

THE  
**NAZARENE  
PREACHER**

MARCH 1968

**THE MINISTER AS A STEWARD**

*General Superintendent Coulter*

**TO THE PASTOR WHO DOES WORK**

*The Editor*

**THE THEOLOGIAN'S RESPONSIBILITY TO HIS CHURCH**

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**THE MINISTER'S WIFE IN RELATION TO HER FAMILY**

*From "Parsonotes"*

LIBRARY  
Olivet Nazarene College  
KANKAKEE, ILL.

*—proclaiming Christian Holiness*



THE  
**NAZARENE**  
**PREACHER**

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# The Minister as a Steward

By General Superintendent Coulter

**W**HILE IT IS TRUE that all Christians are stewards, there is a special sense in which this term applies to ministers of the gospel.

We are more familiar with the idea of the minister being called pastor or prophet or shepherd of the flock. But the idea of the stewardship of the ministry is both scriptural and practical.

The Apostle Paul spoke of this special responsibility, "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God" (I Cor. 4:1). In writing to Titus he said, "For a bishop must be blameless, as the steward of God" (Titus 1:7a).

Stewardship, in the context of the Christian ministry, is everything the natural meaning of the word suggests. The minister must be unimpeachable in character. He must be completely trustworthy. He must be faithful. "Moreover it is required in stewards, that a man be found faithful" (I Cor. 4:2).

In New Testament times a steward was a manager, or a superintendent of a business or an estate. He was charged with the responsibility of the affairs of the owner. As a steward he had authority but it was a delegated authority. He had authority over people as well as things. Nothing he had was his own. He had a very real degree of independence. He was able to exercise initiative. Yet he must always hold a strict sense of accountability. He had to be ready always to give an account of his stewardship. The steward had to maintain a dual relationship; with those over him and with those under him.

All of these characteristics of a steward apply to the minister of the gospel. While he is set in a place of leadership over others, he must ever recognize that his authority is not personal but comes from the Lord and the Church. He must guard against an "ownership" complex which is contrary to the highest concept of what a steward should be. While a pastor may harmlessly refer to his parishioners as "my people," in the true sense they are really God's people, not his. Their welfare is the task God has assigned to him. One of the delightful aspects of the ministry is that the man of God has freedom to exercise all the individual initiative necessary to advance the interests of the Kingdom in harmony with the will and purpose of God. Contrary to what some believe, there is a proper degree of independence in the performance of the tasks of the ministry.

But the minister must constantly maintain this dual relationship with those over him and, at the same time, with those under him.

*(Continued on page 16)*

## To the Pastor Who Does Work

**T**HE APRIL EDITORIAL of last year, "Should Pastors or Their Wives Work?" may have left some hard-pressed home mission pastors with the feeling that this editor had no sympathy at all for their plight. This is not true, as the following personal letter, written *before* the April editorial, will show.

Before quoting the letter a pause for station identification should be made, to keep the record clear. First, the church owes an incalculable debt of gratitude to our heroic, sacrificial pioneers who in order to get a new work started, or to nurse a sick church back to health, are willing to tax themselves to the limit in the dual role of secular work and pastorate. This is an admirable and commendable devotion. Furthermore we are bound to acknowledge that some men are called of God to such pioneer work as their special form of ministry. They stand high in the estimation of all of us.

But when the practise becomes a deliberately chosen pattern of life because of material advantage, it ceases to be either heroic or praiseworthy, but thoroughly reprehensible. One pastor said, "I always want small churches. They will furnish us a house to live in and a modest salary, and the work is not too demanding. My wife can work full time, and I can work part time, so that between us we do quite well." This is the speech of a hireling. He is making merchandise out of the church, passing off a minimum service for maximum personal gain. This frame of mind needs to be hit hard by every gun available, editorial and otherwise, until these men who have chosen mediocrity as a way of life will either be shamed out of the practice or out of their free parsonages.

Then, it must be remembered that the Apostle Paul "made tents" strictly as a pioneer evangelist. Many things are necessary in pioneering a field which are not intended as established norms. And it was Paul who most vigorously enunciated the principle: "Even so hath the Lord ordained that they which preach the gospel should live of the gospel" (I Cor. 9:14).

But back to the brother's letter. When it seems necessary to follow Paul temporarily in "making tents," what then?

The frustrated pastor describes his predicament in trying to accomplish all he is expected to do and still work twenty to forty hours a week, then pleads:

"I would like to see an article . . . in the *Nazarene Preacher* giving suggestions of proportionately how much is expected of us. If this cannot be done, I would like at least a personal reply with some suggestions."

After challenging the young pastor (serving his second church) to reexamine rigorously the basis of his conclusion that secular employment was a necessity, the answer continues about as follows: "Your next step is to devise a plan for the utilization of your remaining strength and time in such a way as to assure that this undesirable state of affairs shall be temporary rather than permanent. Toward this end possibly the following suggestions are in order:

"First, take as much time as is necessary for rest, prayer, Bible reading, and meditation to keep blessed spiritually. God cannot use any man, either 'full-time' or 'part-time,' who is dry and stale and edgy in his soul.

"Second, keep a happy home life, and use your home to entertain. This will compensate for your limited time for calling. Your effectiveness here will have *nothing to do* with the costliness of your furnishings, but will be altogether dependent on the spirit manifested in the home.

"Third, take as many Saturdays as necessary, with lay help, to get the church property in the most attractive and appealing condition possible, inside and out.

"Fourth, find a text very early in the week, memorize it, and mull it over in your mind during your working hours. Every night spend a little time with commentaries, developing it. Strive to give the people on Sunday something worth returning for. Let the Wednesday service be a people's meeting—which is what it is supposed to be anyway.

"Fifth, pay your budgets, and send in your monthly reports.

"Sixth, in what administrative work you can do, push the Sunday school and world missions. Get all your people enlisted in these projects, young and old.

"Seventh, keep praying and holding carefully planned and prepared-for revival campaigns until real revival comes. The fire will strike sooner or later.

"Eighth, be patient, with your wife, with your self, with your people, with the district superintendent, the whole church, and God. Don't worry about what you can't get done, as long as you know you're not hiding behind alibis. When you go to bed at night, commit the day and the work to the Lord—whose it is in the first place—and go sound asleep."

## Organizing for the New Assembly Year

We are pleased to present in this issue a grouping of articles dealing with the problems of church organization which may help the more inexperienced pastors to know better how to get the new assembly year off on the right foot. This group begins with "Tips for the Annual Meeting," by Vernon Wilcox, page 7. We make no pretense that here is a depth coverage, but perhaps the articles will at least be pointers in the right direction.

# The Theologian's Responsibility to His Church

By Bernard Ramm\*

It is interesting that much of higher criticism started among those who had no vital connections with the life of the church; namely, philosophers such as Spinoza, Hobbes, Locke, Hume, Kant, and Hegel, and the German scholars in state universities. Apparently, their interests were mainly academic and they had little regard for the influence of their views on the church. Truth is truth, and "let the devil take the hindmost" was evidently their attitude. That truth is truth and never should be suppressed, every intellectually honest person would affirm with his last breath.

But we radically disagree with those who believe that anything should be published in the name of free scholarship, no matter how freethinking, or skeptical, or antichristian it is. (We are speaking here of opinions propagated within the confessing church.) If hundreds of thousands were to lose faith by free circulation of such material, and then if the material were found to be premature and wrong, the tragedy would be unspeakable. Every critic, every theologian, every interpreter should have a tremendous sense of responsibility to the church. The issues are not about the relative merits of political or economic systems, nor the relationships of Shakespeare to Bacon, nor the correctness of idealism or pragmatism. On such matters in state universities academic freedom is axiomatic. The issues in Christianity are life and death, heaven and hell, Christ as God or Christ as merely religious genius. The sobriety of the problems of eternity ought to sober every theologian, so that he feels an overwhelming responsibility to the church.

This rule is applicable not only for the theological liberal or radical critic, but also for those who would make serious changes within the confines of orthodoxy. James tells us that there should be few teachers because the condemnation is greater (3:1). There are the ambition and thrill to be different, to innovate, to be the founder of some new and thrilling movement. All such must be submitted humbly and sacrificially to this rule: *What will the effect of this be on the church?* Will it confuse? will it divide? will it weaken? will it spoil the church's testimony or enervate it? This is no plea for any type of ecclesiastical lordship; but it is a plea that preachers, evangelists, theologians, Bible teachers stretch every nerve to keep what doctrinal unity, organizational unity, and spiritual unity there is left that the scandal of a fragmented witness of the truth be not furthered.

\*Taken from *Protestant Biblical Interpretation*, pp. 112-13 (Boston: W. A. Wilde Company, 1950). Used by permission.

*This year the National Holiness Association is observing its centennial, under the leadership of its president, Dr. Paul L. Kindschi, with Dr. Robert W. McIntyre serving as executive secretary of the Centennial Committee. The following is one of several articles which have been prepared to mark the event for widespread publication. This survey of the place of the camp meeting in the holiness movement is of special significance. Dr. Taylor is professor of church history, Nazarene Theological Seminary, Kansas City, Missouri.*

## The Place of the Camp Meeting in the Holiness Movement

By Mendell L. Taylor

**T**HE CAMP MEETING has been a vital factor in shaping the religious life of America. Since its inception in 1801, its evangelistic thrust has been based on a "whosoever will" gospel. The first planned camp meeting was sponsored by Rev. Barton W. Stone, a pastor of a Presbyterian church at Cane Ridge, Kentucky. The key to the effectiveness of this type of evangelistic outreach was an appeal that everybody who heard the gospel message was eligible to receive a transforming experience. This proposition that every person could be saved from the guilt and dominion of sin was contradictory to the Presbyterian theology, which affirmed that salvation came only by divine election and decrees.

Because of his departure from the established lines of Presbyterian orthodoxy, Barton Stone soon became the target of caustic criticism. He and his followers were forced to leave the Presbyterian church because their ideas were judged to be essentially different from Calvinism, and strictly Arminian. These early pro-

motors of the camp meeting methods of evangelism took the theological stance that the gates of heaven were open to everyone who believed and received the truth of the Lord.

Camp meeting revivalism was Arminian in doctrinal emphasis, and it also was characterized by an emphasis on the reality of religious experience and the dynamic of the Holy Spirit. Often the manifestation of the power of the Holy Spirit would reach such high tides of spiritual intensity that there would be weeping, and shouting, and unbounded rejoicing in the Lord.

This type of spiritual exercise engendered divisions in some of the established churches. The withdrawal of Barton Stone from the Presbyterian church to form the Christian Association was the first of a series of schismatic movements. Another was the formation of the Cumberland Presbyterian church in 1810. Another was the separation of John Winebrenner from the German Reformed Church to launch a new group called the General Eldership of the

Church of God in North America. This movement became the fore-runner of a much more successful evangelistic order called the Church of God, Anderson, Indiana.

While these divisions were taking place, there was one denomination that wholeheartedly sanctioned all of the positive features of the camp meeting. The doctrine of a universal gospel, the value of religious experience, and necessity of the power of the Holy Spirit were accepted and emphasized as the basic tenets of its existence. The group that was in a position to capitalize on and amplify all of these points of emphasis was the Methodist church.

The dominant leader of American Methodism at the time was Bishop Francis Asbury (1745-1816). He was also a staunch advocate of camp meetings. As early as 1802 he preached at a camp meeting. Immediately he recognized the significant contribution this type of evangelism could make to the spread of the gospel. His *Journal* abounds in glowing references to camp meetings. By 1804 he observed that camp meetings were as common as quarterly meetings had been twenty years previously. The multiplying of camp meetings in Methodist circles continued at such a pace until by 1820 no less than 1,000 such meetings were conducted annually. At this juncture, camp meeting revivalism became predominantly a Methodist institution. This take-over by the Methodists meant that this type of evangelistic activity would be intimately associated with the holiness message.

In reality, from 1820 until the present, camp meetings have been the distinctive feature of holiness groups. Those who believe in "salvation for all men and salvation from all sin" have discovered that one of

the most effective methods of protecting and propagating this theological position is through the spiritual intensity generated in the atmosphere of camp meetings. The schedule which includes hour-after-hour and day-after-day exposure to the presence, power, and Word of the Lord creates a spiritual climate which makes a special appeal to those who are totally dedicated to the Lord.

As decades passed, the program of camp meetings became more formal. The spiritual atmosphere was replaced by an accent on intellectual studies, and the preaching was more polished but less positive. At the same time there was a decline of the holiness witness in the traditionally oriented churches. However there were some voices crying in the "wilderness of spiritual decline" for a revival of holiness emphasis. These Spirit-filled leaders recognized that the camp meeting could be the most effective tool for holiness evangelism.

