increase. In 1966-67 the church invested (capital and current) just over \$2 million in her educational institutions. About one-half of the districts assumed a full 5 percent budget.

GEORGIA and *TENNESSEE* districts are the first districts to pay a 5 percent budget in full. Congratulations for leading the way!

It's More Important than Ever

College enrollments have increased by 2,106 in the last four years. The colleges have kept pace in providing new facilities and hiring teachers but they are growing at a faster rate than the church. Costs are climbing above the finance available to them.

For example, church contributions to the current fund of the college averaged last year \$151.68 per student enrolled as compared to \$156.06 per student in 1965-66. When costs rose sharply, the church subsidy went down, not up.

These current budgets of the colleges will get tighter. The church averaged paying 3.23 percent against the 5 percent educational budget in 1966-67. Can your district pay in full? We CAN if we PLAN! And the 5 percent plan is fair.

NAZARENE INSTITUTIONS
must operate primarily on
NAZARENE DOLLARS



PER CAPITA GIVING *in the* CHURCH OF THE NAZARENE

1967 Denominational Average—\$190.13

TOP TEN CHURCHES ON U.S. DISTRICTS

AKRON—\$182.25

1. Hubbard	\$513.19
2. Youngstown Boardman	441.31
3. Austinburg	431.67
4. Macedonia	389.80
5. Bedford	368.46
6. Kent	339.43
7. Cleveland Richmond	330.06
8. Tallmadge	316.91
9. Cortland	315.50
10. Geneva	296.07

ALABAMA—\$148.67

1. Mobile Riverside	\$374.00
2. Albertville	350.33
3. Fort Walton Beach	347.84
4. Anniston	306.64
5. Decatur Larkwood	253.30
6. Port Saint Joe	238.39
7. Prichard	236.68
8. Huntsville First	233.57
9. Millry	229.57
10. East Brewton	220.81

ALASKA—\$320.09

1. Soldotna	\$688.40
2. Fairbanks First	596.86
3. Juneau	404.23
4. Seward	362.80
5. Fairbanks Totem Park	323.09
6. Anchorage Minnesota	289.40
7. Sitka	283.20
8. Anchorage First	247.00
9. Ketchikan	188.31
10. Nome	187.47

ALBANY—\$228.23

1. Ithaca	\$483.08
2. Alfred	455.36
3. Owego	395.89
4. Schenectady	342.69
5. Vermontville	327.11
6. Rochester Calvary	313.18
7. Rochester Immanuel	280.30
8. Clifton Springs	275.22
9. Oswego	272.86
10. Lake Placid	265.95

ARIZONA—\$198.22

1. Tucson Central	\$326.05
2. Yuma Grace	324.97
3. Willcox	312.49
4. Phoenix Maryvale	292.08
5. Tucson Northside	283.71
6. Tucson Mt. View	249.02
7. Scottsdale	248.98
8. Prescott	239.94
9. Somerton	232.30
10. Apache Junction	231.02

CANADA ATLANTIC—\$138.98

1. Truro	\$363.77
2. Stephenville	239.29
3. Middleton	231.78
4. Dartmouth	223.69
5. St. John, N.B.	178.49
6. Moncton First	168.18
7. O'Leary	157.14
8. Goose Bay	155.25
9. Lutes Mountain	154.67
10. Windsor	150.40

STEWARDSHIP

CANADA CENTRAL—\$214.70

1. Windsor	\$472.20
2. Preston	355.17
3. Brantford	322.60
4. Oakville	321.45
5. Montreal	282.53
6. Feversham	280.44
7. Toronto Kennedy	263.63
8. Barrie	258.05
9. Toronto Bethel	242.52
10. Franklin Centre	238.42

CANADA PACIFIC—\$188.20

1. New Westminster	\$292.85
2. Whalley	277.49
3. Como Lake	248.29
4. Esquimalt	239.90
5. Vancouver First	216.85
6. Victoria First	196.91
7. Richmond	195.77
8. Langley	193.77
9. Penticton	180.59
10. Port Alberni	176.70

CANADA WEST—\$210.16

1. Westlock	\$637.86
2. Mantario	534.68
3. Yorkton	463.03
4. Fort Saskatchewan	424.44
5. Winnipeg First	381.24
6. Loughheed	373.38
7. Wapella	344.10
8. Fort Smith	341.43
9. Red Deer West Park	333.64
10. Regina Parkdale	295.50

CENTRAL CALIFORNIA—\$201.35

1. Exeter	\$557.81
2. Sonora	438.30
3. Coalinga	402.80
4. McFarland	336.73
5. Auberry	336.00
6. Bakersfield First	331.45
7. Waterford	326.53
8. Lake Isabella	310.63
9. Bakersfield Brentwood	309.58
10. Delano	290.19

CENTRAL OHIO—\$175.81

1. Medina	\$413.84
2. Upper Sandusky	363.97
3. Union Ridge	300.29
4. Mansfield McPherson	292.41
5. Shawnee Hills	292.07
6. Racine	292.00
7. Columbus West Broad	277.65
8. Plymouth Heights	271.67
9. Sandusky	263.69
10. Lancaster	263.01

CHICAGO CENTRAL—\$236.86

1. Gilman	\$608.92
2. Kempton	528.50
3. Fox Lake	493.25
4. Rossville	464.25
5. St. Charles	393.15
6. Chicago Northside	372.12
7. Worth	367.71
8. Richton Park	357.97
9. Brookfield	357.77
10. Chicago Oak Lawn	353.91

COLORADO—198.28

1. Burlington	\$716.20
2. Denver Littleton	424.64
3. Boulder Martin Park	310.31
4. Gary	298.47
5. Pueblo Belmont	298.08
6. Glenwood Springs	273.26
7. Canon City Lincoln Park	253.87
8. Denver Golden	253.40
9. Karval	248.34
10. Denver Westminster	246.06

DALLAS—\$161.11

1. Greenville Southside	\$658.61
2. Irving First	330.88
3. Dallas North	297.04
4. Tyler Westside	282.52
5. Richardson	273.05
6. Irving Faith	268.81
7. Marshall Fairview	254.22
8. Dallas Central	254.02
9. Henderson	233.38
10. Dallas South Oak Cliff	228.50

EAST TENNESSEE—\$157.48

1. Pine Haven	\$361.50
2. Estill Springs	333.19
3. Rockwood	325.46
4. Newport	315.29
5. Chattanooga East Ridge	298.21
6. Knoxville South	282.08
7. White Wing	275.31
8. Lebanon First	273.33
9. Maryville	247.86
10. Sparta	245.35

EASTERN KENTUCKY—\$136.85

1. Highland Heights	\$270.02
2. Winchester	264.67
3. Erlanger	223.99
4. Covington Eastside	220.28
5. Beattyville	212.27
6. Covington First	208.29
7. Dayton	206.93
8. North Middletown	206.26
9. Newport	197.12
10. Ashland First	188.53

EASTERN MICHIGAN—\$252.64

1. Port Huron Evangelical	\$393.13
2. Dearborn First	378.40
3. Berkley	351.61
4. Ann Arbor University	348.70
5. Pontiac First	346.48
6. Roseville	340.68
7. Flint Westgate	338.58
8. Elmwood	326.15
9. Ypsilanti	323.93
10. Imlay City	323.17

FLORIDA—\$183.95

1. Palmetto	\$335.64
2. Suwannee	323.35
3. Fort Lauderdale First	318.92
4. Fort Pierce	318.16
5. Pompano Beach	316.49
6. Lehigh Acres	282.00
7. Fort Lauderdale Manor	273.89
8. Eau Gallie	272.55
9. Clearwater Central	269.26
10. Orlando Pine Hills	267.22

GEORGIA—\$179.29

1. Decatur	\$455.40
2. Thomasville	422.88
3. East Point	318.44
4. Atlanta Riverside	293.14
5. Donalsonville	274.23
6. Pine Mountain	273.47
7. Thomaston	254.17
8. Manchester	251.33
9. Fort Oglethorpe	251.31
10. Macon First	251.17

GULF CENTRAL—\$80.03

1. Nashville Community	\$254.50
2. Richmond Woodville, Va.	171.23
3. Lawton Grace, Okla.	152.55
4. Memphis Friendship	146.31
5. Oklahoma City Providence	118.75
6. Nashville Rogers Chapel	113.90
7. Meridian Fitkin Mem., Miss.	76.00
8. San Antonio Morning Glory	72.50
9. Columbus First, Tex.	45.58
10. Prentiss Johnson Mem., Miss.	44.06

HAWAII—\$221.88

1. Kailua	\$359.30
2. Hilo	342.03
3. Kaneohe	312.27
4. Ewa Beach	281.33
5. Honolulu First	236.86
6. Wahiawa	234.29
7. Honolulu Kaimuki	172.65
8. Hanapepe	140.45
9. Kahului	119.63
10. Aiea	17.44

HOUSTON—\$194.34

1. Houston Spring Branch	\$475.93
2. Angleton	347.43
3. Baytown	337.33
4. Beaumont Westfield	331.43
5. Jasper Wesley Chapel	323.17
6. Beaumont North	312.92
7. Nasa	306.82
8. Crockett	294.53
9. Bellaire	259.87
10. Palacios	255.39

IDAHO-OREGON—\$176.21

1. Burley	\$461.59
2. McCall	424.44
3. New Bridge	413.91
4. Pocatello	400.98
5. Harper	353.00
6. Burns	319.23
7. John Day	293.44
8. Idaho Falls	293.02
9. Baker	259.64
10. Kimberly	252.89

ILLINOIS—\$194.10

1. Casey	\$363.95
2. Salem Grace	341.63
3. Rosewood Heights	337.62
4. Chrisman	336.61
5. East St. Louis Maplewood	315.76
6. Mahomet	293.34
7. Mattoon First	291.55
8. Belleville Emmanuel	290.53
9. Bethel	285.03
10. Roxana	281.03

INDIANAPOLIS—\$248.34

1. Greensburg	\$1,016.70
2. New Castle Northside	784.00
3. Willow Grove	622.50
4. Mohawk	563.20
5. Monrovia	544.62
6. Brownsburg	539.19
7. Greenfield First	499.45
8. Spiceland	460.31
9. Lawrence	443.64
10. Plainfield Trinity	442.35

IOWA—\$205.28

1. Red Oak	\$736.00
2. Storm Lake	652.43
3. Monticello	422.52
4. Algona	406.58
5. Harlan	364.00
6. Des Moines Highland Park	352.82
7. Sioux City Highland Park	327.71
8. West Des Moines	327.71
9. Deep River	313.63
10. Des Moines South Side	311.94

STEWARDSHIP

JOPLIN—\$153.61

1. Deepwater	\$427.40
2. Branson	325.50
3. Joplin Calvary	284.26
4. Clinton	273.97
5. Springfield Scenic Drive	242.86
6. Springfield East Grand	242.42
7. Girard	239.59
8. El Dorado Springs	231.11
9. Independence	223.28
10. Buffalo	220.89

KANSAS—\$184.97

1. Bethel	\$452.47
2. Pleasant Hill	439.21
3. Atwood	434.18
4. Sublette	400.71
5. Towanda	390.21
6. Manhattan	383.88
7. Wakeeney	336.15
8. Sterling	326.19
9. Hugoton	302.84
10. Clearwater	301.62

KANSAS CITY—\$231.36

1. Overland Park	\$670.09
2. Sunflower	462.00
3. K.C. Linden	388.18
4. Liberty	341.90
5. Grandview	293.38
6. K.C. Rainbow	293.08
7. K.C. Highland Crest	285.02
8. Lee's Summit	282.69
9. K.C. Bethel Glen	281.65
10. Warrensburg	281.65

KENTUCKY—\$149.38

1. Campbellsville	\$968.46
2. Hopkinsville	550.95
3. Elizabethtown	346.68
4. Lexington Richmond Road	313.94
5. Bowling Green Immanuel	311.04
6. Benton	298.15
7. Louisville Hikes Point	293.58
8. Louisville Southside	291.25
9. Glens Fork	268.02
10. Louisville Buechel	261.51

LOS ANGELES—\$221.54

1. Littlerock	\$545.00
2. Camarillo	459.06
3. Pasadena Bethel	410.50
4. Forrest Park	395.16
5. West Covina	379.61
6. Ridgecrest	339.60
7. Duarte	331.82
8. Arcadia	331.66
9. Ojai	331.64
10. Montrose	318.48

LOUISIANA—\$194.13

1. Baton Rouge Trinity	373.53
2. Oil City	327.33
3. New Orleans Central	322.66
4. Bogalusa	319.29
5. De Ridder	314.88
6. Shreveport Queensbor.	313.20
7. Lake Charles College Pk.	293.46
8. Lake Charles Northside	290.50
9. Lake Charles First	281.70
10. New Orleans Downtown	262.14

MAINE—\$169.67

1. Wells-Moody	\$553.10
2. Mechanic Falls	290.91
3. Jackman	272.14
4. North Waldoboro	254.29
5. Cundy's Harbor	249.41
6. Yarmouth	243.21
7. Portland	242.13
8. Lincoln	234.26
9. Livermore Falls	224.80
10. Union	216.09

MICHIGAN—\$232.23

1. Lansing Kendon Dr.	\$1,150.15
2. Jackson Grace	656.29
3. Three Rivers	644.65
4. Grand Rapids West	574.77
5. East Lansing	483.62
6. Big Rapids	428.53
7. Eaton Rapids	388.36
8. Okemos	377.20
9. Lansing South	342.60
10. Saulte Ste. Marie	338.50

MINNESOTA—\$199.19

1. Fergus Falls	\$386.11
2. Corvuso	323.71
3. St. Paul First	313.43
4. Minneapolis Bloomington	305.29
5. Range Cities	300.00
6. St. Paul Grace	282.57
7. Rochester	248.34
8. North St. Paul	247.88
9. Dawson	240.87
10. Minneapolis First	218.91

MISSISSIPPI—\$140.63

1. Jackson Magnolia Heights	\$350.91
2. Jackson Emmanuel	293.43
3. Moss Point	278.33
4. Jackson Grace	257.95
5. Jackson Northside	234.84
6. Vicksburg	233.28
7. Columbia	230.39
8. Long Beach	221.39
9. Canton	212.33
10. Greenville	211.26

STEWARDSHIP

MISSOURI—\$196.87

1. De Soto	\$623.56
2. Redford	533.83
3. Brunswick	438.00
4. Saline	396.00
5. St. Louis Lemay	387.74
6. St. Louis Bellefontaine Neighbors	359.18
7. Owensville	334.90
8. Mexico	324.01
9. Potosi	321.73
10. St. Louis Ferguson	319.73

NEBRASKA—\$202.80

1. Broken Bow	\$372.79
2. Superior	365.17
3. Curtis	321.73
4. Valentine	321.05
5. Newman Grove	314.50
6. Albion	303.50
7. McCook	297.18
8. York	287.66
9. Omaha Central	272.24
10. Fairbury	256.41

NEVADA-UTAH—\$229.66

1. East Ely	\$412.60
2. Salt Lake Central	340.20
3. Ogden	327.33
4. Salt Lake First	307.24
5. Las Vegas Charleston Hts.	285.49
6. Portola	253.55
7. Quincy	247.77
8. Provo	245.60
9. Carson City	238.09
10. Reno First	235.56

NEW ENGLAND—\$229.19

1. Wallingford	\$392.36
2. Duxbury	346.64
3. Easton	343.29
4. Springfield	332.26
5. Wells River	329.88
6. Dennisport	322.47
7. Nashua	314.39
8. Walpole	306.29
9. Newport Road	306.53
10. Burlington	298.55

NEW MEXICO—\$197.53

1. Tularosa	\$339.92
2. Van Horn	315.33
3. Capitan	295.57
4. Roswell Central	288.59
5. Farmington	287.83
6. Albuquerque Sandia	284.25
7. Alamogordo	281.71
8. Carlsbad First	276.86
9. Sante Fe	255.43
10. El Paso Grace	242.06

NEW YORK—\$213.37

1. Yorktown	\$609.67
2. Patterson	371.63
3. Flushing	337.30
4. Poughkeepsie	329.79
5. Brentwood	324.73
6. East Rockaway	314.57
7. Butler	291.20
8. Bellmore	289.88
9. Danbury	285.76
10. Norwalk	274.08

NORTH ARKANSAS—\$150.16

1. Goshen	\$357.22
2. Osceola	258.28
3. Heber Springs	256.79
4. Newport	255.43
5. Knobel	230.58
6. Fort Smith Trinity	227.53
7. Paragould	216.90
8. Conway College Ave.	209.47
9. Hiwasse	202.10
10. Lincoln	200.27

NORTH CAROLINA—\$170.17

1. Albemarle	\$853.09
2. Fayetteville	606.17
3. Jacksonville	355.50
4. Plymouth	281.22
5. Charlotte Calvary	272.71
6. Kinston	255.88
7. Charlotte First	240.96
8. Burlington West	237.89
9. Charleston Thomasboro	225.02
10. Gastonia	221.62

NORTH DAKOTA—\$244.00

1. Kenmore	\$588.00
2. Minot First	390.52
3. Regent	355.00
4. Grafton	353.50
5. Bismarck	311.44
6. Hillsboro	304.43
7. Fargo	258.58
8. New Rockford	251.97
9. Jamestown	249.27
10. Minot South	242.13

NORTHEAST OKLAHOMA—\$189.02

1. Fairfax	\$387.29
2. Bartlesville East	276.67
3. Tulsa Valley View	266.84
4. Tulsa Trinity	258.15
5. Tulsa First	248.71
6. Tulsa Central	244.53
7. Cushing	240.89
8. Tulsa University	235.62
9. Skiatook	225.40
10. Pryor	221.54

STEWARDSHIP

NORTHEASTERN INDIANA—\$195.93

1. Oakdale	535.67
2. Harris Chapel	407.65
3. Parker	383.50
4. Fort Wayne West Main	378.00
5. Elkhart First	358.19
6. Lynn	349.06
7. Fort Wayne Trinity	335.37
8. Warsaw	331.40
9. Muncie Wheeling	319.30
10. Cowan	314.06

NORTHERN CALIFORNIA—\$253.67

1. San Francisco Calvary	\$579.36
2. Fort Bragg	493.33
3. San Mateo	443.19
4. Vallejo Hillcrest	390.55
5. Crescent City	376.01
6. Mt. View	371.89
7. Cupertino	368.29
8. San Pablo	355.27
9. San Francisco Sunset	349.54
10. San Francisco First	342.08

NORTHWEST—\$186.07

1. Rufus	\$668.40
2. Heppner	462.83
3. Ellensburg	454.13
4. Bingen	372.30
5. Colfax	371.60
6. Palouse	358.16
7. Troy	334.60
8. Harrington	334.56
9. Spokane South Hill	291.91
10. Pomeroy	274.79

NORTHWEST INDIANA—\$198.25

1. Michigan City	\$1,457.50
2. Whiting	373.49
3. Chesterton	322.25
4. Hammond Hessville	307.31
5. Griffith	303.52
6. Munster First	298.39
7. Winamac	297.60
8. Kokomo Forest Lawn	292.77
9. Lebanon	290.97
10. Portage Grace	288.04

NORTHWEST OKLAHOMA—\$186.96

1. Freedom	\$488.78
2. Tonkawa	438.64
3. Hydro	364.11
4. Boise City	363.61
5. Stillwater University	329.30
6. Dover	324.04
7. Beaver	314.96
8. Buffalo	313.68
9. Enid Maine	292.04
10. Fairview	279.60

NORTHWESTERN ILLINOIS—\$224.38

1. Peoria Golden Acres	\$784.00
2. Maples Hill	399.40
3. Sheridan	388.43
4. East Peoria	387.98
5. Sandwich	372.47
6. Galesburg First	345.86
7. Havana	339.78
8. Green Rock	337.09
9. Mendota	322.16
10. Ellisville	320.23

NORTHWESTERN OHIO—\$188.06

1. New Carlisle	\$403.22
2. Fayette	351.89
3. Medway Parkway	287.57
4. Marysville	280.20
5. Walbridge	271.80
6. Delta	261.70
7. Deshler	254.90
8. Coldwater	245.67
9. Toledo Sylvania	241.33
10. Greenville	237.03

OREGON PACIFIC—\$180.34

1. Clatskanie	\$443.62
2. Reedsport	351.80
3. Lebanon	287.08
4. Dallas	282.90
5. Hillsboro	276.15
6. Lake Grove	275.44
7. Culver	274.42
8. Gladstone	254.49
9. Portland St. John	238.98
10. Medford Mt. Pitt Avenue	233.66

PHILADELPHIA—\$210.02

1. Pennsburg	\$343.95
2. Easton	343.58
3. Perkasio	315.32
4. Lansdale	311.99
5. Temple	305.88
6. Coatesville	281.09
7. Williamsport	271.11
8. Royersford	270.22
9. Nazareth	267.82
10. Woodstown	256.75

PITTSBURGH—\$170.21

1. Pittsburgh Terrace	\$332.71
2. Ellwood City	332.42
3. Boswell	302.48
4. Pittsburgh South Hill	279.11
5. Meadville	276.40
6. Knox	272.83
7. Scottdale	264.46
8. Portage	262.10
9. Pittsburgh Sheraden	261.17
10. Penns Manor	256.77