Accordingly, Rev. J. A. Wood, Rev. W. B. Osborn, Rev. John Inskip, and others took the initiative in organizing the National Camp-Meeting Association for the Promotion of Christian Holiness. Their agitation in this behalf resulted in the conducting of the first camp meeting under the sponsorship of the new organization in July 1867, at Vineland, New Jersey. This restored the camp meeting to its original purpose and gave it a distinctive holiness accent.

During the century between 1867 and 1967 the National Holiness Association has been responsible for starting and promoting hundreds of camp meetings. No less than 160 camp meetings are currently sponsored annually under its auspices.

Also during this past century most of the denominations in the holiness tradition have given top

priority to camp meeting evangelism in their outreach program. A partial list of the holiness denominations indicates an excellent record in the sponsorship of camp meetings, so that in a given summer no less than 500 camp meetings are conducted under the sponsorship of N.H.A. or its affiliates.

The camp meeting has become a symbol of edification for Spirit-empowered Christians, commitment to

Christian service for young people, and decision time for those needing definite spiritual help. The inspiration generated by the mass singing, the illumination imparted by the anointed declaration of the Word, and the insights gained during periods of Spirit guidance have made the camp meeting a vital part of the thrust and the challenge which the holiness movement is making in the religious world.

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Why not begin the new year  
with an interesting annual meeting?

## Tips for the Annual Meeting

By Vernon L. Wilcox\*

**W**HETHER originated the idea that an annual business meeting had to be dull? When we are doing the Lord's work it is always interesting, if we realize what we are doing. Dullness comes either from lack of information or from the lack of inspiration. It is the pastor's job to keep his people informed and inspired. A little planning will go a long way toward this goal.

The business of the church should not be divorced from the "spiritual" activity. We should look upon the various board meetings as a definite part of our service to God. There is even a factor of worship that should enter a board or church business meeting.

But, taking it for granted that there will be a devotional emphasis, there are some things we can do to

make the annual meeting interesting to our people. Some that have been tried and found successful by some of our pastors will be given here.

1. *Keep it moving.* Announce ahead that the meeting will begin on time and last for, say two hours, or an hour and a half. Then, unless unfortunate tie votes happen to come, hold to it. Intersperse reports of officers and departments between times of voting. Use two or three boards of tellers simultaneously. (I have almost always found women to be faster counters than men.)

2. *Ask for, and insist upon, written reports* from all officers. Writing it out makes it more concise, eliminates repetition, and insures that the important things are not forgotten.

3. *Write the membership a letter,* informing them of the business to be transacted, showing its importance to

\*Pastor, North Church, Sacramento, California.

every member of the church. If it seems wise to the board, send along sample ballots (using a different color paper than will be used at the meeting), so that the people can have time to think and pray intelligently. Some may say that this lends itself to political maneuvering—but it may be worth this risk to have your people informed.

4. *Some churches have had the voting following a Sunday morning service, with the report session held during the following week. This may be objectionable to some, but if you use this method, be sure to seal the results of the voting until the week-night meeting when the various reports, including that of the ballot, will be given.*

5. An intriguing idea used by some

is to *highlight the activities of the year* by throwing pictures and charts on a screen, thus dramatizing the church's work for all to see.

There are doubtless other good methods used by pastors to keep the annual meeting interesting—these are just a few to stimulate your thinking. But the main point is that, with a little forethought and planning, this can be one of the most enjoyable services of the entire year. I can truthfully say that, almost without exception, it has been true in my own experience over the years. Let's make God's work interesting. It's almost unforgivable ever to present this thrilling and challenging enterprise of the Kingdom in a dull and lifeless manner, especially when we don't need to do it in this way.

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How one church distributed  
the committee responsibilities

## Specification of Committee Duties

Adopted by the Church of the Nazarene, Ontario, Oregon  
Pastor, Danny L. Pyles

### Membership

"The church board shall provide a membership committee of not fewer than three persons, whose duty it shall be to act in the capacity of an advisory committee, with the pastor as chairman, and it shall be the duty of this committee to conserve the fruits of our evangelism by the following means" (*Manual*, par. 49):

1. To conduct membership training classes for prospective members in cooperation with the C.S.T. director at least twice annually. Suggested texts: *You and Your Church* and *The Rise of the Church of the Nazarene*.

2. To plan, with the pastor, special services for the reception of members at least once each quarter.

3. Review the church rolls annually, thereafter making recommendations for change to the church board.

4. "No person shall be received into full membership of the local church until the pastor first consults" with this committee (par. 49, sec. 4).

5. It is recommended that this committee be composed of the church secretary, and the heads of departments: Sunday school superintendent, N.Y.P.S. president, and missionary president.

### Trustees

*Manual*, par. 109: No less than three or more than nine. Local board action, seven. In the state of Oregon trustees must be property owners (see par. 111).

1. This committee holds title to church property and manages it as trustees (par. 110).

2. The chairman of this committee shall give a report monthly to the church board.

3. This committee shall organize into subcommittees as follows: (a) staff and policy, (b) property and maintenance, (c) parsonage.

#### *Staff and Policy:* \*

This group shall formulate and annually review the definition of responsibilities for all committees appointed by the board.

It shall formulate the policy on the use of church buildings and equipment.

It shall recommend to the board action relative to paid church employees.

#### *Property and Maintenance*

Shall maintain church buildings, equipment, and rental property.

Request board action on any major changes and improvements in property.

Employ and supervise the work of the custodian.

Submit to the board a priority list for remodeling and improvements.

Conduct preliminary studies for church growth, including lay and professional counsel.

#### *Parsonage*

Shall maintain the parsonage in good repair.

Shall recommend to the board action requiring major expenditures, but shall be authorized to make expenditures not to exceed \$25.00 without board approval.

Shall make a study of the "Cash Allowance" program adopted by many churches which subsidizes ministerial ownership rather than church ownership of the parsonage.

#### **Stewards**

*Manual*, par. 104: No fewer than three or more than thirteen. Board action, seven.

Par. 108: "Shall constitute the local stewardship committee, whose duty it shall be to promote the cause of Christian stewardship in the local church in cooperation with the pastor" by:

Annual distribution of tithing envelopes to each church family.

Submitting a survey report annually depicting local church giving patterns.

\*Some churches would prefer not to confine this committee to the trustees.

Organizing into subcommittees as follows: (a) Communion, (b) Social, (c) Flower, (d) Greeting, (e) Nursery, (f) Kitchen, (g) Showers.

#### *Communion:*

Shall assist the pastor in a quarterly serving of Communion by planning special services during the Thanksgiving, Christmas, Easter, and Mother's Day seasons.

Shall arrange for church elders and ushers to serve the elements.

Shall purchase adequate Communion ware and elements in order that all communicants may be served.

Shall provide a Communion table for the platform, which shall serve as a storage space for Communion ware and linens.

#### *Social:*

Shall plan receptions and farewells for church members as needed.

It shall not be the responsibility of this committee to do cleaning after such events, rather only to plan them.

Shall have the general oversight of all funeral dinners, these dinners to be determined by the pastor. It shall not be their duty to prepare the meal, but to designate the responsibility to some related group within the church—Sunday school class, missionary chapter, etc.

Shall clear all dates for building use with the church office.

Shall plan a monthly "Afterglow Hour" to follow the evening service the first Sunday of each month. This service to aim at assimilation of new church friends.

#### *Flower:*

Shall show the compassion of our church by sending flowers to the bereaved and hospitalized constituency of the church.

Shall tastefully decorate the sanctuary in harmony with the season and church-year calendar.

Is authorized to expend funds as provided in annual budget without board approval.

#### *Greeting:*

Shall arrange for a hostess at each service, including Sunday night and Wednesday, who shall register all guests' names in a registry of a permanent nature.

This hostess shall provide the pastor with these names for public acknowledgment.

Shall forward these names to various auxiliary departments of the church.

It shall be our custom to introduce each visitor we see to one other person.

#### *Nursery:*

Shall be responsible for adequate nursery supervision for all services of the church,

including revivals and special services.

Shall endeavor to provide adequate equipment and facilities as recommended in church publications.

Shall closely work with the Cradle Roll director in the attempt to enroll all babies in the nursery class.

#### **Kitchen:**

Shall supervise and maintain our kitchen facilities in accord with rules established by the policy committee.

Is authorized to purchase necessary kitchen supplies.

Is required to provide cleaning agreement after each *all-church* function that requires use of the kitchen.

Shall qualify our church for child-care license by refusing to store non-kitchen items in the cabinets.

#### **Showers:**

Shall have the oversight of all wedding and baby showers involving the people of our church, in harmony with policies established by policy committee.

It is not the responsibility of this committee to *give* the showers, rather to see that some family member or close friend is alerted to the need.

### **Music**

Shall be stewards over all church music literature and shall establish and add to a music library.

Shall provide special music for regular services and revival meetings and shall provide the church office with a list of the same at least four weeks in advance.

Shall plan in consultation with the pastor a Christmas and Easter cantata.

Shall make recommendations to the staff committee concerning directors of choir and congregational singing.

Shall begin a voice training program and an instrumental program by the founding of ensembles, junior choirs, teen choirs, and sanctuary choirs.

Shall plan an annual "All-Music Service" to be followed by a fellowship hour for choir members and directors.

### **Educational**

(Par. 133, *Manual*)

The chairman of this committee shall be the Sunday school superintendent.

The superintendent shall confer with the pastor weekly about church school work.

Sunday school departmental supervisors shall meet with the pastor monthly.

All Sunday school officers and teachers will meet quarterly.

Shall elect a Cradle Roll supervisor upon nomination by the pastor and superintendent.

Shall elect a Home Department supervisor upon nomination by pastor and superintendent.

Shall approve nominees for Sunday school teachers before their appointment by pastor.

Shall conduct and elect a supervisor for a vacation Bible school.

Shall elect a director of Christian Service Training.

Shall elect a director of Christian Family Life.

Shall elect a local director of Caravans.

Shall keep and report to district offices our attendance and enrollment.

### **Ushers**

A head usher shall be appointed by the staff committee, who shall then appoint as many ushers as he shall wish to train to serve well. Shall provide ushers for *every service*.

Shall provide the church office with a count of attendance at each service.

Shall use the texts *The Ministry of Ushering* and *How to Ush by Lush* as training materials.

Shall provide some easily seen identification for themselves.

### **Pulpit Supply**

Shall fill the pulpit with a speaker for those occasions when the pastor is not available.

Shall consult with the pastor concerning special services, missionary deputation services, evangelists, district tours, etc.

### **Finance**

Shall present at the beginning of each fiscal year a proposed budget to be acted upon by the church board.

Shall present to the church board the recommended and adopted budget of the district Ways and Means Committee.

Shall present to the church board the recommendations of the district assembly Committee on Ministerial Support.

Shall formulate the financial policies of the local church subject to board action.

Shall arrange for an annual audit of the financial records of the church.

Shall annually review the salaries of all church employees.

Shall have the authority to borrow, without board approval, money not to exceed the amount of \$750.

Happy is the church whose pastor and board know how to get the Lord's viewpoint

## Church Responsibilities

By N. E. Gustafson\*

JIM AND HARRY walked on in silence towards home. They had just left the church board meeting and were deep in their thoughts. After some time Jim said quietly, "Harry, you don't run a church like you run a business."

Jim was seven years older than Harry, who was then in his early twenties. Both were in business, and Harry was in a very aggressive sales organization of national scope. Jim's work was administrative. Harry was a "newcomer," the recording secretary, and wanted to see things move. These older men didn't seem to be able to make up their minds; at least Harry thought they needed prodding. He did not discount their wisdom nor did he think himself their "equal" spiritually. He was just a neophyte, and both Jim and the others were patient with him. Harry didn't understand yet.

Sometimes it takes years to realize that a church and a business are not the same and that they do not operate on the same level.

"What do you mean?" asked Harry.

"Let me try to put it this way," replied Jim. "In your business you compare man with man. You have certain objectives and you watch your men to see that they work to that end. You keep them up in the

traces. If they begin lagging, you call them for it and if need be use the 'whip.' Everyone must pull if the team is to be successful. You measure men by physical standards—what they produce, their aggressiveness, their attentiveness to their work. And the way you do this is by comparing what one does against what others do. It is the same as looking at two men from the horizontal plane: one man is shorter than the other. Now if you were to look at these same men from the top of the Empire State Building, they would both look the same in height. Using another figure: If you drive across the country in a car, you see mountains and valleys and they can be formidable. But if you fly across in a jet at a great height, the mountains level out and the valleys rise up. In other words it is a matter of viewpoint.