ROCKY MOUNTAIN—\$197.66

1. Bozeman	\$330.75
2. Livingston	324.93
3. Cheyenne Grace	307.06
4. Basin	301.88
5. Glasgow	296.90
6. Missoula	259.95
7. Helena	252.67
8. Billings First	250.53
9. Chinook	246.56
10. Cheyenne First	234.09

SACRAMENTO—\$214.83

1. Ordbend	\$417.12
2. Manteca	351.15
3. Vacaville	343.93
4. Mother Lode	342.73
5. Willows	328.31
6. Hallwood	303.62
7. Davis	294.80
8. Fairfield	290.40
9. Sacramento Rio Linda	288.76
10. Weaverville	284.51

SAN ANTONIO—\$152.83

1. Lytton Springs	\$415.67
2. Corpus Christi Trinity	318.38
3. Raymondville	315.78
4. Sinton	279.33
5. Odessa Golden	272.11
6. San Angelo Dellview	262.34
7. Temple Grace	260.35
8. Kingsville	251.13
9. San Angelo East Terrell Hills	240.92
10. Victoria	230.08

SOUTH ARKANSAS—\$149.86

1. Danville	\$320.47
2. Stuttgart	297.67
3. Little Rock Sheraton Park	274.87
4. Mena	265.71
5. Little Rock Spring Lake	253.69
6. McGehee	248.76
7. Nady	248.40
8. Little Rock First	236.49
9. Benton	226.90
10. Hope	184.90

SOUTH CAROLINA—\$149.11

1. Clover	\$350.71
2. Columbia Emmanuel	337.78
3. Myrtle Beach	318.40
4. Walterboro	272.78
5. Charleston West Ashley	260.24
6. Beaufort	253.97
7. Seneca	248.00
8. Goose Creek Calvary	246.16
9. Wallace	231.85
10. Greenville	226.65

SOUTH DAKOTA—\$174.21

1. Spencer	\$469.71
2. Rapid City	232.17
3. Mitchell	219.81
4. Viborg	216.65
5. Yankton	210.53
6. Carthage	209.31
7. Huron	199.39
8. White River	173.86
9. Aberdeen	170.52
10. Sioux Falls	160.36

SOUTHEAST OKLAHOMA—\$149.61

1. Lexington	\$480.63
2. Coalgate	228.57
3. Atoka	225.03
4. Wanette	219.00
5. Hugo	218.37
6. Midwest City Chapel	203.79
7. Stonewall	194.20
8. Muldrow	193.49
9. Idabel	190.03
10. Boswell	184.55

SOUTHERN CALIFORNIA—\$215.20

1. Anza	\$539.20
2. Downey	436.54
2. San Pedro	391.81
4. Eagle Mountain	343.74
5. Indio	343.40
6. Norco	337.73
7. Costa Mesa	336.55
8. Anaheim West	315.96
9. Fullerton	314.96
10. Hollydale	298.17

SOUTHWEST INDIANA—\$175.68

1. Campbellsburg	\$440.00
2. Cloverdale	428.41
3. Fort Branch	383.92
4. Georgetown	378.50
5. Grandview	330.22
6. Milltown	320.03
7. New Albany East	302.47
8. Bloomington Miller Rd.	277.75
9. Indian Springs	275.50
10. Evansville Bethel	266.42

SOUTHWEST OKLAHOMA—\$180.90

1. Moore	\$388.70
2. Snyder	374.82
3. Oklahoma City Penn. Ave.	339.11
4. Oklahoma City McConnell	338.50
5. Hobart	326.77
6. Ardmore	325.67
7. Eldorado	311.86
8. Oklahoma City Southeast	310.57
9. Oklahoma City Western Oaks	307.35
10. Bethany Calvary	271.65

STEWARDSHIP

SOUTHWESTERN OHIO—\$184.54

1. West Carrollton	\$441.39
2. Fairfield	410.78
3. Cincinnati Miles Road	336.00
4. Vandalia	316.85
5. Dayton Kettering	314.57
6. Hamilton Fifth	312.69
7. Cincinnati Montgomery	310.21
8. Ripley	295.73
9. Amelia	293.31
10. Newtonsville	272.63

WASHINGTON PACIFIC—\$203.81

1. Seattle Beacon Hill	\$339.85
2. Anacortes	321.24
3. Snohomish	296.66
4. Stevenson	294.35
5. Camas	282.78
6. Tacoma Lakewood	281.63
7. Hoquaim	281.31
8. Monroe	277.83
9. Poulsbo	268.50
10. Amboy	267.77

TENNESSEE—\$152.09

1. Fairview	\$410.60
2. Nashville Blakemore	303.41
3. Nashville College Hill	293.77
4. Nashville Faith	279.64
5. Nashville Richland	260.06
6. Memphis Park	249.50
7. Joelton	227.44
8. Fulton	225.15
9. Nashville Bethel	224.67
10. Pond Creek	224.24

WEST TEXAS—\$172.73

1. Fort Worth Wedgewood	\$457.67
2. Hereford	445.37
3. Lubbock Monterey	413.95
4. Breckenridge	354.93
5. Wheeler	334.19
6. McLean	312.50
7. Andrews	291.50
8. Arlington East Park	276.47
9. Lubbock Grace	274.77
10. Shamrock	272.08

VIRGINIA—\$161.23

1. Gwyns Island	\$419.20
2. Hosley Memorial	377.68
3. Vienna	345.71
4. Woodbridge	292.88
5. Lynchburg	282.81
6. Charlottesville	281.31
7. Alexandria	259.04
8. Highland Springs	254.25
9. Hampton	248.65
10. Waynesboro	248.46

WEST VIRGINIA—\$140.84

1. Harmons Creek	\$592.25
2. Teays Valley	449.90
3. Gallagher	385.23
4. Archer Heights	350.91
5. Campbells Creek	330.82
6. Walton	329.00
7. Institute	305.05
8. Vienna	302.27
9. Charleston Calvary	282.00
10. Martinsburg	279.27

WASHINGTON—\$219.70

1. Easton	\$581.83
2. Chestertown	561.42
3. Gettysburg	355.10
4. Washington Grace	352.93
5. Westminster	331.41
6. Washington First	324.12
7. New Freedom	317.89
8. Baltimore Brooklyn	299.77
9. Cambridge	297.64
10. Indian Head	293.66

WISCONSIN—\$193.78

1. Waukesha	\$358.76
2. Menominee, Mich.	350.17
3. Cedarburg	336.56
4. Monroe	325.20
5. Kenosha	306.98
6. Milwaukee 60th St.	262.29
7. La Crosse	243.57
8. South Milwaukee	241.65
9. Forest Center	238.81
10. Racine Taylor	230.64

**IS 10 PERCENT FOR WORLD EVANGELISM
REASONABLE?
LOGICAL?
POSSIBLE?**

IS YOUR CHURCH PAID UP—AND OVER?

TWO IMPORTANT ANNOUNCEMENTS FOR MINISTERS:

1

ANNUAL QUESTIONNAIRE FOR PLAN I INSURANCE IS DUE MAY 15!

Every minister covered by Social Security and enrolled in Plan I Insurance with the Board of Pensions should have received the annual insurance questionnaire. The questionnaire is *due May 15* if a minister desires continued coverage with premiums paid by the Board of Pensions through the Department of Ministerial Benevolence.

2

EFFECTIVE JANUARY 1, 1968, ALL MINISTERS ARE AUTOMATICALLY ENROLLED IN SOCIAL SECURITY!

Starting with taxable years ending after December, 1967, income from the ministry will be covered by Social Security except in unusual circumstances requiring a special application to be filed by the minister.

Clergymen who elected coverage under the earlier law will not be affected by the new provisions. They will continue to be covered.

Under the new law, as under the old, a minister reports his income and makes his tax contributions as if he were self-employed, even though he may be working as an employee.

Ministers who did not elect Social Security coverage under the old law will now be covered unless special exemption is granted by the Internal Revenue Service before April 15, 1970.

Men entering the ministry in 1969 or later will have until April 15 of the second year after they first become a minister to request exemption.

Exemption from the program will be recognized only on grounds of conscientious objection or religious principle—and not for personal, political, or economic reasons.

NAZARENES

"On the Go"*



That the U.S. is a nation "on the go" is increasingly reflected in the lives of our Nazarenes. Business trips, holidays, and vacations all take our members away from the "hometown" and "home church."

Perhaps we could extend our pastoral ministry by preparing our people for such absences. Stress on faithfulness to God and the church during these periods would certainly be appropriate. This could include faithfulness to the "home church" with tithes and offerings (through prior arrangement or by mail). It could also include faithfulness in church attendance wherever they may be.

Many, no doubt, do not attend services during periods of absence from the hometown. However, it may not always be due to neglect. It may rather be the lack of information—they do not know where the nearest church is located. At this point, a "fellow traveler" offers a few suggestions which you may pass along to your people:

1. If your plans are determined far enough in advance, **WRITE THE "MOVING NAZARENES" SERVICE**, 6401 The Paseo, Kansas City, Mo. 64131, giving the area you plan to visit. You will receive a quick and accurate reply giving the name and address of the closest church.
2. If this is not possible, **CHECK THE PHONE DIRECTORY** of the community. Many churches are now using the yellow pages for year-round advertisement.
3. Or **LOOK ON THE CHURCH PAGE OF THE DAILY NEWSPAPER** (usually in the Friday or Saturday issue).
4. Another possibility is to **ASK AROUND TOWN**. Policemen, firemen, or service station attendants often know where the church is located.
5. Also, as you enter the community, **LOOK FOR SIGNS** giving the address of the church. These are used with increasing frequency by our churches.

*Adapted from article submitted by Rev. Fred Wenger, pastor, First Church, Harrisburg, Pa.

Fortify Your Nazarene Home Invasion

by observing

1 st Day of Each Month	50 Holy Watchnights 1964-68	6:00 p.m. to midnight LOCAL TIME
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48th—May 1 49th—May 15 50th—June 1

Approved Home Missions Specials

The General Budget is the lifeline of our missionary outreach around the world, and the Department of Home Missions shares with the Department of World Missions in this world-wide endeavor.

There are always needs on our overseas home mission districts and in our Bible colleges which cannot be cared for through the annual allocations from the General Budget. In response to these vital needs, there are churches and individuals who wish to give, beyond the General Budget, to help supply these needs.

We list some of the approved Home Missions specials for 1967. Contributions toward any of these are credited to your 10 percent giving for missions.

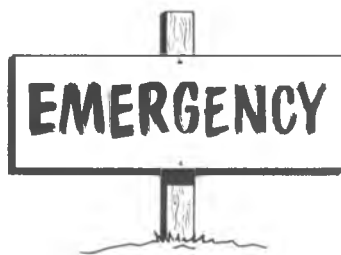
AUSTRALIA—buildings for two Greek churches	\$ 4,500
AUSTRALIA NAZARENE BIBLE COLLEGE—dormitory addition	3,000
ALASKA—projector for church at Ketchikan	650
MIDDLE EUROPEAN DISTRICT—District parsonage	25,000
—District campsite	2,000
—Hanau property (balance)	10,750
—Kaiserslautern property	5,000
—Printshop	2,000
—Switzerland property	2,000
NORTHWEST EUROPEAN DISTRICT—Mosede, Denmark, property (balance)	13,000
—Piano for Mosede, Denmark (balance)	800
—Harlaam, Netherlands, property (balance)	2,000
—Sweden for property (balance)	39,000
EUROPEAN NAZARENE BIBLE COLLEGE—Property and remodeling (balance)	34,000
—Library	2,500
—Used V.W. bus	750
NEW ZEALAND—Piha district center	2,000
NAZARENE TRAINING COLLEGE, INSTITUTE, W. VA.—Building	50,000
—Student scholarships (per semester, each student)	250
NEWFOUNDLAND—Bay Roberts property	3,000
U.S. CHINESE—San Francisco building	12,500
—Los Angeles First Chinese Building	12,500
BERMUDA—Radio broadcasts	700
SAMOA—Truck replacement	2,000
SOUTH AFRICA BIBLE COLLEGE—Library Books	1,000
—Dormitory	2,000

Contributions toward any of these approved specials may be sent directly to the General Treasurer and marked for the particular need.

For any additional information, write to
DR. ORVILLE W. JENKINS, Department of Home Missions
 6401 The Paseo, Kansas City, Mo. 64131

Pastor

*Will you help meet
an emergency?*



There is an urgent call for evangelistic preaching missionaries on nearly every field around the world. Would you set aside a special Sunday of prayer and fasting for this desperate need, that God can fill if we will all take it as an earnest burden to the “throne of grace”? “Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest” (Matthew 9:38).

This is where we need your help:

- PRAY until this need becomes a heavy burden on your heart.
- Then PREACH until your people sense your burden and get under it with you.
- Then PRAY TOGETHER, besiege the throne, till God answers.
- Set aside some night of prayer, or form a prayer chain so that groups are praying each day of the week.

Here are the three most urgent needs:

1. Pray that God will lay a clear call to missions on some of our best evangelistic preachers in our churches here, preachers with a real passion to see men saved and sanctified, with a fervency that will penetrate darkened hearts and minds.
2. Pray that He will lay a heavy burden for missionary evangelism on some of our choice young people who are now in preparation for Christian service.
3. Pray for a renewed evangelistic emphasis through revival in our churches here, in our schools and colleges, and in our Bible schools around the world.

These are not “accessories” that we can get along without. These are desperate needs that we must see answered if we are to meet the challenge God has given our church. *This is an emergency!*

GOD IS COUNTING ON YOU!

Part III of a paper read at the District Preachers' Meeting in Guyana

Personal Evangelism and How I Go About It

By Richard Tombran, Guyana

III: Mistakes to Avoid in Personal Evangelism

1. Avoid going into people's private affairs.
2. Avoid enjoying their gossip.
3. Avoid showing favor to one person directly.
4. Avoid talking member's name with other members.
5. Avoid begging around for material help. This can be a hindrance to our ministry.
6. Avoid seeking favor at all times, but rather seek to do favor to the bodies and souls of men.
7. Avoid retaliation. Jesus said, "Love your enemies." Love is like God's pocketknife. It cuts very deep.
8. Avoid complaining about physical needs, but rather trust God for everything. Someone has said, "Complaints of a domestic nature should not be exposed to the whole community. This will kill your influence."
9. Avoid keeping your eyes all the time on money: "For the love of money is the root of all evil."
10. Avoid entering homes when the head of the house is not in. I usually ask, "Is your father or husband in?" If not, I would not go in.
11. Avoid speaking against other religions. This will serve no purpose, but rather will cause enmity.
12. Avoid speaking politics in the pulpit, or in the community. Preach Christ and Him crucified.
13. Avoid speaking against the church. This will belittle the work of God. This is God's work and not man's. Therefore we should treat it with great respect and reverence.

CONCLUSION: The Purpose of a Christian

The Lord saves us for a purpose. We are saved to serve. If there was not something wrong with the people, there would have been no need for the preacher (Acts 26:16-19).

My prayer is that God may give us more vision to humble ourselves before Him, and to see the needs of a lost world.



IS THERE A PERFECT TIME TO MAKE A WILL?

When is the best time to make a will? Are you waiting for the perfect time to make a will?

Reasons for delay aren't hard to find, but none of them are really good reasons. None of the reasons for putting it off would ease matters for your family if anything happened to you in the meantime.

If you don't have a will, the best possible time is almost certainly now.

The worst time to make a will may be when the need for one suddenly becomes imperative. A lengthy and unexpected business or pleasure trip, the imminence of surgery, the onset of serious illness—someday any of these could turn the making of your will into a hectic "crash program" with little pretense of planning.

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JONATHAN T. GASSETT, Executive Secretary
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To God, Who Is Able

AS NAZARENE delegates and guests draw nearer to the Seventeenth General Assembly at Kansas City, Mo., June 13-21, special seasons of prayer for that chapter in our history seem in order.

In the last few months all of us have paused in special prayers for those brave individuals who have undergone ticklish heart-transplant operations, and for the skilled surgeons who have pioneered to meet human need.

Unusual Event Ahead

The Church of the Nazarene will come to a rare juncture in its history in June. Three of its six general superintendents will retire.

Delegates will vote in these momentous elections and in other matters for the denomination. They will need "the mind of God" to elect three new top leaders, upon whom in part will rest the responsibility for the future of the church.

Share 62 Years in Office

The retiring generals will have a total of 62 years in the top elective office. The three who will stand for reelection will have a total of 32 years in the office.

It seemed even more ticklish 20 years ago. Two veteran general superintendents had died in the preceding two years. The four men in office in 1948 had a total of 14 years of experience. In 1949, when another general superintendent died in office, the four leaders had a total of only eight years on the top job, but the church was much smaller then.

God has undertaken in a marvelous manner for the Church of the Nazarene. Let us pray that we may experience again in June the certitude that God is leading us on!

O. JOE OLSON

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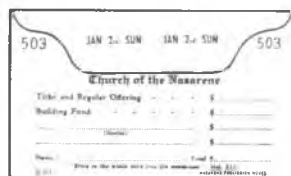
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bility of falling. If Adam in his holy innocency was tempted, and Jesus, who was sinless, was tempted, how much more we who are fallen creatures by nature! Adam was tempted and fell; Jesus was tempted and triumphed; and we too may be "more than conqueror through him." This purifying must include the body. It frees from sexual impurity; it includes the mind and delivers from evil thoughts; it includes the spirit and emancipates from hatred, bitterness, and fear. On the mount, Jesus said, "Blessed are the pure in heart," and in this prayer He prays that the blessedness of purity may be given to the disciples. He also included you and me in His request.

II. *Separate Them.*

Sanctify means "to set apart" or "separate." It is used frequently in this way in the Old Testament. The Sabbath was set apart as a holy day. The furniture and hangings of the Tabernacle were sanctified or "set apart" for sacred use. This was also so in the case of the garments for the high priest, and the high priest was himself "sanctified" in this sense. That was ceremonial separation, but Jesus here prays for practical and actual separation for His disciples. The true Christian life is the separated life. The Christian is different from the man of the world. He is separate in speech, in action, in outlook. He is not of the world. His whole life is a condemnation of the world. Upon this separation depends his spiritual power. Worldliness acts as short circuit to spiritual power.

There are some areas of life where the call to separation is loud and clear and the issues of right or wrong very clearly seen, but there are other areas where the voice of our own consciences and the prompting of the Holy Spirit are the only guide. Here it will be wise to heed the inner restraint which the Holy Spirit puts upon us. It will be dangerous to use the actions of others as our pattern. This applies to the kind of company we keep, the type of literature we read, the kind of clothing we wear. Beware of compromise in order

to conform with prevailing customs. You are a separated person and must be prepared to be different. Remember the principle, "Others may, you cannot." The Holy Spirit is a faithful and infallible Guide in all questions of conscience, and the Word of God is a safe Compass. Can it be said of you and me, "They are not of the world, even as I am not of the world"? He prayed, "Father, set them apart."

III. *Consecrate Them.*

Sanctification includes consecration in the accepted use of the word. Probably the word dedication is more accurate. In the Old Testament people and things were "sanctified" or "set apart" for holy use. They were dedicated to the service of God. Purification and separation are with a view to dedication. We are to present our bodies a living sacrifice. We are to yield our members to God. This is the positive side of separation. Separation without dedication would make us sour and unlovely. We would become unattractive, narrow, pharisaical people. Full consecration to God makes of us happy, bouyant, eager Christians. Utter devotion to God is possible only when the heart has been cleansed from inward sin and the life separated from the world. It is then and only then that we can truly dedicate spirit, soul, and body to His delightful service. It is then possible to lay on God's altar our time, talents, possessions, friendships, future, and our own selves, so that all we have and all we are and all we hope to be are His forever.

This then is the meaning of this petition which came from the heart and lips of Jesus, "Father, make My disciples pure through and through, make them entirely separate from the world and worldliness, and make them entirely dedicated to Me and to My service." What a prayer! What a grand possibility! What a glorious reality! Remember again the words of Jesus, "Neither pray I for these alone, but for them also which shall believe on me through their word." This means YOU!

Gleanings from the Greek New Testament

By Ralph Earle*

I Thess. 2:1-4

"Suffered Before" or "Already Suffered"?

This is one word in Greek, *propathontes* (v. 2), found only here in the New Testament. It is the second aorist participle of the verb *propascho*, which literally means "suffer before." But "already suffered" (RSV, NASB) is smoother English. The fact that Paul had suffered at Philippi just before coming to Thessalonica (Acts 17) is brought out well by "just suffered" (C. B. Williams).

"Shamefully Entreated" or "Insulted"?

This is a single term in Greek, the verb *hybrizo*. It is a strong word found five times in the New Testament (cf. Matt. 22:6; Luke 11:45; 18:32; Acts 14:5). It comes from *hybris*, the basic meaning of which was "insolence" or "insult." Thayer adds: "In Greek usage the mental injury and the wantonness of its infliction being prominent."¹

So the verb means: "treat in an arrogant or spiteful manner, mistreat, scoff at, insult."² Milligan comments: "More than the bodily suffering it was the personal indignity that had been offered to him as a Roman citizen . . . that had awakened a sense of *contumely* [humiliation] in St. Paul's mind."³ It may be that "insulted" (W. B. Williams) is the best rendering here.