"In the business world judgments are made and action is taken from the horizontal viewpoint. We judge men by what they produce. In the church we do not judge men by what they look like nor do we look at problems from the level of a purely business transaction. The Church is a spiritual organism, and the world is a human organization. The Church seeks God's glory; the world seeks man's. The Church's Head is Christ;

\*Cleveland, Ohio.

the world's is the elected head. The Church must get the Lord's viewpoint; the world gets its head's. The Church's viewpoint is always vertical; the world's, horizontal.

"The danger in the church comes when the board takes action from the horizontal observations and does not get God's viewpoint. That is secured by prayer and waiting upon the Lord. We bring these problems (these mountains and valleys) to God, and as we wait before Him we begin to see things from the vertical—His viewpoint. Differences that seem so glaring from the horizontal level out when we get His perspective. He has no problems; all He has is solutions. With Him nothing is impossible.

"A church board is just as vulnerable to mistakes as a business if they do not get the Lord's mind. Samuel, you will recall, guessed seven times that he had God's man before him, but the Lord vetoed every one until David came. The Lord's word to Samuel is still applicable today when we do God's work. 'Man looketh on the outward appearance, but the Lord looketh on the heart' (I Sam. 16:7).

"This is not to say that a church does not have to pay its bills, keep the plant in repair, and other sundry affairs, or that current business methods can be ignored. The Lord has provided for our meeting these needs by giving gifts to His children, one of which is administration. It is a fallacy to think that all the gifts are given to the clergy. Not all of them show that they were given more than the call to preach. Referring 'plant' problems to the pastor can rob a church of good management and the development of good 'business' leaders in the church. There is a need for better cooperation between the pastor and the

board, in which the pastor adheres to his work and the board assumes its responsibilities, each recognizing the other's domain. Refusal to accept responsibility by a board is as bad as a pastor refusing to accept his. Both should be made to realize that the church is God's work and each must give an account to God for his share in it. A board member is as chargeable to get the Lord's mind in prayer as the pastor; and when they differ, the problem should be dealt with in prayer until God's mind is ascertained—not pushed on, or assumed by the pastor without hearing from the Lord. A godly pastor should watch over the spiritual state of his people, the board's especially, and a godly board should make it possible for the pastor to specialize in the work that is pastoral. When both fulfill their positions faithfully as unto the Lord, there should be a smoothly working team. When they do not, the church becomes disturbed and God is not glorified but reproached.

"Selection of teachers, officers, and others is a temptation to look at human qualifications. A theological education does not mean that a person is spiritual. And a spiritual person may not be too bright on matters of theology. It is far more important that spiritual qualifications be given preference.

"I recall as a lad a teacher of our class of boys whose words I don't remember, but whose sweet Christian spirit melted our boyish hearts when we gave her a hard time. She loved us, we knew; and of all the teachers over the years, she stands out. It is the manifestation of the love of God which makes the difference, whether with stammering lips or with eloquent biblical knowledge. Only men spiritually in tune are in a position to handle these

matters, and they do it by seeking God's will and hearing His voice, as did Samuel when the Lord turned down seven likely prospects to reach the eighth. It takes the spiritual mind and heart to resist the temptation to do the selecting on 'looks'

and wait until the Lord's will is clear.

"Business is business, and church is the church."

Joe had not yet learned all of this, Jim knew. How good it is to have on the board those who know the difference!

---

How one man solved the  
"unemployment" problem

## Total Mobilization

By John E. Maybury\*

A CURRENT PERIODICAL (*Christianity Today*, Dec. 23, 1966) observed "that more than 5,000 groups are meeting weekly for Bible study, prayer, and witnessing—a phenomenon that is both in the church and out of it." Dr. Vance Havner stated at an evangelism conference in Hobbs, New Mexico, that "God is calling the assembly of the anyones. We have done extensive work but we need to do it intensively. Small groups are coming to the front all over the world." Bishop Stephen Neill of the Church of England said, "The gospel must be brought back where people live, in simple forms, and in terms of small and manageable fellowships" (*Power Through Small Prayer Groups*, Helen Shoemaker, p. 57).

Another among many I would like to mention is a statement attributed to Billy Graham:

One of the definite movings of the Holy Spirit that can be discerned as one travels throughout the world is

little groups of "called-out ones" meeting here and there, dedicated, disciplined, and ready to sacrifice their very lives. I have noticed at various church conferences and retreats that the emphasis is increasing toward the "housechurch" in many parts of the world. Perhaps the Holy Spirit is getting His church ready for a trial and tribulation such as the world has never known" (*Under New Management*, Samuel Shoemaker).

In Jesus' day He attracted multitudes, but He ministered to individuals. New Testament plans called for careful instruction to the small core of disciples (learners, if you please) who walked with their Teacher and observed Him in His attitudes, prayer life, ministry of healing, authority over demons, humbleness of service, teaching concerning the Kingdom, and finally His sacrifice. His concentration on the few, though "ignorant and unlettered," developed the hard core of leaders to carry His message to the world after He left. They in turn were to make leaders

\*Pastor, First Church, Hobbs, New Mexico.

of the ones who would follow them as they followed Christ.

So many times our attempt to enlist our people for participation is geared to building the program around the minister. In reality we need to think of building leaders who will in turn build other leaders in spiritual interests.

Robert Coleman in his book, *The Master Plan of Evangelism*, observes:

If the pattern of Jesus at this point means anything at all it teaches that the first duty of a pastor as well as the first concern of an evangelist is to see to it that a foundation is laid in the beginning upon which can be built an effective and continuing evangelistic ministry to the multitudes. This will require more concentration of time and talents upon fewer men to the church while not neglecting the passion for the world. It will mean raising up trained leadership "for the work of ministering" with the pastor (Eph. 4:12). A few people so dedicated in time will shake the world for God. Victory is never won by the multitudes.

This is scriptural, as indicated in Eph. 4:12: "And these were His gifts: some to be apostles, some prophets, some evangelists, some pastors and preachers, to equip God's people for work in His service, and to the building up of the body of Christ" (NEB).

Through the years a great deal of my ministry has concentrated on training of leadership for carrying on spiritual services to extend the ministry of the pastor. I believe Moody is credited with the thought that it is better to give ten men the work of one than one man the work of ten in the church. But more than this, there must be an effort to lead them to deeper, more qualitative preparation. This past fall we initiated a class of six men into an *Exploring the Christian Faith* study.

This book is college-level doctrine. We call it our "preparation for automation" class because we believe that the time is already here when men have extra time which can be devoted to positive Christian service in jail, rest homes, home Bible study groups, and witnessing. Opportunities will come to the men who are prepared. We have concentrated on the men as the needed leaders for our churches. One man has driven forty-two miles one way every Monday night for three months to be better able to help his local pastor. Every class member has filled the pulpit at least twice in the past year. They have done personal soul winning, and we discuss our successes and failures in a clinical-type meeting along with our class study.

We will take up another area of spiritual study following this. These men in turn are the leaders in the church outreach and visitation. They take new ones out to train them. Over a period of three to five years we will have a strong nucleus of solid, doctrinally grounded, Nazarene laymen who will serve as core leaders for new classes and more leaders. One fellow has had just a fourth grade education, and only one has completed his high school.

The class may be only two or three or just one, but if you will lay groundwork deep enough by example and instruction this group will be doubled by the next year. Soon you will have a real core of qualified workers. Jesus worked with His core of twelve and often with the three—Peter, James, and John—but they became the leaders of a world wide movement. We pastors must go out and learn firsthand how to win a soul to Christ, then take another man from our congregation out with us to work on some project. Let him feel our concern, watch our approach,

even see our mistakes. Ask his advice. We don't know it all. I have learned more from these men who have gone out with me into the homes to deal with souls than I ever learned from books on evangelism alone.

Also, we have met for the last two years in different homes for cottage prayer groups each week with mostly women of the church. We have been laying groundwork for launching a Bible Study Cell group in three different areas of our city. We study the book of the Bible with the group leaders, who in turn go out with two or three other ladies into an area where one lives. They work the neighborhood for anyone who will attend, and share the Bible study and prayer meeting.

We foster a spirit of teamwork in our church, so that every member of the team is important. Plans and ideas are encouraged and carefully considered. Our laymen are told they are important and appreciated. Just recently a layman came and related that an elderly man that he and I had visited and helped to pray through in his home had passed away. It made him feel so good that he had had a part in leading him to Christ.

Another area of participation has been the visitation program. Our city is divided into eight areas with a captain and lieutenants in each. An office helper sees that the absentees cards are given to the captain by Sunday night, and they must be returned by Wednesday. At this time the personal evangelists take over, both after Wednesday night services and the rest of the week.

One of the earlier plans to arouse interest was a fifteen-man outreach program. Each of fifteen was assigned a prospect. A course of instruction was given, built around the idea of four basic scriptures: Rom. 3:23; 6:

23; Rev. 3:20; and John 1:12. Men were encouraged to get acquainted and work toward a decision time within fifteen weeks. If nothing else, the interest aroused stirred the men to more prayer, friendly outreach, and definite endeavor to win other men to Christ. I know of at least eight men who have been won through this outreach.

It does not matter the age. Elderly folk address the midweek reminder, help out on workday for missions, serve as prayer warriors, prepare food for families in sorrow, visit shut-ins and absentees, send out absentee and birthday cards, and are encouraged to help in the church in many ways. One lady is seventy-seven years old and she visits three rest homes every week as well as numbers of homes, makes and sells quilts for missionary money, and yet has a heart condition and cancer.

Teens have their own prayer time together under one of the fine, trained laymen. They help in ushering, the choir, house-to-house canvassing, visitation by groups, and painting the church. We are having a group of our teens hold a preaching service and talent time in a smaller church on our district next week. A teen will preach. They are taught to pray, lead in Bible study, and be responsible workers.

Junior and junior high teachers take their pupils out calling with them to keep them involved. It is really effective. The power behind this thrust is one of our key, trained, core workers.

Some principles one might keep in mind with this sort of endeavor are as follows:

1. Start small.
2. Share your ideas, but encourage their ideas. Tell them to tear your idea up if it does not measure up. Get them thinking.

3. Map out your plans on a calendar, so that all will know what is going on.

4. Avoid too many jobs on one person. Do without some activities until you can win, train, and enlist others. Emphasize quality, and quantity will come later.

5. Keep the program well oiled with prayer. Mentioning the activities specifically keeps interest up as well as helping the spirit.

6. Encourage the people to spend time with their families one or two nights a week.

7. Combine spiritual and social activities where possible. A little Coke time with visitation goes over great with teens and juniors. Coffee break at cottage prayer studies helps many lift their burdens by sharing them in prayer and fellowship.

8. Learn to delegate responsibilities to others, even if it does not turn out as well as you could do. Too many preachers run to their wives to do too many jobs in the church instead of taking time to make a list of church mem-

bers and determining where they might work in or be trained.

9. Don't feel badly if only two or three turn out for prayer times. Make the most of each time.

10. Develop a careful follow-up for new converts and include how to pray, how to study the Bible, basic Christian beliefs, *Manual* study, and how to be a faithful steward. It will be time worthwhile.

11. Read some good books along these lines, such as:

*The Master Plan of Evangelism*, by Robert Coleman

*Power Through Prayer Groups*, by Helen Smith Shoemaker

*The Taste of New Wine*, by Keith Miller

*Under New Management*, by Samuel Shoemaker

*The Church and the Older Person*, by Robert Gray and David Moberg

*Follow-up Made Easy*, by C. S. Lovett

Pastor, let's lead the team in our churches and teach them to be participators instead of spectators.

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## The Minister as a Steward

(Continued from page 1)

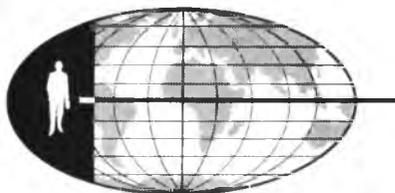
Failure in either direction is disastrous. Some men have become slaves to their people until they lost their relationship with the Lord. Others have withdrawn from their people to spend the major portion of their time in study and contemplation, only to lose contact with the people they were responsible to serve.

Being a good steward will involve the preacher in the practical affairs of the church. He bears responsibility for such down-to-earth things as buildings, properties, the payment of bills and budgets. While it would be easier for some to withdraw to the seclusion of the study, the preacher should be concerned with the house of worship, its location, its appearance, and its adequacy. He will have to give leadership

and challenge to his people in matters of financial responsibility for the worldwide commitments of the denomination of which he is a part. He will need courage to challenge reluctant laymen to assume and discharge denominational and local obligations.