"With Much Contention" or "Amid Much Opposition"?

The King James Version gives an entirely wrong connotation. It suggests that Paul preached with a very conten-

tious spirit. But the correct thought is "in the face of great opposition" (RSV) or "amid much opposition" (NASB).

Literally the text says "in much conflict" (*en pollo agoni*). The Greek word *agon* (cf. "agony") was originally an athletic term, referring to the "contest" or "struggle" of the Olympic games. The Christian life is compared to an athletic competition in which the participants strive to win. Christians need this same spirit if they are to be winners in the game of life.

"Exhortation" or "Appeal"?

The word *paraklesis* (v. 3) is difficult to translate into English. Occurring 29 times in the New Testament, it is rendered "consolation" (14 times), "exhortation" (eight), "comfort" (six), and "intreaty" (one). It comes from the verb *parakaleo*, which literally means "call alongside (to help)." But in the New Testament the verb carries three main connotations: beseech, comfort, exhort.

For this passage Thayer suggests that the meaning of the noun is: "persuasive discourse, stirring address,—instructive, admonitory, consolatory; powerful hortatory discourse."⁴ Milligan says that *paraklesis* "implies something more in the nature of an appeal . . . having for its object the direct benefit of those addressed, and which may be either hortatory or consolatory according to circumstances."⁵ It is interesting to note that the general word "appeal," suggested by Milligan, has been adopted for many translations (e.g., 20th Cent., Weymouth, Moffatt, Goodspeed, RSV, NEB).

"Deceit" or "Error"?

The Greek word *plane* means: "a wandering, a straying about, whereby one, led astray from the right way, roams hither and thither . . . In the N. T. metaphorically mental straying, i.e. error, wrong opinion relative to morals or religion."⁶

Milligan says that *plane* is used "apparently always in the N.T. in the pas-

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

sive sense of 'error' rather than in the active sense of 'deceit.'"⁷ The word "deceit" is a proper rendering of *dolos* ("guile") at the end of the verse (cf. NASB).

"Allow" or "Approve"?

The KJV "allowed of God" (v. 4) is taken from Tyndale (1525), which surprisingly was followed by the Geneva Version (1560). More accurate was the first English Bible, that of Wyclif (1382), which had "preued" (proved). The Catholic Rheims Version (1609) was still better. It had "approved."

The Greek word is *dokimazo* in the perfect passive indicative. Thayer defines the verb as follows: "1. *to test, examine, prove, scrutinize* (to see whether a thing be genuine or not), as metals. . . . 2. *to recognize as genuine after examination, to approve, deem worthy.*"⁸ For this passage he suggests: "We have been approved by God to be intrusted with the business of pointing out to men the way of salvation."⁹ Arndt and Gingrich have: "We have been found worthy."¹⁰

Milligan translates the clause: "But according as we have been approved by

God," and comments: "*Dokimazo* means originally 'put to the test' . . . but in the N. T. generally conveys the added thought that the test has been successfully surmounted, in accordance with the technical use of the word to describe the passing as fit for election to a public office."¹¹ Most recent translations correctly have "approved by God" in this passage.

It is the same verb, *dokimazo*, which is translated "trieth" at the end of this verse. A better rendering is "tests" (RSV). Because it is the present participle which is used here, a more adequate translation is: "who is continually testing our hearts" (NEB). Charles B. Williams brings out the double meaning of the verb in his rendering: "who proves and finds approved our hearts." The word "examines" (NASB) is also meaningful.

⁷*Lexicon*, p. 633.

⁸Arndt and Gingrich, *Lexicon*, p. 839.

⁹*Thessalonians*, p. 16.

¹⁰*Op. cit.*, p. 483.

¹¹*Op. cit.*, p. 17.

¹²Thayer, *op. cit.*, p. 514.

¹³*Op. cit.*, pp. 17-18.

¹⁴*Op. cit.*, p. 154.

¹⁵*Ibid.*

¹⁶*Op. cit.*, p. 201.

¹⁷*Op. cit.*, p. 18.

G. Campbell Morgan on Eph. 5:18

"They fall far short of the truth who speak of the filling of the Spirit as simply the 'privilege' of believers. The word of Paul, 'Be not drunken with wine, wherein is riot, but be filled with the Spirit,' is a present imperative. It is of the nature of a command rather than a counsel of perfection. Not merely for an elect few, but for all these born of the Spirit, the will of God is that they should be filled with the Spirit. Apart from this there can be no full Christian life and no powerful Christian service."

Quoted in *Decision*, October, 1965

The Creation of Woman

By W. E. McCumber*

We are deeply indebted to W. E. McCumber, pastor of First Church of the Nazarene of Atlanta, Georgia, for the masterful outlines which he has been contributing, at the editor's request, for the past two years. For the time being at least, we will be terminating this fine series with the outline which follows.

Beginning next month we will introduce a new feature called "Sermon of the Month."

—THE EDITOR.

SCRIPTURE: Gen. 2:7-8, 18-25 (RSV)

TEXT: Verses 21-24

God created man, and having made him gave him a place to live and a job to do. But his place and work are not enough to serve man's highest good. He needs someone to share it, and by sharing transform it, making the place a home, the work a joy. So God created woman.

I. God's purpose in creating woman

"It is not good that the man should be alone; I will make him a helper fit for him" (v. 18). God made woman for man (I Cor. 11:8-9).

Being made for him plainly implies subordination. But it does not affirm inferiority. Equality is made clear by the truths which bracket the text, the "naming" of the animals (vv. 19-20) and the nature of marriage (v. 24). God did not make woman from an order of creatures below man, for that would plainly imply inferiority. And in marriage the man and woman become "one flesh," a physical and spiritual union

based upon a common nature. Equality is evident in the creation account.

Woman was made for man's good (v. 18), not for his pleasure or convenience. She was made as his helper, not as his servant or plaything. She was not created just so man would have someone to wash his socks, iron his shirts, and cook his meals. She was not intended to be his obedient slave by day, and his affectionate cuddle-toy by night. Something far nobler than all this is implied in the word "helper."

What was woman to help man do? The answer is found in v. 15 if we underscore the words, "*The Lord God . . . put him in the garden . . . to till it and keep it.*" Man's work was done at God's ordering, i.e., as service to God. The woman was to help him be the servant of God! If a man will not serve God, it becomes impossible for woman to fulfill her true role.

Man and woman, in physical and spiritual union, together serving God, this is the Creator's purpose. Here is the foundation of true marriage.

II. God's method in creating woman

"So the Lord God caused a deep sleep to fall upon the man, and while he slept took one of his ribs . . . and the rib . . . he made into a woman and brought her to the man" (v. 21).

Women have been the brunt of countless "spare rib" jokes, but scholars have never agreed that woman was fashioned from a rib. The Hebrew is ambiguous, indicating merely a curved side. One sensible theory favors blood. Human blood contains all the ingredients of man's physical being, while bone does not. What is important, however, is the fact that "she was taken out of Man"—a partaker of his full humanity, complement of his unfulfilled destiny.

*Pastor, First Church, Atlanta, Ga.

In Eve's creation many Bible scholars have found a "type" of the Church. Adam becomes a Christ-figure, his sleep suggests Christ's death, and the opening of his side points to the bloodletting of Calvary. From the death and blood of Jesus comes the Church, the bride of Christ.

Woman, taken thus from man, was to be a constant reminder to him that he was over the animals but under God, more than dust and less than Deity, lord of earth but steward to Heaven. She was the incarnate

symbol of God's sovereign wisdom, power, and grace.

That man and woman failed God and each other is the Bible's next story. The shameless pair (v. 25) were soon the victims of sin and shame. But that is only the next, not the last, story! Creation marred by sin becomes the object of loving, costly re-creation. The grace that made man becomes the grace that saves him! This is the heart of Scripture—the making anew of man by the forgiving grace of God in Jesus Christ.

Sermon Starters

Three Words

"Fear not"—The Word of Pardon (Isa. 41:1).

"Fret not"—The Word of Peace (Ps. 37:1).

"Faint not"—The Word of Power (II Cor. 4:16).

—Selected

The Hands of Christ

Pierced for Our Sin—The Dying One (Ps. 22:16).

Shown for Our Peace—The Risen One (John 20:20-21).

Uplifted for Blessing—The Ascending One (Luke 24:50).

Opened for Our Supply—The Glorified One (Ps. 145:61).

—Selected

The Sinner's Destitution

The unconverted are described as being:

Without God (Eph. 2:12).

Without Christ (Eph. 2:12)

Without Hope (Eph. 2:12).

Without Strength (Rom. 5:6).

Without Excuse (Rom. 1:20).

—Selected

God and His People

God for Us—Our Justifier (Rom. 8:31).

God with Us—Our Defender (Heb. 13:5).

God in Us—Our Indweller (II Cor. 6:16).

—Selected

Witnesses to Christ

The Father's Testimony—Divine (Matt. 3:17).

The Scripture's Testimony—Inspired (John 5:39).

The Believers' Testimony—Experimental (Acts 4:10-12).

The World's Testimony—Human (John 7:46).

The Demons' Testimony—Infernal (Luke 8:28).

—Selected

God-fearing Mothers of the Bible

Luke 1:42

Jochebed—mother of Moses (Exod. 2:2-3).

Hannah—mother of Samuel (I Sam. 1:10-20).

Widow of Zarephath (I Kings 17:10-16).

Naomi—mother-in-law of Ruth (Ruth 1:2-22).

Mary—mother of Jesus (Luke 1:38-53).

ADA E. TOMLINSON

Expository Outlines from II Peter

By Ross Price*

No. 4 Libertine Slaves

II Pet. 2:17-19

Promise them liberty . . . themselves . . . servants of corruption.

goodness to a light cloud which makes a show of rain and then vanishes.

INTRODUCTION:

He who promises what cannot be performed is a disappointment, to say the least. Peter's warning against the false teachers may be summarized thus: Arousing expectations which they cannot satisfy, these false teachers take advantage of carnal affections and bait their hooks with what appeals to sensual pleasures for the sake of captivating either the unthinking or those who are about to cut loose from their pagan ways. But the truth of the matter is: Every man is the slave of whatever masters him. Five things characterize these false teachers:

I. THEIR CHARACTERS ARE FALSE (v. 17).

A. "Waterless fountains."—Moffatt.

This very concept embodies a contradiction. Nothing is more disappointing to the weary traveler in the hot expanse of the desert than to come to a well expecting water and find it empty and dry. Springs without water may lure, but they also disappoint utterly, having aroused expectations which they cannot satisfy. Cf. the dried-up watering places in late summer on the western prairies.