Perhaps the most sacred of all the responsibilities of the minister as a steward relates to the proclamation of the sacred truths of God. "This is how men should think of us—we are Christ's servants, and stewards of God's secret truths" (I Cor. 4:1, Weymouth). The preacher's message must be true to the revealed and recorded Word of God. His worthiness, in the final sense is determined by his faithfulness in passing on God's message as he has received

(Continued on page 46)



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

.....  
*Compiled by The General Stewardship Committee*

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## STEWARDSHIP ARTICLE WRITING CONTEST

### *for Ministers*

Deadline for entry—midnight, May 1, 1968

**12 Major Awards Amounting to \$230!**

**All Entrants Will Receive a Gift Book!**

*(See February PASTOR'S SUPPLEMENT for all details or  
write to the General Stewardship Committee for information)*

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I am entering the enclosed manuscript in the Stewardship Article Writing Contest. I understand that my manuscript will become the property of the General Stewardship Committee and will not be returned.

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Attach this entry blank to your manuscript and mail to:

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Is there a secular  
college or university in your city?

Do you ask  
What can I do to minister to students?

*Our study gave us the impression that you were unfamiliar with the secular campus and probably a little timid about the whole situation. Still we all know that thousands of young people from fine homes are there and need a church home.*

*They also need a pastor. Young people on their own for the first time will be attracted to a man who understands as he listens, who will spend time to unravel their problems, who is himself genuine and authentic.*

*On the large campus it may be hard to make close friendships, to find a mature person with whom one can talk freely, to locate the proper office to adjust program or change majors, to find help to settle major choices.*

*The pastor who is aware and available can be more helpful than he realizes. He can also locate spiritual resources on the campus in the form of faculty, staff, or witnessing groups which the student might never locate.*

*Why not make a start? We are dealing with leaders of the future whom the church will need.*

**LET YOUR DEPARTMENT OF EDUCATION HELP YOU**



To Help Make Your

# MOTHER to MOTHER Campaign

April 21—May 5

A Big Success

**For Planning Your Baby Days Program . . .**

**Baby Days in the Church No. 2**

Compiled by BETTY BOWES and JOY LATHAM. Fresh, appealing material for services honoring babies and young children and their parents. Included are delightful ideas for Baby Day, many of which you will want to use for your May 5 program. 32 pages, paper.

MP-2

75¢



**Baby Carriage Centerpiece Kit**

Focus attention on your Cradle Roll program by placing this novel display in some conspicuous area of the church. Kit includes all items needed for assembling and instructions. Stands 10 3/4" tall. Additional ideas given in March "Church School Builder."



CR-4844

\$1.50

**Baby Days in the Church No. 1**

Offers additional readings, dialogues, songs, and suggestions for Baby Day planning. 32 pages, paper.

MP-1

50¢

**Cradle Roll—Nursery Chart**

Of interest to the entire church! Enrolled babies are represented by a colorful card mounted on the chart in a die-cut setting. Upon transfer to the nursery, a church seal is added. Includes cards and seals. 17 x 24". Tin strip ends.



CR-200 \$1.95

Package 20 cards, seals

CR-200SC 75¢

**FIRST STEPS**



**"First Steps Toward God" Cradle Roll—Nursery Packet**

Provides everything needed for keeping a systematic contact

with babies from birth to two years of age.

CR-1100 \$1.50

12 or more, each \$1.25

**"Train Up a Child" Calendar**



For churches needing other Cradle Roll-nursery material. Designed with spiral binding for wall or table. Pages containing

Frances Hook's pastel reproductions are flipped and seals added each time visits are made. Instructions included. 24 pages. 9 x 9".

CR-1200 \$1.95

10 or more, each \$1.75

NOTE: For selective gifts and awards suitable for honoring mothers and babies, see special "Mother to Mother" mailing sent to all pastors or your March Church School Builder, 1968.

Prices slightly higher outside the continental United States

*An Important Outreach in the Total Program of Your Church*

**Start Your Plans NOW—Order These Supplies EARLY!**

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POST OFFICE BOX 527, KANSAS CITY, MO. 64141  
Washington at Breeee, Pasadena, Calif. 91104  
IN CANADA: 1592 Bloor St., West, Toronto 9, Ontario



# Cradle Roll

**A**T 11:03 a.m. (EST), Monday, November 20, Robert Ken Woo was born in Atlanta, Georgia. What's so special about this tiny almond-eyed baby boy? Two things: First, his birth brought the United States population to 200,000,000 at that moment. Second, he's enrolled in the Cradle Roll Department of the Church of the Nazarene in Decatur, Ga.

Every eight seconds, somewhere in the United States, a woman gives birth to a baby. Many of these babies are being born in *your town*. How many of them will find their way to *your Sunday school*?

A good *way* to get them started is through the Cradle Roll. A good *time* to get them started is between April 21 and May 5 during the Cradle Roll campaign, "Mission: Mother to Mother." (See next page.)

## ANOTHER BOOST

## IN THE "MARCH TO A MILLION"

**"Mission:**

**Mother to Mother"**



**BEGIN NOW**

- Watch for the *Church School Builder!*

Make a poster from its cover. Read campaign details on its pages.

Check the Cradle Roll items in its sales ads.

- Order a copy of the new Cradle Roll filmstrip, ". . . of Such Is the Kingdom," for April 21 showing.
- Set a goal for the campaign. See *Church School Builder*, page 17, for suggestions.
- Support the campaign with your interest and encouragement.

**APRIL 21—ON THE LAUNCH PAD**

- Preach a message on outreach evangelism. Stress the importance of the Cradle Roll.
- Encourage every mother to help in the campaign.
- Show Part I of the Cradle Roll filmstrip.
- Urge a young adult class to sponsor the Cradle Roll.

**APRIL 21—MAY 5—COUNTDOWN**

- Allow time in public services for campaign reports.
- List names of new Cradle Roll babies in church bulletin.
- Send a special invitation to young parents to attend Sunday school on Baby Day.
- Call in as many Cradle Roll homes as possible before Baby Day.

**MAY 5—MISSION ACCOMPLISHED**

- Plan for a big BABY DAY!
- Encourage Cradle Roll and nursery workers to present a Baby Day program during Sunday school.
- Preach a morning message on the importance of a Christian home and the value of little children (see outline, "Heavenly Greatness," this issue).
- Follow up every new Cradle Roll family found during the campaign.

- Inspiration for your entire church.
- A MUST for ALL involved in the Cradle Roll program of your church.
- A valuable addition to your church film library.

## ...OF SUCH IS THE KINGDOM

presenting a delightful, true story of a family won to Christ through the Cradle Roll

A new 69-frame filmstrip in full color complete with a 33 $\frac{1}{3}$ -rpm record and leader's guide showing

- how to start a Cradle Roll
- how to select Cradle Roll workers
- how to improve your Cradle Roll
- how to use Cradle Roll materials
- how to reach new people through the Cradle Roll

**ADDITIONAL FEATURE:** "First Steps Toward God" Cradle Roll packet (CR-1100) for use as resource material by the leader included at no extra charge with each filmstrip.



Prices slightly higher outside the continental United States



**ACT NOW!**

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*Quadrennial Conference*  
*on*  
**CHURCH BUILDING AND ARCHITECTURE**

for pastors and church building committee members  
architects, designers, and builders

**June 14 and 15**  
**Hotel Continental, Kansas City, Missouri**

General sessions, five workshops, tour of church buildings,  
symposium, panel discussion, church building slides

**Keynote address by**  
**Dr. W. T. Purkiser, editor, *Herald of Holiness***  
**on conference theme, "BEARING WITNESS TO THE TRUTH"**

*For program and registration form,*  
*write to the Division of Church Extension*  
6401 the Paseo, Kansas City, Missouri 64131

*For hotel or motel reservation*  
*write to Housing Department, Convention and Tourist*  
Council of Greater Kansas City  
1212 Wyandotte St., Kansas City, Missouri 64105

(See Housing Request in January 17 *Herald of Holiness*)

---

*Include YOUR new church building in the*  
**GENERAL ASSEMBLY CHURCH ARCHITECTURE EXHIBIT**

This will be one of the interesting displays in the  
Home Missions-Church Extension exhibit in Exhibition Hall

**Write to CHURCH EXTENSION**  
**for specifications for display presentation and shipping**

## OUR MAIL IS PROOF



REACHES THE RICH AND POOR, THE WISE AND OTHERWISE. IT PENETRATES APARTMENTS, OFFICES, AUTOMOBILES, SECRET RETREATS, AND THE SOPHISTICATED VENEER.

There are 400 million radio sets in use.

*The Gospel is good news only when it gets there in time.*

**Put "SHOWERS of BLESSING" on in your area.**

---

*We Can Reach the World with Radio*

Pre-Pentecost Evangelism Program  
April 14—June 2, 1968

**“Every Nazarene Home Invasion”**

Climaxed by

**“One Great Hour of Sharing”**  
on Pentecost Sunday

**1**

Every Nazarene home to be visited and prayed in by a pastor or appointed layman between Easter and Pentecost, stressing the need for family altars and deeper devotional lives.

**2**

Every Nazarene family to be enlisted to bring an unchurched family to the “One Great Hour of Sharing” service of evangelism on Pentecost Sunday morning.

**3**

Every Nazarene church to have special periods of prayer and fasting during this emphasis. (See information below on the final five Holy Watchnights.)

**4**

Every Nazarene church to endeavor to have a reception of new Nazarenes on Pentecost Sunday night.

**5**

A “Certificate of Participation” to be presented to every local church that returns the “Pledge of Participation” to the Department. (See the information packet which all pastors should have received by March 1.)



**FINAL FIVE**



<b>1</b> <sup>st</sup> Day of Each Month	<b>50 Holy Watchnights</b> 1964-68	6:00 p.m. to midnight LOCAL TIME
------------------------------------------------	---------------------------------------	-------------------------------------------

**46—April 1**

**48—May 1**

**47—April 17**

◀ Extras ▶

**49—May 15**

**50—June 1**

**PLAN NOW** to observe these Holy Watchnights as times of tarrying and prayer for this emphasis and for the forthcoming General Assembly.



**Q**

**A1**

**GOAL—A**

**4-SUNDAY BUILDUP**

**MARCH 24 — ON YOUR MARK**

**MARCH 31 — GET SET**

**APRIL 7 — GO**

**APRIL 14 — SET A RECORD**

# BIADRENNIAL SUNDAY SCHOOL TENDANCE DRIVE

ASTER SUNDAY—APRIL 14

NEW DENOMINATIONAL RECORD



# 1968 General NYPS Convention

June 13-15

## Featuring:

- **Teen Chorus and Brass Ensemble**

Rehearsal: Wednesday and Thursday evenings,  
June 12-13.

- **Junior Activities**

Junior Field Day—tickets available at the  
NYPS booth in Exhibition Hall

- **Teen Activities**

You thought Portland was a blast! Teen activities are scheduled for Monday, Tuesday, Wednesday (17, 18, 19). Tickets available at NYPS booth in Exhibition Hall

- **Young Adult Activities**

Hospitality Center for all college students,  
June 14-17. Information at the NYPS booth  
in Exhibition Hall.

**TO GIVE US AN IDEA** of the number of persons attending each function, please fill in the appropriate blanks and mail to the **General NYPS Office, 6401 The Paseo, Kansas City, Mo. 64131**. In each case indicate the approximate number attending from your church.

\_\_\_\_\_ **Teen Choir** (List parts they sing \_\_\_\_\_)

\_\_\_\_\_ **Brass Ensemble** (List instruments \_\_\_\_\_)

\_\_\_\_\_ **Junior Activities**

\_\_\_\_\_ **Teen Activities**

\_\_\_\_\_ **Young Adult Activities**

# The Still Open Door

**I**T IS AN ALL too common state for a pastor in an urban center, particularly, to withdraw his congregation and never to compete for church page space in the metropolitan press even when he might have a worthwhile church news story.

Granted this feeling of withdrawal may come from some of the church news we read today. It seems dominated in areas by the topic of ecumenism and issues of the day engaging the social gospel.

## A Trap for Unwary

Also it may be easy for some pastors in larger cities to fall into the trap of believing that the religious news editor of the daily paper has no interest in individual churches and the smaller denominations. But this is not so.

Pastors need only to read their local newspapers carefully and regularly to discover that news from small churches often gets into print—providing it is NEWS . . . or a feature story about something that is unusual in their church world.

## News Is Hard to Find

The real news stories are usually hard to find for a church news editor. He never has too many stories of the kind that make readers sit up and read to the end.

Every pastor by reading his daily newspaper can answer to his own satisfaction this important question: "What does my church news editor consider to be church news?"

When the pastor has this knowledge, he can apply the answer to his own program and congregation and ask himself: "What are we doing this

week and next that might be considered a news story for our local church news page?"

One of the leading writers on religion for the secular press in the nation is Dr. Caspar Nannes, religious news editor of the Washington, D.C., *Star*. He taught English for 10 years at the University of Illinois before he became editor in Washington.