B. "*Mists driven by a squall.*"—Moffatt.

Clouds which promise rain but give none, because they are driven away by the wind. Palestinian weather conditions make this a frequent occurrence. Rain clouds blow in from the Mediterranean, but upon striking the hot currents of air ascending from the Jordan rift soon evaporate and are gone. The Arabs compare persons who put on a show of virtue while destitute of all

II. THEIR ALLUREMENTS ARE VAIN (v. 18).

A. *Substituting loud boasts for religious certainties.*

"Uttering loud boasts of folly" (RSV). "Ponderous nothings" (A. T. Robertson). Lofty expressions with great sound but little sense. Exaggerations, unreality, boastfulness, and emptiness. "Florid rhetoric obscures their abandonment of the right way" (A. E. Barnett, *Interpreter's Bible*). "Grand, eloquent sermons containing everything but Gospel" (Godbey). Error is often noisy and declamatory, hoping to succeed by substituting sound for sense.

B. *They tickle the fancy and excite the desires of the flesh.*

"They utter big empty words, and make sensual lusts and debauchery a bait to catch those who have barely begun to escape from their heathen environment" (New English Version). "A pretentious sensationalism admirably adapted to catch the unthinking" (Whedon). Religion has often been abused to give seducers access to the confidence of the innocent, only that they might betray and ruin them. And so those who were once *converts* now become *perverts*.

False teachers often take advantage of the carnal affections and appeal to sensual pleasures for the sake of popularizing and glamorizing a cheap and easy religion. Over against such stands the true man of God, calling on men to repent; to renounce the world, the flesh, and the devil. Fanaticism and sensualism are poor substitutes for moral sanity.

C. *They entice unstable souls, barely escaped from error.*

"With their high-sounding nonsense they use the sensual pull of the lower passions to attract those who were just on

*Professor of theology, Pasadena College, Pasadena, Calif.

the point of cutting loose from their companions in misconduct" (Phillips). "What chance have recent converts from paganism against the specious argument of those religionists that Christian freedom means freedom from moral law?" (Moffatt *Commentary*).

Many an unwary soul has been led to return to corruption through the compromise of false teachers. Grandiose sophistry is the hook, filthy lusts the bait, with which these men catch those whom the Lord was delivering. Heresy delights in deluding new converts. Unsansctified souls are an easy prey to those who would entice them back to their former sins.

III. THEIR PROMISES FAIL (v. 19).

A. *Raising hopes they cannot satisfy*

In vain may we expect to be fed and filled with truth and understanding, if those to whom we listen are ignorant and empty. Madness and folly, not true revelation, characterize what these false teachers say.

B. *False assertions of freedom*

The Gnostics asserted they were free to live as they pleased. Their false note in evangelism was: "You may live as you lust and go to heaven at last." These Gnostics said that they might wallow in the mire as much as they pleased, and that—such was their virtue—they could not be perverted by it any more than gold is corrupted by mud. But that which leads to moral anarchy is not freedom. The liberty which they promise has no fear of Satan and no loathing of the sins of the flesh.

IV. THEIR FREEDOM IS FEIGNED.

A. *They are themselves the bondservants of corruption.*

The liberty of fleshly indulgence can become the worst of bondage. He who boasts that his soul is free from all moral restraints is the slave of sin and dupe of Satan. Thus in the midst of their talk of liberty they themselves are the vilest of slaves. That is only a false liberty which frees from righteousness only to bind with the shackles of sin.

B. *Everyone is a slave to that which has mastered him.*

The ancient custom of selling for slaves those whom they had conquered and captivated in war now comes to Peter's mind. We may well recall here Jesus' statement in John 8:34: "Whosoever committeth sin is the servant of sin." Those who deride the

restraints of serious piety often are found to be themselves the slaves of appetites for sin. "A man is the slave of whatever overpowers him" (Moffatt).

V. THEIR FATE IS ALREADY SETTLED (v. 17).

A. *For them "the mist of darkness" is "reserved."*

Since they promote darkness and its unfruitful works, such is their appropriate destiny. "An eternally dark future is in prospect for all leaders whose guidance is unsound" (A. E. Barnett, *Interp. Bible*). "If there were not a place of punishment prepared for such men, there would be defect in the moral administration of the universe" (Barnes, *Notes*).

B. *A dark life is justly punished with "outer darkness."*

"The preacher's hell is the blackest, darkest, deepest, and hottest abyss in the dismal regions of irretrievable woe" (God-bey). "Men for whom the densest darkness has been reserved" (Weymouth). He who ruins another's soul reprobates his own.

CONCLUSION:

The practical fruits of a man's doctrine are still a safe criterion of its validity. The New Testament does not teach the idea of "sinning saints." No religion is supernatural if it fails to deliver the soul from sin's corruption and bondage.

A stewardship outline—

Having and Receiving More

TEXT: *For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken even that which he hath* (Matt. 13:12).

This was, among the Jews, a proverbial saying, and the simple meaning of it is that he who makes proper use and disposition of what means, and light, and grace, and opportunities he had should prosper and have them multiplied, while he who fails to improve properly what he has shall lose, or have taken from him, that which he has.

I. GOD HAS GIVEN SOME GIFTS AND GRACE TO US ALL.

A. *He has given to all some intellectual talent.* To some He has given more than to others (Matt. 25:15), but not one respon-

sible moral being has been overlooked in the distribution of these gifts.

B. He has given us some earthly treasure over which He has appointed us stewards.

C. He has given us great opportunities, and multiplied means for the improvement of our minds and morals—books, schools, the sanctuary, family altar, etc.

D. He gives to all plenty of time in which to improve that which He has given to them—not only one day of seven, but the seven days of the week.

II. THE TWOFOLD STATEMENT OF THE TEXT.

A. "Whosoever hath"—uses wisely and improves to the glory of God what he has—"to him shall be given, and he shall have more abundance." This is true:

1. *Financially.* He who husbands his earnings shall prosper, etc.

2. *Intellectually.* The young man who seeks good society, good books, and good schools, gradually increases and develops his powers of mind.

3. *Socially.* He who carefully guards his reputation, and never betrays the trust, nor violates the confidence which his neighbors have placed in him, will constantly rise higher in the esteem of the people.

4. *Spiritually.* To him who does not despise his spiritual blessings shall be given (1) conviction of sin; (2) forgiveness; (3) the evidence of his acceptance by God; (4) increased opportunities for doing good; (5) a triumphant death, a glorious resurrection, etc.

B. "Whosoever hath not"—does not use wisely and honestly what he has—"from him shall be taken away even that he hath."

1. *Financially.* The spendthrift and the gambler will soon lose what they have.

2. *Intellectually.* Some of the finest intellects with which God ever endowed any human being have been ruined through indolence, intemperance, and licentiousness.

3. *Socially.* If men who enjoy the highest esteem of their fellows betray the trust imposed in them, and prove recreant to their office, they soon lose the confidence and esteem of the people.

4. *Spiritually.* From him who despises his day of grace shall be taken, by and by, (1) his Bible; (2) the preaching of the gospel; (3) the services of the sanctuary; (4) the right to the mercy seat; (5) the

associations of God's people; (6) the crown, the Kingdom, the glory prepared for all; (7) all hope of ever escaping the torments of hell.

W. J. WIEAND



IDEAS THAT WORK

Getting Mother and Dad Out

We have found that a better way of promoting Sunday school attendance of "rally proportion" on Mother's Day and Father's Day is to offer gifts to all children whose mother (or father) attends (this in place of a gift to the oldest mother, youngest mother, mother with the largest family, etc.).

The following notes are sent home the preceding Sunday with all children from kindergarten through junior high. They are signed by the boys and girls.

This way every boy and girl can "earn" a gift, and the "pressure" on the parent is strong.

MOTHER'S DAY

"Dear Mother,

"Next Sunday is Mother's Day and I would like you to come to Sunday school and sit with me in church.

"Pastor Williams has a small gift for everyone who brings his mother and I want you to come.

"The service is only 100 minutes with CHURCH honoring mothers from 10 to 11 and SUNDAY SCHOOL, where we learn about the Bible, from 11:05 to 11:45.

"Love,
_____"

A few weeks later I prepare a similar letter for Father's Day (June 16, this year).

ROGER M. WILLIAMS
Norman, Okla.

The Nazarene Preacher

Hymn of the month

Love Divine

No. 31, *Praise and Worship* hymnal

The author, Charles Wesley, was born in England in 1707, the eighteenth child of Susanna and Samuel Wesley and brother of John Wesley, famous founder of Methodism. After his conversion, Charles's poetic talents were released and he wrote so prolifically that seldom a day passed without some new song.

He published more than 6,500, many of which are still in use around the world.

The composer, John Zundel, 1815-82, was born and educated in Germany, but contributed much to the church music of America. He is best known for his long association with Henry Ward Beecher at Plymouth Church, Brooklyn.

MY PRBLEM

PROBLEM: My problem is the self-appointed "church boss." This man has been on the board twenty years and dominates every board meeting with his strong personality. Other members have good ideas of their own but are afraid to buck him. Can anyone help me handle this situation wisely?

AN ILLINOIS PASTOR WRITES:

In the first place the pastor will have to be stronger than the "church boss." I have had quite a bit of this type of personality to contend with in the few years of pastoral work. I will list just a few of the self-made rules that I bear in mind.

1. Our church has a *Manual* which is based on the Bible. I am always very careful that every move I make is covered by that *Manual*.

2. I always try to anticipate the feel-

ings and the actions of said "church boss." This gives me a chance to pray and meditate and get God on my side as I confront him.

3. As a matter of procedure I insist that all discussion be directed solely to the chairman of the board (myself, of course).

4. I explain many times that our church operation is very democratic and each one has a right to his own opinion and also the obligation to respect the other fellow's. I stress the common courtesy that is expected in this type of meeting even in the secular business world, and how much more it is to be desired amid a group of sanctified people.

5. If none of these work, I have come out and told the offender in a very direct way that it was time he quit dragging his feet, get on the ball, and get with the group. In the particular case that I have in mind this method has worked wonders and has caused the "boss" to grow in grace and to make a much better board member.

In conclusion I would say this: Every one of us has a different type of personality. Each one responds differently to different approaches. I try to stay within the confines of God's will and to say nothing without feeling very strongly that it is God-led. If we are not careful we can leave a lot of one-eared soldiers, as Peter did in the New Testament.

AN INDIANA PASTOR SHARES:

This problem has also been mine for the past three years, with the added delicacy of having close relatives of the "boss" also on the board. In dealing with this, I have found that by giving some leadership and direction to the discussions, a freedom is generated wherein others on the board are unconsciously freed of their fear of bucking the "church boss."

Furthermore, this freedom has also carried through to the voting of the board, and invariably the best interests of the church have been served with or without the help of Mr. "self-appointed church boss."