Cas Nannes declares that "proper coverage of religious news is one of the important duties of a newspaper."

He asks that pastors and church public relations officials among the more than 1,200 churches he serves observe a few suggestions in mailing in their church news. These are practical and have a wide application. Some of them are:

All material should be typed, double-spaced, and on the church letterhead. If not typed, please print proper names and place names.

Name and daytime telephone of person sending in the material should be given.

Be sure that hour, date, place, and complete identification of each person on the program appear in the notice.

Be sure material reaches the Religious News Editor by noon, Wednesday, before the Saturday of publication. Earlier receipt of material would be appreciated.

## Add Two More Suggestions

We would add two more suggestions. Pastors should make a carbon copy of the material they send to the newspaper. This has several benefits. One is to learn what your editor considers to be the "essential facts," by comparing the published version with your carbon copy.

Another suggestion is to be sure to read over and correct the material before you place it in the mail.

O. JOE OLSON

# WORLD DAY OF PRAYER

Friday, March 1, 1968



We urge every Church of the Nazarene to observe Friday, March 1, as a day of prayer AND FASTING. Millions of Christians around the world will be joining in prayer.

Traditionally held on the first Friday of Lent, the World Day of Prayer is a 24-hour period set apart for a globe-encircling demonstration of Christian unity through prayer. When March 1 dawns on the international dateline, Christians in the Tonga Islands will be among the first to observe this day of prayer. From continent to continent in hundreds of languages and dialects, prayers will ascend until the day draws to its close with Eskimos in the frigid Arctic and Samoans in the tropical southwest Pacific voicing the final "Amen."

## WHAT CAN I DO?

- Contact your NWMS president and make plans well in advance to make March 1 a day of real prayer and fasting in your local church.
- Urge your members to use the special requests in the February issue of the *Other Sheep* as well as those in the Prayer Chart column.
- If it seems advisable cooperate with the other churches in your community in the public observance of the day and urge your people to attend.

# *Personal Evangelism and How I Go About It*

By Richard Tombran, Guyana

Rev. Richard Tombran is an East Indian, an ordained Nazarene elder, pastor of No. 19 Warren Church, the third largest Nazarene Church in Guyana; and of two flourishing preaching points. His paper was read at the District Nazarene Preachers' Meeting. It will be printed in three parts.

## I. How I Approach People in the Community

**CUSTOMS:** The majority of the people with whom I work are East Indians who have various customs which they follow at the time of weddings, funerals, religious worship, etc.

**SUPERSTITIONS:** They are superstitious in their beliefs about many things. In dealing with these people I do not criticize them, but rather give them a chance to talk over some of these things. Then I try, by the help of the Holy Spirit using some of my personal experiences, to show them how they are superstitious in their beliefs.

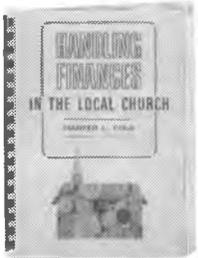
**RELIGION:** There are times when they may want to talk about their religious beliefs, such as reincarnation or good works. Or they may want to ask questions. I use illustrations, by the help of God, to show them how and where their teachings are erroneous. Then I try to show them the importance of Christianity, and how Christ died to save them from their sins. I pray with them, if permitted, and try to get them to confess their sins to the Lord. I never like to ask them just to "become a Christian," but rather, I ask them if they would like to have Christ save them from their sins. I know that when they are saved, they will turn away from their old religious practices.

**EDUCATION:** The majority of the people that I work among are uneducated, therefore simple language will be appreciated by them. Someone said, "It is impossible for a big ship to go through a narrow channel." The best teachers of public speaking today emphasize simplicity and naturalness. Joseph Parker quoted Lord Jeffries as saying "Simplicity is the last attainment of progressive literature, and men are very much afraid of being natural from the dread of being taken for ordinary."

**OCCUPATION:** To form a conversation I always like to talk to them about the work that they are interested in—perhaps shooting, fishing, carpentry, etc. Yet I would not try to go too far, so as to end the conversation without trying to get a loophole through which to bring in the gospel before I dismiss.

(Next Month: II. Ways to Be Helpful)

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# Is Social Security Still a Bargain?

(reprinted from U.S. News & World Report)

**How good a buy is your Social Security? In the long run, is the system worth what you put in?**

**Close scrutiny of the program, with all its ramifications, turns up some surprising answers for those awaiting pay-out day.**

A new rise in Social Security pensions and payroll taxes has been drafted in Congress, and once more people are asking some old, familiar questions:

Is Social Security really a good buy for the typical American worker and his family?

Do people get their money's worth?

Could a man do better with a private annuity to provide for himself and his wife in old age?

The answers vary, of course, from one person to another—depending on age, family situation, and such circumstances as the number of years in active work and in retirement.

However, some broad conclusions can be stated—

- The vast majority of people now working on jobs covered by Social Security will draw benefits far in excess of what they have paid or will pay in taxes during working years.

- In most cases, the return will be larger than the combined tax payments of the worker and his employer.

*Boon for retired.* Social Security is a real bargain for people already retired, soon to retire, or well along in years.

The system also favors workers with low incomes.

Even the young man who starts out today on a working career of 40 years, paying the maximum payroll tax the whole time, has a good chance of getting more money back than he and his employer pay into the system.

This is especially true if allowance is made for the value of extra protections that Social Security offers against the hazards of life—pensions for disabled workers, benefits for the dependents of a worker who dies before retirement age, hospital and nursing-home care in old age, and so on.

*How you will make out.* The examples given in the chart on these pages show how people in various situations will make out on their investment in Social Security.

No allowance is made in these examples for the increases in taxes and benefits approved by the House Ways and Means Committee on August 2. However, those changes will not alter the general ratio of taxes to benefits, because both will go up proportionately. Thus, the broad conclusions stated here will apply under a new law just the same as under present law.

Note also that the benefits shown by the examples in the chart are retirement and survivors' payments only. No allowance is made for the value of disability insurance or medicare.

Disability insurance can be important. A worker is eligible at any age. Conceivably, a man starting in mid-twenties

## WHAT SOCIAL SECURITY COSTS YOU, WHAT YOU GET BACK: 6 EXAMPLES

### \*Example 1:

An employee who paid the maximum Social Security tax from the time the program started in 1937 until he retired in 1948 at age 65. His wife is the same age.

Taxes paid by the employee .....	\$ 330
Taxes paid by the employer .....	\$ 330
Total taxes paid .....	\$ 660
Benefits paid to retired couple so far .....	\$29,342

### \*Example 2:

An employee who paid the maximum tax for 30 years before retiring last January 1. Both the worker and his wife at retirement were 65 years old.

Taxes paid by the employee .....	\$ 2,383
Taxes paid by the employer .....	\$ 2,383
Total taxes paid .....	\$ 4,766
Benefits to be drawn by the couple, assuming both live out their normal life expectancy .....	\$37,316

\*While this is employee-employer example, it is more favorable to the minister because he pays only 70-75 percent of total, yet receives full salary benefit credit.

## BOARD OF PENSIONS

could draw a full family pension for the rest of his life.

*Payments to children.* Survivors' benefits over a period of years can run into big figures.

Payments to each child, in the event of the father's death, are made until he or she reaches age 18—or age 22 if still in school. When the children go off the rolls, their mother does too, but at age 60 she starts drawing a widow's pension for the rest of her life. All told, such a family might draw as much as \$75,000, \$80,000, even \$100,000 in return for a modest sum paid by the worker in payroll taxes during his lifetime. It is estimated that the aggregate value of survivors' insurance protection alone is 730 billion dollars.

Of every \$1.00 paid in taxes for Social Security, about 28 cents is for survivors' protection and disability insurance. As for hospital and nursing-home benefits, a person does not need to retire to qualify. People who are older than 65 are entitled to this coverage even if they continue working.

*Importance of medicare.* In case of severe or prolonged illness, medicare could be the most important part of the whole Social Security system.

Thus, there is a wide and growing range of coverage under the Social Security program. No private insurance company offers such benefits.

If Social Security is such a bargain—with valuable protection piled on top of the promise of benefits exceeding tax payments for nearly every worker—how can the system make ends meet? Is it in danger of going broke?

To begin with, it should be understood that Social Security has other income besides the workers' payroll-tax payments. Those payments are matched by the employer. Then, too, the system

draws interest on the reserve fund, which is about \$22 billion.

This also is important: Social Security financing is arranged in such a way that each generation supports the benefits of the next older generation.

*For past generations.* In other words, people now working pay just enough in Social Security taxes each year to cover the cost of the year's benefits to those already retired and to the dependents of deceased workers.

If the system were to run into financial trouble some day there appears to be little if any doubt that Congress would come to the rescue. Pensions unquestionably would be paid, even if it became necessary to finance them out of the general revenue of the United States Treasury.

Congress has a history of increasing pensions and survivors' payments as living costs have risen over the years.

*How revenues grow.* Taxes have been increased, too, to help pay for higher pensions. But payroll-tax revenue at each step in the rising rate level of recent years has been higher than anticipated, because wages and salaries have kept going up. This has meant more pay to tax, and thus more revenue to support Social Security.

So far, Congress has shied away from any automatic escalator, but has voted five general raises in benefits since 1950. The increase now being voted will be No. 6.

In this 17-year period, benefits have increased faster than living costs, and important new benefits have been added to the program.

*Congress keeps watch.* There seems to be no doubt that, in the future, Congress will keep coming through as necessary to preserve the buying power of pensions.

### \*Example 3:

A widower with no dependents who paid the maximum tax as an employe for 30 years before retiring last January 1 at the age of 65.

Taxes paid by the employe .....	\$ 2,383
Taxes paid by the employer .....	\$ 2,383
Total taxes paid .....	\$ 4,766
Benefits if he dies at age 70, five years after retirement .....	\$ 8,154

### \*Example 4:

Another widower with no dependents, now age 52, who pays the maximum tax as an employe for 43 years before retiring in 1980.

Taxes to be paid by the employe .....	\$ 6,766
Taxes to be paid by the employer .....	\$ 6,766
Total taxes to be paid .....	\$13,532
Benefits to be drawn by the retired worker if he dies at age 70, five years after retirement .....	\$ 9,180

\*While this is employe-employer example, it is more favorable to the minister because he pays only 70-75 percent of total, yet receives full salary benefit credit.

The experts point to some advantages of Social Security over private investment. Prices of common stocks rise and fall with business activity, confidence, and profits. Bonds do not offer protection against inflation. Real estate investment is risky. Private insurance to offer the same kind of multiple benefits and protection as does Social Security cannot be had.

Thus, the experts on Social Security maintain that, while the program is no substitute for private investments or insurance, it does provide the assurance of a modest income and protection for mil-

lions at a cost lower than can be had in any other way.

Many people in years past have been able to retire on small pensions after paying as little as \$100 or less in Social Security taxes.

Large numbers of retired couples now draw more in retirement benefits each month than they paid in taxes during their working years.

For the great majority of people, even those who will pay the maximum taxes in years to come, Social Security turns out to be a good buy. This will continue to be the case under the new law to be enacted by Congress.

**\*Example 5:**

A young, salaried worker who paid the maximum tax from 1957 until his death last January at age 32. His wife, age 28, and two children, seven and three, survive him.

Taxes paid by the employe .....	\$ 1,546
Taxes paid by his employer .....	\$ 1,546
Total taxes paid .....	\$ 3,092
Benefits to be paid to the family:	
Death benefit, lump sum .....	\$ 255
Benefits payable to 1986, when children finish college .....	\$62,622
Benefits to widow starting at age 60, assuming she lives out her normal life expectancy .....	\$24,380
Total benefits .....	\$87,257

(Copyright 1967 U.S. News & World Report, Inc.)

**\*\*Example 6:**

A young lawyer who starts practicing in 1967 at age 25, and pays the maximum tax until he retires in the year 2007. Both he and his wife will then be 65.

Taxes to be paid by the lawyer as a self-employed worker .....	\$20,074
Benefits to be drawn by the lawyer and his wife, assuming both live out their normal life expectancy .....	\$46,124

\*While this is employe-employer example, it is more favorable to the minister because he pays only 70-75 percent of total, yet receives full salary benefit credit.

\*\*This also pertains to the minister.

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Lace up this Sunday for our race to a new attendance record! Be there! **MARCH 31**

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**GO!**

The race is on! Get your whole family in on it this Sunday. **APRIL 7**

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SC-683—To be mailed week of March 31

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Sunday **April 14**

We're counting on you to help us make that final run to the finish line this Sunday!

CHURCH OF THE NAZARENE / SUNDAY SCHOOL

SC-684—To be mailed week of April 7

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# Queen of the parsonage.....

MRS. B. EDGAR JOHNSON

Some time ago a questionnaire was sent by the Parsonettes (Nazarene Theological Seminary) to all district superintendents' wives asking for counsel appropriate for future parsonage "queens." Under the leadership of Mrs. Jane Snow, editor of *Parsonettes*, 1965-66, the answers were analyzed and summarized in two divisions: "The Minister's Wife in Relation to Her Family" and "The Minister's Wife in Relation to Her Church." Believing that these opinions would be of interest—and of help—to ministers' wives everywhere, we are publishing one installment this month and the second in April.—EDITOR.

## The Minister's Wife in Relation to Her Family

**"BE THOU AN EXAMPLE."** Be dedicated to the proposition of being a minister's wife.

**THE MINISTER IS CALLED** of God, and since you are bound to him with the bond of marriage, the call also extends to you. A call to the ministry is a call to serve; and to serve means to sacrifice when necessary.

**A MINISTER CARRIES** a deep burden for the people to whom he ministers. He is never out from under this load. You should not feel neglected or jealous as he fulfills his calling. There can still be a beautiful harmony in playing "second fiddle." Your *total* commitment to the task of building God's kingdom will increase your husband's effectiveness.

**BE YOUR HUSBAND'S BEST** critic. You may have stars in your eyes in your admiration of him and his ministry, but if he has distracting mannerisms and/or errors in grammar and diction, don't do him the injustice of keeping silent. However, *never* criticize him in front of others or the family. (Or on Sunday!—Editor.)

**MAKE YOUR WANTS** in keeping with your income. Too expensive a taste can make the family budget out of balance

and cause irritations which are entirely unnecessary. As level of income increases, make your increased wants moderate and within reason. Learn to be happy living on the economic level that the pastor's salary affords. You can learn how to do things within the parsonage that save on the finances and add to the beauty of the home.

**STRIVE TO BE THE** best possible homemaker. While you have obligations to the church as the minister's wife, your first responsibility is to make a pleasant and clean home for your husband and family. Let no member or friend have just cause to criticize your housekeeping. You may not have expensive furniture or fine fixtures, but you can keep what you have clean and neat. Every parsonage should be a Harmony House, attractive because of the people who dwell there and pleasing to all who enter.

**YOUR HUSBAND IS THE PASTOR.** He takes the leadership; you kindly and sweetly stand with him. Never let it be known should you disagree on any point. Esteem your husband. Cooperate with your husband's leadership, but never dominate it.

**WHEN YOUR HUSBAND COMES** in from services or calling, do not ply him

with questions; he is tired and wants to forget his problems. Sometimes he may talk them over with you—but until then ask God for grace to curb your questions. When he comes home he wants to turn his mind and attention to you. Appreciate the compliment by letting all outside interests remain outside for the present. Be looking for him with joy and anticipation.

**WHEN HE SEEMS TO** be discouraged, lend him a listening ear and try not to become discouraged; lift his spirits.

**KEEP A WELL ORDERED** schedule. Irregular and unplanned meals not only break down family morale but are not healthful. Serve your meals neatly and on time. To be slow and irresponsible is an emotional strain on your husband, who feels the responsibility of the church schedule. It will also help your attitude towards the church schedule as well as take away some of the pressures of being so rushed at the last minute.

**PROTECT YOUR HUSBAND'S** calling. This may include many things. For example it may include going calling with him where only one or two ladies would be present, or if they should come to him for counsel. It would also include protecting his name—never make a disparaging remark about your husband, even if just in joking!

**BE SURE YOUR CHILDREN** are well-disciplined. Many a minister has had his ministry ruined or seriously damaged because of rowdy and misbehaving children. Rather than punishing them in public, however, when misbehavior calls for disciplinary action, let it be known immediately after returning from church that such action is forthcoming. Children should be taught obedience, kindness, politeness, good manners, courtesy, and reverence.

**INVEST TIME WITH YOUR** children. They are worth it. Teach your children to rely on God, to enjoy the worship of their Lord, to respect the house of

God, to love the church. Bring them up “in the nurture and admonition of the Lord.” Make them an active part of all your friendships, interests, and activities when possible. Have special days and plans for “family activities.” Your children need the love and understanding that will prevent negative reaction toward the home and church.

**DON'T DISCUSS THE FAULTS** of the church people before your children. Discuss your personal problems with each other and God only. Have family discussions when your children are involved.

**YOUR DRESS** (manner of dress) is also of great importance to your husband and his position. Dress in moderation. “Be thou an example!” Don't try to set the style in your church. Above all, always appear neat and clean—even if your wardrobe isn't the best. Another important area in the matter of dress concerns “life in the Nazarene parsonage.” Always be presentable! Don't ever appear in slacks, etc. A dress is appropriate even while cleaning and doing everyday duties around the home. This reflects upon your ministry as well as upon your husband's ministry. It is a rare occasion that calls for slacks—and then never for a church activity.

**ANOTHER AREA OF MINISTRY** is the telephone. The parsonage receives many important telephone calls. Often in the pastor's absence it is up to you to handle the call. Be cautious! The occasion may call for a listening ear or a return call from the pastor. Let people talk—they often find their own solution just in talking the matter over with someone. Answer the phone properly—not with a mere “yes” or “hello.” One might say, “Nazarene parsonage,” or state the pastor's name. Teach your children how to answer the phone, but only when you or your husband (or sitter) are not available to answer the phone. The minister is on twenty-four-hour phone duty. Don't resent phone calls.

## The Greatest Prayer of All

(Meditations on John 17)

By H. K. Bedwell\*

### No. 5 Jesus and His Disciples

The relationship between Jesus and His disciples was close and affectionate. For three years He had shared life with them. He had taught them, rebuked them, encouraged them, and empowered them; now He earnestly prays for them. In His prayer He made three statements that crystallize His whole attitude towards them:

"I have given them" (v. 8).

"I have kept them" (v. 12).

"I have sent them" (v. 18).

In the first statement we have *the gifts of Jesus to His disciples*, in the second *the protection of Jesus for His disciples*, and in the third *the commission of Jesus to His disciples*.

I. *The gifts of Jesus to His disciples.* What had He given? We find the answer within the prayer itself.

He gave them *divine life*. "That he should give *eternal life* to as many as thou hast given him" (v. 2). This life is *eternal* in contrast to *mortal*; it is *spiritual* in contrast to *physical*; it is *divine* in contrast to *human*. It is life with a new quality—pure, happy, purposeful, useful, and satisfying, and glorious. It is a life which truly knows the Father and the Son. "This is life eternal, that they might *know thee* the only

true God, and Jesus Christ, whom thou hast sent" (v. 3). What a priceless treasure this wonderful gift is!

He gave them a *divine message*. "I have given unto them the words which thou gavest me" (v. 8). Jesus reiterated often during His earthly ministry that the message He proclaimed was from the Father himself. He declared that His words were not His own, but were specially given to Him to speak by the Father himself. This invests all His sayings with the very highest authority, and it means that every word contains deep meaning. To His disciples He imparted this divine message, and to them He entrusted its perpetuation. In the New Testament we have that message preserved for all time in its original purity. This is our priceless heritage. The message of the Gospel in His precious gift to us.

He gave them *divine glory*. "The glory which thou gavest me I have given them" (v. 22). Glory means exaltation and honor. The Bible has a lot to say about glory. It speaks about the "spirit of glory," "fulness of glory," "the excellent glory," "the glory that excelleth," "the eternal weight of glory," "the glory of his grace," "the praise of his glory," "the riches of glory," "the hope of glory," "eternal glory," "the glory of his power,"

\*Nazarene missionary, Stegi, Swaziland, South Africa.

“the brightness of his glory,” “the crown of glory,” “the throne of his glory.” God is the *Father of glory*; Jesus is the *Lord of glory*. The amazing thing is that this glory is given to His followers. It is the glory of sharing His nature as the children of God, of sharing in His work as the servants of God, of sitting on His throne as partners of God, and living with Him forever in a land of glory as the friends of God. These marvelous gifts are the expression of His love to His own. As He had loved those who were His own in the world, He loved them to the last and highest degree (John 13:1).

II. *The protection of Jesus for His disciples.* “I kept them.” Allegiance to Jesus provokes the hostility of the world, and the malice of the forces of evil which dominate the world. Every follower of Jesus is in dire need of special protection, for the world hates him. (See v. 14.) “While I was with them in the world, I kept them in thy name” (v. 12). Protection is provided in three ways—by *His presence with them*, by *His prayers for them*, and by *His promise to them*.

There is safety in the *presence* of Jesus. “While I was with them . . . I kept them.” Even when arrested, He protected them, for He said, “Let these go their way” (18:8). He would bear the brunt of His enemies’ malice alone. We are perfectly safe when we keep close to Him.

We are also protected by His *prayers*. Jesus said to Simon Peter, “Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but *I have prayed for thee*, that thy faith fail not” (Luke 22:31-32). In this prayer too He states, “I pray for them” (v. 9), and one of His main petitions is, “Father, keep them.” His ministry in heaven is that of intercession for His people (Heb. 7:25). We are constantly preserved by the mighty power of His effective praying.

Then we too have a glorious *promise* of the abiding presence of the Holy Spirit, which affords inner protection—“That he may abide with you *for ever*

. . . for he dwelleth with you, and shall be *in you*” (John 14:16-17). If we couple these promises with the assurance in I John 4:4, “Greater is he that is in you, than he that is in the world,” we are sure of adequate protection at all times.

III. *The commission of Jesus to His disciples.* “As thou hast sent me into the world, even so have I also sent them into the world” (v. 18). The “as” and “so” are deeply significant. In some respects the commission of Jesus was unique, but in other ways we have a share in it.

*He was sent to SACRIFICE, and so are we.* Jesus said we are to take up the cross and follow Him. It is a life of separation from the world, of renunciation of the world, and self-denying service on behalf of the world. If it eventually means persecution and even death, it is in the line of duty and loyalty to our divine orders.

*He was sent to PREACH, and so are we.* “The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel” (Luke 4:18). He gave them His words, not that they might selfishly cherish them for themselves, but that they might be His messengers to a needy world. Jesus came with a life-giving message, and we are sent forth with that same living Word to proclaim.

*He was sent to SERVE, and so are we.* Jesus said, “I am among you as he that serveth” (Luke 22:37). We are sent forth, not as masters, but as servants; not as dictators, but as ambassadors; not as tyrants, but as helpers. As Jesus served in true humility, so must we follow in His steps. When we are sent by Him, we truly become the servants of all. Our burning ambition should be to serve God faithfully to the very best of our ability, and to serve our generation by seizing every opportunity. It is a high privilege indeed to be sent by Him to serve Him in a needy world. As His disciples, we enjoy His gifts, we shelter under his protection, we go forth at His bidding.

(To be continued)

# Gleanings from the Greek New Testament

By Ralph Earle\*

Col. 4:7-18

## “Your Estate” or “Our Circumstances”?

The King James Version says that Paul was sending Tychicus to the Colossian church “that he might know your estate” (v. 8). Why does the New American Standard Bible have, “that you may know about our circumstances”?

The answer is that the latter translation represents what scholars believe to be the best Greek text, though admittedly the manuscript evidence in this case is rather evenly balanced. But the reading adopted by most modern translators is parallel to that in Eph. 6:22, where Paul is apparently saying the same thing.

In any case, “estate” is an archaic rendering here. Today “estate” means property belonging to someone. Here the Greek literally says: “the things concerning us [or you].” The correct idea is: “that you may know how we are” (RSV).

## “Comfort” or “Encourage”?

The verb *parakaleo* literally means “call alongside [to help].” It is variously translated as “beseech,” “exhort,” “comfort,” or “encourage.” Only the context can decide the choice. It would seem that “encourage” fits best here, as most translators have agreed. The correct thought is expressed by such a rendering as “put fresh heart into you” (NEB). Lightfoot feels that in this passage, as

in Eph. 6:22 and II Thess. 2:17, the real meaning is “encourage you to persevere.”<sup>1</sup>

## “Sister’s Son” or “Cousin”?

The King James Version presents Mark as the nephew of Barnabas (v. 10). But the Greek word *anepsios* (only here in NT) really meant “cousin” at the time. Lightfoot writes: “The term *anepsioi* is applied to cousins german, the children whether of two brothers or of two sisters or of a brother and sister, as it is carefully defined in Pollux iii. 28.”<sup>2</sup> Pollux wrote his famous Greek dictionary, entitled *Onomasticon*, in the second century after Christ. Abbott says of *anepsios*: “The use of it for ‘nephew’ is very late.”<sup>3</sup>

## “Receive” or “Welcome”?

Paul says that he had already given instructions that if Mark should come the Colossians were to “receive” him. The verb is *dechomai* (not the same word as “received” earlier in the verse). It means “accept” or “welcome.” Most of the recent translations have adopted “welcome” or “make him welcome.” The importance of this idea is underlined by T. K. Abbott. After calling attention to the correct term above, “cousin,” he says: “The relationship explains why Barnabas was more ready than Paul to condone Mark’s defection, Acts xv. 37-39. At the same time the passage throws light in turn on the rather remarkable form of commendation here, ‘if he comes unto you, receive him.’ The Pauline Churches, which were aware of the estrangement, might not be very ready

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

to give a very hearty welcome to Mark."<sup>4</sup> So Paul is urging: "Give him a hearty welcome" (Phillips).