By "freedom" I do not mean deviating from accepted rules of conducting business, but rather the creating of an informal atmosphere where all are involved, and feel that their ideas are needed and will receive due consideration.

ANOTHER HOOSIER PASTOR REPORTS:

In my early ministry, in a small-town church, there lived a well-to-do farmer who was a member of my church. He was a very likable person. My first encounter with his church-boss role was on the first board meeting when a motion was in order on a certain matter and he got up and said, "We have always done this in this fashion, and I reckon we will continue to do it this way, and we don't need to vote on it." This method of his continued to become more and more forced on the board until one day the vote came up about building a new church. He piped up, "Where are you going to get the money? We are too small to build a new church." The rest of the board just sat there and swallowed hard and said nothing. I prayed about this matter for some time, and finally the Lord directed me to ask for other opinions on the board and get the people to talk. We called a special board meeting and brought up the matter of the new church again—since our old hall was full and there was no place to put our growing Sunday school. I said, "Last board meeting we had only one person to express his opinion, and now we want everyone to talk, and then we will take a vote, with the majority ruling." We all talked—slowly at first—with our problem man right in there pitching on all eight. Then came the vote and everybody except him voted for the church. One man offered the lumber that he had at the mill for a barn for the framework and sheeting of the church.

The next week our problem man called me on the telephone and asked to meet me at the lumberyard—which I did. He introduced me to the lumberman and said, "This is my pastor, and we are going to build a new church in this town, and whatever he orders, you

put it on my bill and I'll pay for it." We built the church and paid for it in one and a half years, and then filled it with a good Sunday school. He never tried to boss the board after that.

A FLORIDA PASTOR COUNSELS:

What church board hasn't had it's self-appointed "church boss"? I have handled them in the following manner.

The trustees, stewards, church school board, NYPS council, and NWMS council exist to function as the "guiding and responsible" bodies of the local church. If the various items of business are presented, planned, and promoted *through* these groups, and then presented to the church board (or council) by that "lay chairman," the "church boss" is soon dealing with his fellowmen. They have ways of working this type of situation OUT. (And it is a lot easier on the pastor.) Besides, this is the plan as outlined in the *Manual*.

A MICHIGAN PASTOR SUGGESTS:

Always come to every board meeting well-prepared. Make it a policy that only items on the agenda are to be discussed at the meeting. Ask *all* members of the board to suggest items for the agenda. Assign committee reports for each meeting, asking the committee to make recommendations on the report. Have all department heads to report at *every* meeting and to make recommendations in the area of their responsibility. Use an indirect approach, asking each member of the board to join in the discussion.

AN ARKANSAS PASTOR RECOMMENDS:

Certain tactful announcements from the pulpit in the first weeks of a new pastorate may be helpful. "Now we're workers together. *All of us are servants*. As to the running of this church, it matters but little who runs it, so long as it is run right. My duty as your pastor is to see that it is run right!" (Nonoffensive, but encouraging to the faithful.)

Lead the church as a unit in an organization. This supports all depart-

ments, channels board meetings, and reflects cooperation.

Now for the possible test. The dominating board member may declare that too many special offerings are taken. Only the pastor can redeem the offering and protect the church. "General Church Department X requests this special offering. It's a privilege to be on the front line of action through our giving. Some may be *unable* to give. Others can." Call for the ushers and pass the plates.

The pastor is "still the boss."

PROBLEM: In this small church my wife is NWMS president. Should she attend board meetings and participate in discussion and voting?

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



Picture Power

The film is an extremely subtle instrument of propaganda. Read a book and you are likely to read it critically and carefully. Not so with a skillfully prepared audiovisual presentation. The careful marshalling of scenes opens the mind unwittingly to suggestion. When the presentation is finished, you are often quite unaware of the ideas which have slipped into your thinking.

The first requirement of good propaganda is that it be not easily recognized.

From *Peoria Star* (Ill.)

Submitted by Harold Mongerson

ANXIETY does not empty tomorrow of its sorrows; it empties today of its strength. It does not enable us to escape the evil; it makes us unfit to cope with it when it comes. God promises that "as thy days, so shall thy strength be" (Deut. 33:25).

—Fred J. Hart

THY NEIGHBOR?

Thy neighbor? It is he whom thou
Hast power to aid and bless;
Whose aching head or burning brow
Thy soothing hand may press.

Thy neighbor? He who drinks the cup
When sorrow crowns the brim.
With words of high sustaining hope
Go thou and comfort him.

Thy neighbor? Pass no mourner by;
Perhaps thou canst redeem
A breaking heart from misery;
Go share thy lot with him.

—Anonymous in *War Cry*

The Pastor Explains—

Dear Members:

I feel that a word of explanation is due concerning my absence from the pulpit Sunday morning. I had not thought it would cause such an uproar among the members, but I feel that when you hear the circumstances you will understand.

I had planned to be present, but Saturday afternoon a whole carload of out-of-state friends pulled into the driveway. We had not seen them in a year, and since the children wanted to, we packed a lunch and headed for the lake. It was after dark when we got back, and aside from the fact that I hadn't been able to finish my sermon preparation, our friends decided to spend the night and leave after lunch Sunday.

I tried to phone some of the board members, but could not reach them. I did get in touch with one of the members, but didn't find out until later that he didn't get to church either.

I stayed home Sunday morning visiting with our friends, and it wasn't until Sunday afternoon, when the committee came by, that I learned that you hadn't been able to get a supply preacher. I had just taken it for granted that the pulpit committee would line up some-

body. I learned from the committee that there were four people who had come to make a profession of faith and had to leave, disgusted, because the service had to be dismissed. I'll try not to let this happen again this summer, but I can't promise anything until vacation time is over. I know you'll understand.

Sincerely,
Your Pastor.

P.S. No, this never happened. But it does happen in our Sunday school.

Norwood (Cincinnati), Ohio
S. E. DURBIN

CHOICE BITS

Character is not made in a crisis—it is only exhibited.

* * *

Usually our criticism of others is not because they have faults, but because their faults are different from ours.

* * *

We must watch our step. Whether we will it or not, we cannot journey without leaving footprints, and others will follow where we go because we have marked the way.

* * *

Christians are like tea; their real strength is not drawn out until they get into hot water.

* * *

When you dig another out of his troubles, you find a place to bury your own.

LEAN CHRISTIANS

They own Bibles, but feed on newspapers.
They wear crosses, but shrink from bearing them.

They believe in church, but attend seldom.
They sing about peace, but won't surrender to the Prince of Peace.

They listen to sermons on sacrifice, but pamper self.

They pray, "Thy Kingdom come," but labor for the kingdom of this world.

They talk about heaven, but more than likely won't ever go there.

Clovis, New Mexico
IRA E. FOWLER

From the Pastor's Desk . . .

There is one thing we can be very sure of these days—Satan is doing all he can to ruin the souls of God's people. Through the influence of Satan there is increased pressure on today's Christians. The demand on their time sometimes makes it very hard to attend the services of the church, which are meant for the spiritual uplift of the members and friends. The demand on time makes it hard to have family and private devotions. A demand on time makes it hard for us to give ourselves in service to those that are spiritually and physically needy.

What can be done? Well, certainly to have fewer services in the church is not the answer. Fewer personal and family devotions is not the answer. Doing less to help the spiritually and physically needy is not the answer. The answer is to seek more help from God, that we may have more of His riches of grace; to live so close to God that we both know and want to do His will. When we have less of God in our lives than He wants us to have, we are spiritually poor. When we are spiritually poor, it isn't long until we are entirely without God.

It has been reported that Communism would attempt to take over our nation by first causing an economic crisis, a national bankruptcy. This is how Satan invades the lives of Christians. If he can first get them to become spiritually poor, then they do not have the power to resist temptation and soon he has them under his control. This is done subtly and without the individual realizing it until it is almost too late. Guard your life, that you do not become spiritually bankrupt.

WILLARD L. EMERSON
"Nazarene Informer"
Moorehead, Minn.

SMILES:

Never argue with a fool. Onlookers may not be able to tell who is which!

* * *

It has been suggested that the trouble with each generation is that it hasn't read the minutes of the last meeting.

MY SEVEN REASONS

By Ann Onymous Backseat-Warmer

Meditation

I'm very faithful to my church and sit right by the door,
For that's the place to contemplate, then meditate some more.
I see the clothes of all ahead, and watch their babies play;
I'm sure if I were young like them, I'd not raise mine that way.

Humility

Then too, if I should crowd up front and others sat behind,
Someone might say, "The hypocrite!" or, "Don't we know her kind!"
I'd rather far be humble now than set myself on high,
And find I had not measured up when it came time to die.

Unselfishness

And did you ever stop to think that, if I sat in front,
Some eager, seeking soul might come, and have a seat to hunt?
But if I sit here in the back, he'll see the front reserved
For hungry souls like him to use, a priv'lege undeserved.

Example

Another reason I insist the back seat should be mine—
Sometimes the preacher preaches long, the truth that is sublime.
The Bible is so large a Book, a sermon's just a sample,
And should my head begin to nod, I'd be a poor example.

Responsibility

Up front I'd have to say, "Amen," at some point, odd or curious,
And when the offering plate is passed, I'd hate to look penurious.
I'd look as if I had ambition (run the show and shine);
I'd rather others looked that way—God knows this heart of mine.

Relaxation

Then too, I've loads of work each day, and I would be so nervous
If I should rush around at home to be in time for service.
But at the door I can relax and come and go in peace;
I needn't bother to shake hands to help the church increase.

Involvement

Up front it hurts my neck to look; the light shines in my eyes;
Pianos play a bit too loud—and even otherwise,
'Tis far more "comfy" in the back, and many problems solved,
If you will let me sit right here and not become involved.

—RUTH HOIEN



HERE AND THERE

AMONG BOOKS



Conducted by Willard H. Taylor*

Jerusalem Through the Ages

By Charles F. Pfeiffer (Grand Rapids: Baker Book House, 1967. Paper, 94 pp., \$1.95.)

Charles F. Pfeiffer, who teaches at Central Michigan University, in recent years has given himself to the production and editing of a number of resource books for the study of the Bible. History and archaeology are the areas in which he shows special competence, and this particular monograph is an excellent example of his ability to root out the facts and to present them in highly readable form.

According to his own words, Pfeiffer has attempted in this book "to give the reader some concept of the continuing history of Jerusalem." And it is the judgment of the reviewer that he has succeeded exceptionally well in achieving this goal. He surveys with care and clarity the sacred and secular history of the famed city, including along the way a brief description of archaeological findings and their significance. Beginning with the first biblical reference to Jerusalem in Genesis 14 and ending with a short note to the conquest of Jerusalem by the Israeli in June, 1967, Pfeiffer tells the fascinating story of Zion. He includes 35 first-line illustrations pertaining to the city's history and a bibliography of 21 entries on the Holy City and the land of Palestine.