### "Comfort" or "Encouragement"?

The Greek noun here (v. 11) is not from the same root as the verb for "comfort" in verse 8. There it was *parakaleo*. Here it is *paregoria* (only here in NT). Lightfoot notes that the latter has an even wider range of meaning than the former. He writes: "The verb *paregorein* denotes either (1) 'to exhort, encourage' . . . (2) 'to dissuade' . . . (3) 'to appease,' 'quiet' . . . or (4) 'to console, comfort.' The word however, and its derivatives . . . were used especially as medical terms, in the sense of 'assuaging,' 'alleviating' . . . and perhaps owing to this usage, the idea of consolation, comfort, is on the whole predominant in the word."<sup>5</sup> The English word *paregoric* comes from this Greek term. The NASB has "encouragement," but almost all recent translations have adopted "comfort."

### "Labouring Fervently" or "Wrestling"?

The verb *agonizo* (v. 12) has given us our English word *agonize*. As we have noted in previous studies, this was primarily an athletic term. Properly it meant "to contend for a prize,"<sup>6</sup> or "engage in a contest."<sup>7</sup> Here the thought is that of "wrestling in prayer." It would seem that "wrestling" is the best translation here (so Weymouth).

### "Complete" or "Fully Assured"?

This is again a matter of variant readings. "Complete" is based on *pepleromenoi*, the perfect passive participle of *pleroo*, which means to fill, complete, or fulfill.<sup>8</sup> "Fully assured" (RSV, NASB) is the rendering preferred by Lightfoot, Abbott, and the other best commentators. It is based on *peplerophoremnoi*, the perfect passive participle of *plero-phoreo*. This verb means: "1. to bring in full measure . . . fulfill, accomplish . . . 2. to persuade, assure or satisfy fully."<sup>9</sup> The latter is its meaning in the papyri, as Deissmann has demonstrated.

### "Great Zeal" or "Deep Concern"?

The word "zeal" (v. 13) is the translation of *zelon*. But the oldest Greek manuscripts have *ponon*. The original meaning of this word was "labor" or "toil." Then it came to mean "great trouble, intense desire."<sup>10</sup> Aside from this passage the word *ponos* occurs only in Revelation (16:10-11; 21:4), where it means "pain" or "distress." Most recent translations have "worked hard," or something similar. But there is much to be said for "deep concern" (NASB; cf. Weymouth).

<sup>4</sup>Colossians, p. 235.

<sup>5</sup>Ibid., p. 236.

<sup>6</sup>Epistles to the Ephesians and to the Colossians (ICC), p. 300.

<sup>7</sup>Ibid.

<sup>8</sup>Op. cit., p. 239.

<sup>9</sup>Abbott-Smith, *Lexicon*, p. 8.

<sup>10</sup>Arndt and Gingrich, *Lexicon*, p. 15.

<sup>11</sup>Ibid.

<sup>12</sup>Abbott-Smith, *op. cit.*, p. 365.

<sup>13</sup>Thayer, *op. cit.*, p. 531.

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A Nazarene evangelist is self-reliant, but never self-sufficient. He is steadfast, but not stubborn. He is tactful, but not timid. He is serious, but not sullen. He is loyal, but not sectarian. He is tender-hearted, but not touchy. He is conscientious, but not a perfectionist. He is disciplined, but not demanding. He is generous, but not glib. He is humorous, but not hilarious. He is friendly, but not familiar. He is discerning, but not critical. He is progressive, but not pretentious.

From the *Observer*, Department of Evangelism

### God's Lamb

By W. E. McCumber\*

SCRIPTURE: Gen. 22:1-14; John 1:29-37 (RSV)

TEXT: *God will provide himself a lamb* (Gen. 22:8)

*Behold the lamb of God* (John 1:29).

INTRODUCTION: The word from Genesis could be rendered, "God himself will provide a lamb." The emphasis is upon the fact that God, at His sovereign initiative, will elect the lamb for sacrifice. Thus the place was named by Abraham "Jehovah-jireh"—"The Lord will choose." This same accent falls upon the word from John. Christ is "the Lamb of God," i.e., the Lamb which God has chosen. In the words of Luther's great hymn, Jesus is "the Man of God's own choosing." God himself provided Jesus Christ to bear the sins of the world. "The Father has sent his Son as the Savior of the world" (I John 4:14, RSV).

I. The *purpose* for which God's Lamb was provided

"Who takes away the sin of the world" (RSV). The Lamb is given to atone for sin, to make possible the forgiveness of sins, the renewal of life, by which guilty men are brought into fellowship with God. The Lamb was for sacrifice.

In the Genesis story God intervenes to repudiate human sacrifice. No man, not even an Isaac, because of his own sin and guilt, can be a means of atonement for his or another's guilt. The lamb was a substitute for the man who could not offer himself to God.

But in Jesus Christ a human sacrifice is made and accepted. No intervention stays the hands that drive the nails and plunge the spear into His yielded flesh! God the Father is offering His only Son, who is sinless and righteous, as a Substitute for sinners. God spared Isaac, but God

"spared not his own Son." Here our forgiveness and life are divinely provided.

II. The *power* in which God's Lamb was provided

"Who takes away the sin of the world." The very Lamb who died centuries ago takes away our sin today! The figure relates not only to the Cross, but to the empty tomb. The Lamb was slain, but the Lamb was raised again to life. And in the power of endless life He saves from sin and death!

In the Genesis story Abraham expresses faith in God's power to raise Isaac from the dead: We "will go yonder and worship, and come again to you." In the gospel that power is exhibited in the resurrection of Jesus.

This Resurrection means that God has accepted the offered Lamb. He approves the Sacrifice. For the sake of its merit He will forgive all for whom Christ atones. And the Resurrection means that the Lamb has conquered the dragon—that sin, guilt, death, and all the forces of evil must yield to the greater might of the Lord Jesus Christ!

CONCLUSION: Once again John looked upon Jesus and cried, "Behold, the Lamb of God!" And "two disciples heard him say this, and they followed Jesus" (John 1:35-37, RSV). What happens to those who follow the Lamb? The answer is found in the final book of the Bible: "For the Lamb in the midst of the throne will be their shepherd, and he will guide them to springs of living water" (Rev. 7:17, RSV). "Then I looked, and lo, on Mount Zion stood the Lamb, and with him a hundred and forty-four thousand who had his name and his Father's name written on their foreheads. . . . they sing a new song before the throne . . . it is these who follow the Lamb wherever he goes . . ." (Rev. 14:1, 3-4, RSV). Following the Lamb means full sal-

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vation and satisfaction—"springs of living water." And it means at last the joys of heaven—"a new song before the throne." Behold Him! Follow Him!

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## Operation Footwash

SCRIPTURE: John 13:1-17 (RSV)

TEXT: Verses 3-5

This text answers the biggest questions raised about life—the questions of origin, destiny, and purpose. Indeed, it gives the only answers satisfying alike to mind and heart.

### I. *Life comes from God.*

"Jesus, knowing . . . that he had come from God . . ."

Of course Jesus came from God in a unique sense, being the eternal Son of God, who became incarnate in order to save us. But all lives have their origin in God, as a gift at once sacred and purposive. Gestation and birth are processes by which human life is formed and developed, but life itself is the Creator's gift. "In the beginning God created the heaven and the earth," and "God created man in his own image" (Gen. 1:1, 27). From the beginning He has continued His creative work, the Author of Life.

### II. *Life returns to God.*

"He had come from God and was going to God . . ."

We are responsible and accountable persons. For the gift of life we must answer to God. History has its terminus at "the judgment seat of Christ," where "every one of us shall give account of himself to God" (Rom. 14:10-12). We are not lords but stewards, and for our days and deeds we must account. It is the inescapable judgment of God that invests our frail lives and fleeting years with awesome significance!

### III. *Life should be devoted to the will of God.*

The origin and destiny decide the purpose. We are here to serve God, to achieve His purpose, to do His will.

What is His will for us? "Jesus, knowing . . . that he had come from God and was going to God . . . began to wash the disciples' feet." Jesus interpreted God's will in terms of *service to human need*. Humble service, for He "girded himself with a towel" and performed the role of menial slave, washing the travel-dusty feet of His dis-

ciples. *Costly* service, for it symbolized the approaching hour when He would gird himself with the Cross to wash in atoning Blood the dirty souls of men! *Loving* service, for the incident is bracketed by affirmations of His quenchless love for men (vv. 1, 34).

Humble, sacrificial, love-inspired service to human need—this is the purpose of life. This is the challenge God makes to us in Christ: "I have given you an example, that you should do as I have done to you. Truly, truly, I say to you, a servant is not greater than his master" (vv. 15-16). Wherever men are ragged with poverty, unclean with disease, blighted with ignorance, and smutted with evil—where men are at their worst—there we find our reason for living; there we are to bring the cleansing and healing and peace of His Calvary-love!

The servant's role is a satisfying one. The proud, greedy, ambitious, self-centered would-be-masters are forever wretched and unfulfilled. But to all who follow Him, the Lord promises joy: "If you know these things, blessed are you if you do them" (v. 17). Live for God! Live for others! Live for eternity! Join the Lord's "Operation Footwash!"

W. E. McCUMBER

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## Eternal Life in Christ

INTRODUCTION: The only real living (Rom. 8:13, Phillips) on earth is found in knowing Christ. The only pathway to eternal life is found in knowing Him.

### I. CHRIST GIVES CONDEMNATION FOR SIN.

- A. He condemns sin in the flesh (Rom. 8:3).
- B. He condemns sin by becoming accursed (II Cor. 5:21; Gal. 3:13).

### II. CHRIST GIVES LIBERTY FROM SIN

- A. Those in Christ are not condemned (Rom. 8:1).
- B. Those in Christ are made *free* (Rom. 6:18).

### III. CHRIST GIVES LIFE FROM SIN

- A. He gives life by slaying our sinful nature (Rom. 8:10).
- B. He gives life *through* and *by* His Spirit (Rom. 8:6; Gal. 6:8).
- C. He brings *confirmation* of this life (Rom. 8:16).
- D. He shares His *inheritance* with His own (Rom. 8:17).

CONCLUSION: Since we are "joint-heirs" with Christ for this *eternal life* and other *treasures*, let us live so as to *honor* Him.

J. REX EATON

# Expository Outlines

## from II Peter

By Ross Price\*

### No. 2 Insatiable for Sin

II Pet. 2:13b-14—

“Cannot cease from sin”

#### INTRODUCTION:

1. Peter has previously spoken of the insubordination and irreverence of the “false teachers.” He now goes on to condemn their sensuality.

2. The utter impurity of their depraved natures found expression in licentiousness of attitude and practice.

3. The RSV more correctly translates Peter’s most descriptive phrase: “insatiable for sin.”

#### I. DAYTIME REVELLERS (v. 13)

##### A. *Carousing in broad daylight.*

1. “Gormandizing during the day is their idea of enjoyment” (*Berkeley Version*).

2. The Greek term *truphe* indicates “voluptuous revelling,” “luxurious living,” hence not riot in our modern sense of physical violence and disturbing the peace. See also Adam Clarke.

##### B. *They cannot wait for darkness.*

1. They are thus worse than ordinary men of pleasure. Cf. Acts 2:15; Isa. 5:22.

2. “Pleasure for them is revelling in open daylight” (Moffatt).

##### C. *The Gnostics were famous for such excesses.*

1. Even though in the Near East it was a shame to be drunken in the daytime. Cf. I Thess. 5:7.

2. They were so lost to all sense of shame that they revelled at noonday.

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#### II. EXCESSIVE IN DISSIPATION

##### A. “Spots” and “blemishes”

1. Note the Greek terms here:

a) *Spiloi*, “rocks,” actually “a hidden reef on which to make shipwreck.” Metaphorically, “a moral blemish.”

b) *Momoi*, “mockers.” Metaphorically, “a moral stain.” Cf. an ink stain on a white garment.

2. Men like these at the Christian celebration of the Lord’s Supper could only be thought of as “spots” and “blemishes” upon it. Such persons would turn even the sacrament into a wine-swilling.