Preachers and laymen who have followed the current happenings in Jerusalem will appreciate this capsulated history of the city.

WILLARD H. TAYLOR

STIR—CHANGE—CREATE

By Kenneth L. Pike (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1968. 164 pp., paper, \$2.65.)

In this collection of essays and poems, Kenneth Pike, professor of linguistics at the University of Michigan and member of the Board of Directors of the Wycliffe Bible

Translators, attempts to speak to college students of today.

Pike touches on many of the problems facing youth on the campus, such as the impact of cultural forms, the domination of science, the plea that all should be logical to the exclusion of faith, and the cry for identity. Using familiar biblical stories and experiences of his own as a teacher in a major university of our country, he propounds Christian views on these issues. Pike is wise enough to know that some things are inevitable, such as the fact that "culture is the womb in which we are formed. We grow in a society which teaches us much, forms most of our outlook, and constrains our ordinary patterns of life." Thus it is proper to say that culture is our mother. But God works with us in the womb of a culture; He did with Abraham of old. However we are not to surrender to culture and thus be determined by it, but we must use it, change it if necessary, and create a new order. This is the assignment of modern Christian youth.

Pike has a clever and poetic way of getting to truth. A case in point is his dealing with the struggle of the Christian with the current captivity to science. Some Christians, Pike says, are tempted to resist all academic interest, "to sneer and jeer at science, to believe it diabolical at heart." But he does not see this resistance as the way out of captivity. He writes: "If we accept our captivity and serve science, the result will be a witness to scientists, and a feedback into the scientific world, and we shall *live* [sic]." By way of biblical illustration, he reminds the reader of Daniel, who won by serving the king of Babylon, who is a type of current science. Daniel served the king of Babylon and as a servant he was a witness to the cause of Almighty God. Pike is concerned that we not withdraw ourselves from life and thus have no saving witness to our generation. It is one thing to make idols of our cultural forms; it is another thing to acknowledge them for what they are and change them as they ought to be changed through the power of Christ.

*Professor of biblical theology, Nazarene Theological Seminary.

This miscellaneous collection is weighted with penetrating sentences. To share a few: "Truth comes from the person first, and Christ is at the heart of all. I am not a Platonist who looks for ultimate reality in ideas floating around in the abstract. I am a Christian who believes that Christ is the embodiment of truth, and that His words are therewith truth." Commenting on Eccles. 3:11, Pike writes, "Neither you nor I will be satisfied unless we realize that what we are doing today makes, in some sense, a difference forever . . . There is an attitude abroad among students that at the age of 30 life ends and stupidity begins . . . As I see it, *unchanging* truth, and ultimate absolute demands as to the nature of personal character and morals are calibrated by the Person of Christ and the nature of the Father. Matthew 5:48."

Included among the essays are several fascinating chapters which relate the story of the author's first attempt to reduce to writing the language of the Mixtec Indians in southern Mexico. It was more than a venture in linguistics however; it was a search for souls.

The reviewer is not ready to "buy" all of Pike's views on the relationship of the Christian to the social order. However he does find this earnest attempt "to live in our times" and "to communicate to our times" refreshing and provocative.

WILLARD H. TAYLOR

Then Came Jesus

By Clyde Kirby (Grand Rapids: Zondervan Publishing House, 1967. 157 pp., cloth, \$3.95.)

Though the author writes in the third person, he is witnessing to divine miracles in his life and the lives of others, when in the desperate crisis, "then came Jesus."

The literary style is superb, and the descriptions of nature's bounty and beauty are unforgettable. But the great and gripping impression on the preacher who reads these stories will be of pure and untarnished devotion to Jesus Christ, expressed in a tireless search for souls.

Here is a course in pastoral theology, counselling, and personal evangelism, all rolled into one, without an exam or a single plan. It is the lesson of a man with a shepherd's heart, and a rare understanding of people. These are not epics of great pulpitering, but of personal encounters. How churches are revived and souls were won—this could be the subtitle. Every conquest is a blend of prayer, pa-

tience, adaptability, love, and rare skill in face-to-face grappling with men.

R. S. T.

The Treasury of C. H. Spurgeon

(Grand Rapids: Baker Book House, 1967. 256 pp., paper, \$1.95.)

This is one of a series of reprints in paperback by the Baker Book House of choice writings out of the past. Others in the series include *The Treasury of R. A. Torrey*, *The Treasury of Alexander Whyte*, *The Treasury of Andrew Murray*, and *The Treasury of S. D. Gordon*.

Wilbur M. Smith, in the introduction to this book, points out the quantity of sermon, devotional, and literary material that flowed from the lips and pen of Charles Hadden Spurgeon. The total bulk of materials would equal the entire 27 volumes of *Encyclopedia Britannica*, and all this work was done, not by a recluse hidden in some beautiful estate, but by a man who sometimes spoke 10 times a week, who read hundreds of books a year, who saw thousands of candidates for baptism—often spending days interviewing them, and who organized and supported several large orphanages and other institutions. An awareness of the man helps the reader of *Treasury* to a better appreciation for the selections included in this book.

Some of the chapters provide a more or less miscellaneous collection of sayings and anecdotes, called "Spurgeon's Gems," "Feathers for Arrows," and "Gleanings from Among the Sheaves." Then there are sections in the book which present some of Spurgeon's expositions and sermons.

This reviewer sees *Treasury of C. H. Spurgeon* as a rich source for sermon ideas, illustrative materials, and devotional thoughts such as preachers need as they strive for freshness in their pulpit ministry.

JAMES MCGRAW

Robertson and Stalker

A. T. Robertson, *The Glory of the Ministry* (Grand Rapids: Baker Book House, 1967. 243 pp. paper, \$2.95) and

James Stalker, *The Preacher and His Models* (Grand Rapids: Baker Book House, 1967. 284 pp. paper, \$2.95.)

Here are two paperbacks in a series on "Notable Books on Preaching" being reprinted from classics by Baker Book House. Others in the series include J. P. R. Sclater, *The Public Worship of God*; A. J. Gossip, *In Christ's Stead*; C. E. Jefferson, *The Building of the Church*; J. Brown, *Puritan*

Preaching in England; J. Hall, *God's Word Through Preaching*; C. S. Horne, *The Romance of Preaching*; J. Watson, *The Cure of Souls*; and W. F. McDowell, *Good Ministers of Jesus Christ*. Ralph G. Turnbull is editing the series, and for those younger men who may not have seen the original printings of some of these famous works, he has rendered a service that should be accepted with some excitement and a great amount of gratitude.

Robert's book, first offered by Fleming H. Revell Company in 1911, is now available in paperback form in the series. It contains the cream of his exegetical and expository treatise on II Cor. 2:12—6:10, which deals with "Paul's Exultation in Preaching." Formal homiletics is not as obvious here as in treatments by "homileticians." Robertson was professor of New Testament interpretation in Southern Baptist Theological Seminary in Louisville, Ky., and was never a professor in the field of preaching, although his popularity at Louisville rivaled that of John A. Broadus, who taught homiletics there and whose *On the Preparation and Delivery of Sermons* is well-known and widely read.

The thesis of this book is, "How can men expect to preach from the Bible unless they know it intimately?" Robertson's insights and understanding of the Word and his enthusiasm for the Greek text are refreshing and stimulating. This reviewer especially appreciated the chapter which discussed 4:7-15 under the title "This Treasure in Earthen Vessels—the Human Limitations." A number of examples are given to emphasize the imperfections of the human instrument, "the earthen vessel," such as

Abraham, "guilty of duplicity yet chosen and honored as the friend of God; Moses with his halting speech chosen to make a nation and commune with God; David guilty of adultery and murder, but he repented and became a man after God's own heart and the sweet singer of Israel for all time; Elijah ran from Jezebel and sat under the Juniper tree, but he stood on Mount Carmel and defied Ahab and all the prophets of Baal, and heard the still small voice of God at Horeb" (p. 147).

It is indeed a rich and rewarding experience to rediscover A. T. Robertson in this book.

Stalker's book takes a different direction, but the effect is the same, in these lectures delivered at Yale in the Lyman Beecher series, under the general title "The Preacher and His Models." The Old Testament prophets and some of the New Testament preachers are exhibited to the reader by one who has saturated his own mind with the Scriptures and who makes these characters "come alive" as they become our models in making the preaching of the Word the highest calling of man. The experience and teaching of Isaiah and Paul are used in unfolding the secrets and the art of preaching. Stalker is ahead of his time in his understanding of the place of the man of God in the midst of his society. His preaching should change history, should affect men of state, and should address the vital issues of the day.

This reviewer will look forward to securing the others in this series on "Notable Books on Preaching" as they become available.

JAMES MCGRAW

Don't fill your heart with bitterness over the things that go wrong in life. Fill your heart with gratitude for the things that are right. Forget those you may think have hurt you; remember those you know have helped you. Repay any good you receive with all the good that you can give.

—Selected

AMONG OURSELVES

The plea for pastors to support their district camps, not only by sending youngsters, but by going as counsellors (p. 19), reminds me of Wil Spaité's recent confession . . . In the ministry, he said, he soon learned that "there are things we can do together which we cannot do alone" . . . District activities are to the local church what the trusses and girders are to the columns of a steel building . . . By being linked horizontally with every other, each column is stabilized and strengthened . . . And so with the local church . . . Some preachers prefer to build obelisks . . . Our noble evangelists can be justly proud of one of their number, Bill Fisher, for his selection as the regular "Showers of Blessing" preacher (p. 20) . . . Troutman has the right idea—the time to teach churchmanship is in the junior years (p. 21) . . . This is no substitute for conversion, but an undergirding of it . . . Some preacheresque speech and patter: "The nitty-gritty, hazy-lazy, brainy-zany," by NYPS President John Hancock, describing the types to which we sometimes minister—in love . . . A saint's testimony: "I allowed the Lord to keep me in the fire long enough to burn out everything that would spoil and keep me from being holy" . . . Did any of us reach for the fire extinguisher too soon? . . . "Don't forget EVA" was the caption of the article in the *Iowa Circuit Rider* . . . I wondered who EVA was—a misspelling maybe for EVE (how could we forget her?) . . . Then it became clear: Enrollment plus Visitation becomes Attendance . . . The principles of personal evangelism which Richard Tombran follows in Guyana would work well here (p. 32e—also March and April supplements) . . . Now, Pastor, do you sense the gravity of our world missions emergency? (p. 32d) . . . Our giving cannot exempt us from going, and God wants not money only, but men . . . You say, "God hasn't called me" . . . Have you given Him a chance? . . . Could our comforts possibly dull our ears?

Until next month,

BT

Start Your New Assembly Year with This

Minister's Daily Workbook



For Keeping Records on
Information Needed for
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