3. Peter thinks of them, no doubt, in contrast with our Lord (I Pet. 1:19), who was “a lamb without blemish and without spot.”

##### B. *Deceptive dissipaters*

1. “Foul blots and blemishes that stuff themselves at your tables by means of their deceptions” (*Berkeley Version*).

2. “Under pretense of Christian instruction these self-indulging spongers lived luxuriously on gullible church members” (footnote, *Berkeley version*).

3. Jude 12 seems to indicate that such deceivers turned the Christian “love feast” into a mockery of dissipation.

#### III. EYES FOR ADULTERY UNLIMITED

##### A. “Eyes full of adultery and incessant sin” (A. Clarke)

1. “Vivid picture of a man who cannot see a woman without lascivious thoughts toward her” (Mayor).

2. The Gnostic doctrine that spiritual natures could with impunity indulge in sexual excesses, and that these might even be practiced as expressions of mystical love, seems still to appeal to certain natures. Cf. Berkeley and Phillips versions.

##### B. *Lustful gazing*

1. “Adulterous looking perpetually engages them. Every woman is a potential adulteress to them” (A. E. Barnet, *Interpreter’s Bible*).

2. The eye with the male of the human species may become the portal of lust. Witness the modern nude pinups in factory and barracks.

3. “The wanton glance is a principal occasion of exciting the sin; and there is often much in dress, and mien, and gesture, to charm the eye and deepen the debasing passion” (Barnes, *Notes*).

4. Because of this no godly woman ever majors on "sex appeal." Christian women should dress "as women professing godliness" and not as leud temptresses of the male species.

5. Christian men need sanctified eyesight.

#### IV. MASTERS OF SEDUCTION (v. 4)

##### A. *Beguiling unstable souls*

1. The Greek term *deleadzo* indicates "to entice as with a fisherman's bait."

2. This metaphor from the life of a fisherman is characteristically Petrine. It is used twice in this Epistle (cf. v. 18), and only elsewhere in the New Testament at Jas. 1:14. Cf. Matt. 17:27.

3. Peter, whom Jesus had changed from a "reed" to a "rock," has a concern for others not yet established by Pentecost.

B. "*Expert in all the arts of seduction*" (A. Clarke)

1. "They lure unstable souls to their ruin" (New English Version).

2. Satan's traps are many for any who will not surrender fully to the Holy Spirit's leadership. Cf. II Tim. 3:6.

3. Unstable souls need the establishing grace of heart purity.

#### V. GREEDY TO THE CORE OF THEM

##### A. *Trained in greed*

1. The Greek suggests a heart "gymnastically perfected in covetousness," i.e., "schooled in greed—especially for honor and gain."

2. "Having a heart which has been made fat with covetousness" (Godbey).

3. "The idea here is that these persons had made this their study, and had learned the ways in which men could be induced to part with their money under religious pretenses" (Barnes, *Notes*). Cf. the modern religious "panhandlers."

B. "*Past masters in mercenary greed*" (New English Version)

1. Cf. the itinerant religious mercenaries whom Paul styles "false apostles." Satan likes to exchange the dollar sign for that of the Cross in any soul.

2. "Covetous practices" in the name of religion and learning. Beware of that prophet who demands all the latest luxuries. But of course the workman is worthy of his hire.

#### VI. AN ACCURSED RACE

##### A. "*Cursed children*"

1. This is a Hebrew idiom which expresses character by the idea of sonship; hence, "children of the curse."

2. Persons devoted to and deserving of a curse. Cf. the expressions: "sons of Belial," "children of disobedience," "sons of perdition," etc. "Born under a curse" (Phillips). "They are devoted to execration; malediction has adopted them as its own" (A. Plummer).

B. *Cursed by their own covetousness*

1. What one purchases by moral failure proves to be a curse upon him.

2. Their unblushing greed and abominable licentiousness have brought them to where God's curse is abiding upon them "God's curse is on them" (New English Version).

C. *Children of the devil*

1. Jesus said, "The tares are the children of the wicked one" (Matt. 13:38).

2. Paul said, "O full of all subtilty . . . thou child of the devil" (Acts 13:10).

3. Peter says, "Cursed children."

#### CONCLUSION:

1. If this situation existed in Peter's day, we may expect it in our day.

2. Let us beware of Satan's deluded ambassadors, full of self-confidence, lust, greed, and egotism; carnal creatures and devout servants of a fallen ecclesiasticism.

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## Don't Obstruct the View

SCRIPTURE: Luke 19:1-10

TEXT: v. 3

INTRODUCTION: Review the setting, give background.

#### I. WAYS IN WHICH THE CHURCH IS OBSTRUCTING THE VIEW OF JESUS

A. By being Pharisees, proud of piety, "holier than thou."

B. By professing to love God, then manifesting hatred toward others.

C. By being worldly-minded.

D. By exclusiveness. This can be unconscious, but just as deadly.

E. By putting Jesus on the fringe of things rather than at the center.

#### II. WAYS IN WHICH THE CHURCH CAN REVEAL JESUS

A. By sacrificial giving of time, money, talents, personality.

B. By making sure to remove the obstacles mentioned above.

C. By witnessing.

D. By cooperative efforts.

CONCLUSION: Zacchaeus found a way to get to Jesus. Let us find a way for those who are not so determined as he was.

WILLIAM C. SUMMERS

The Nazarene Preacher

## "Heavenly Greatness"

SCRIPTURE: Matt. 18:1-10

### INTRODUCTION:

1. In this passage our Lord is teaching His disciples concerning greatness in the kingdom of Heaven. In this discourse the Master implies the great importance which He attaches to children.

2. Note how Jesus:

- a. Points us to this great value (v. 2).
- b. Prompts us in a great responsibility (vv. 5-6).
- c. Promises us a great assistance (v. 10).

### I. This Great Value—Our "Little Ones"

- A. Describe this scene (vv. 1-2).
- B. Jesus manifested an attitude toward children that is distinct from the average attitude of adults.
  1. Adult attitude—"just a little child." We attach more value to an adult coming to Christ than we do a child.
  2. Jesus' attitude—they are the *greatest* of the kingdom of Heaven.
- C. Illustration: A child was shown two candles by his teacher. One was new and tall; the other was about half burned and short. The teacher said one represented an adult and one a child and then asked the pupil to identify which was which. The child pointed to the large candle as representing the adult and the little on the child. The teacher proceeded to show the child that it was just the opposite, as the adult has burned out half of his life, but the child has most of his ahead of him yet.

### II. Our Great Responsibility—Our Influence upon These "Little Ones"

- A. Jesus said woe to those who offend.
  1. We can offend by the bad example of a sinful life or by the neglect of a positive example and influence in holy living.
  2. Either is a serious offense (vv. 6-7).
- B. Jesus equates receiving a child with receiving Him. (v. 5).
  1. "To receive" is to care for, to love, and to nurture.
  2. It involves instruction in righteousness as well as caring for material needs (Deut. 6:4-7).

### III. Our Great Assistance—Heaven's Angelic Hosts

- A. Jesus says that we have the assistance of angels to aid us in our spiritual task of leading our "little ones" to Christ (v. 10). (Also cf. Heb. 1:14.)
- B. God will aid us in our task through the church.
  1. Godly teachers
  2. The care of a pastor
  3. The fellowship of Christian friends

CONCLUSION: We spend great sums to insure that which we call temporal treasures. How much more we should be concerned about these treasures which are eternal!

(This may be followed by a service of infant dedication.)

HERBERT L. ROGERS  
Kansas City, Kans.

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# MY PROBLEM

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**PROBLEM:** Should a pastor ever allow himself to be saddled with the job of church janitor?

AN ARMY CHAPLAIN ADVISES:

This is a very real problem among the smaller churches in our denomination that are not strong enough financially to hire a church custodian. I speak from experience because I pastored one for three years and learned my lesson the hard way. No pastor of any size church should allow himself to be saddled with this extra job—not because it is below his dignity (sanctification took care of that), but for the following reasons:

1. The people of the church will permit you to be the janitor if you let them—don't do it!
2. A small, growing church will demand all of your time and energy. Don't take on unnecessary jobs.
3. If and when you do get trapped into doing it, you will be so rushed for time that you'll likely do it in a very haphazard manner. Someone else could do a much better job.
4. You may have someone in your church who wants to do something for the Lord but doesn't feel qualified or

able to teach or sing or take a leadership position, but who could function admirably as the church custodian and do a good service for God and the church as well as for the pastor.

5. Finally, I discovered that when the members cleaned the church they also took better care of it than they did before.

#### AN OKLAHOMA PASTOR DIFFERS:

I have come to pastor several churches where the different church members had taken turns doing the janitor work. They were not satisfied with this method, and sometimes the church suffered because the work was not done well. Also it became expensive, as some would buy supplies and charge them to the church when someone else had already bought them, and cause a duplication.

The pastor should not be expected to do the work for nothing. He should be paid a fair amount for his time and effort. The money spent to keep the church clean and inviting is well spent. Those churches I have pastored have been happy to have me do the janitor work and have been glad to give a little extra to pay for it. This added income to a pastor's small salary is helpful and may keep him from having to take on part-time work that will take him away from his pastoral duties. The pastor can choose his hours for this work so that he will not be out of reach of his people when needed.

I have been the janitor of several churches I have pastored and it has worked out very well for both myself and the church. I like to do the work and do it right, and the people have been pleased with a clean, neat church building that is inviting to the people of the community.

#### AN OHIO PASTOR BELIEVES:

Every work responsibility connected with the house of God carries spiritual meaning. Thus the cleanliness of the church becomes an act of devotion. There is little doubt but that any service is as important as the person doing it.

Whether this is socially practical is, however, another approach. The publicizing of this phase of pastoral responsibility would be, in most areas, an embarrassment to the local congregation rather than to the pastor. Few laymen could with pleasure announce to their unchurched or "other-churched" friends that their pastor cares for the custodial concerns of the congregation.

It then is not a question of professional humiliation, but rather of congregational concern in the local witness, that would make such a relationship undesirable.

**PROBLEM:** How can a pastoral call be defined? What kind of personal contacts may legitimately be counted as such and what may not?

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



### Breaking New Ground

Some time ago I sat in a missionary service and listened to Missionary Rich tell of his work in Haiti. He told of going out three miles in one direction and holding an open-air service, then out in another direction for another service. His church was the center from which he radiated the truth. My mind turned to my own church. Fourteen miles northwest is Union City. Ten miles is Tekonsha. Five miles east is Quincy. Seven miles south is Kinderhook. And ten miles west is Bronson. Why not reach out under the Spirit's leadership? Plans evolved for Bible studies in these places.

We asked a family of new Christians in Union City to let us hold a Bible study in their home. These would be held on five consecutive Tuesday evenings. There were some misgivings, but all we asked was that the family invite in some neighbors. We did not plan this as another church service, but rather a study of the Bible truths that might

be helpful to people. We were very informal. The results we left in the hands of God.

The first night nine people came to the Bible study, but by the fifth night there were twenty-six. One family never missed a night, and they lived seven miles further from the church. This family occasionally would drive the twenty miles to church for our evening service. They became more and more involved. Then they found other families living even farther away and led them to the Lord, and they began to attend. Finally this group—some twenty in number—formed the basis for our Penfield church, and the original family became pastor and wife.

Do you see how God worked—a missionary giving a message, the Holy Spirit applying this old method to new, and the result a new church, a new point of radiation? I am told this group has won some eighty-three souls to the Lord.

I do not suggest that this is a method for others, but I do suggest that the Holy Spirit is anxious to lead us to those methods, old or new, that will make our churches effective in their outreach.

Our basic philosophy must be an all-consuming love for people stemming from our love for God and an unswerving belief that the only cure for man's ills is a real and personal knowledge of the Lord Jesus Christ as Saviour and Sanctifier. Throw away, then, your fears; especially throw away your fears of failure, which in reality are self-centered. Serve people at whatever the cost. Seek first the kingdom of God—it is better than your kingdom anyway. Yes, cast thy members on the waters, and you may find others swimming back to you. My apologies to Jeremiah.

Pastors and their wives are perhaps the happiest group of people on earth. Of course this is due to the fact that they know the Lord, but I think there is also another reason. They are giving of themselves to others.

J. A. WRIGHT  
Olivet, Michigan

## BULLETIN EXCHANGE

\* \* \*

**If you plan for one year, plant rice;  
If you plan for ten years, plant trees;  
If you plan for one hundred years, educate  
men.**

\* \* \*

*The way some people find fault, you'd  
think there was a reward!*

\* \* \*

**The mind is like the stomach. It is not  
how much can be put into it that counts,  
but how much it can digest.**

\* \* \*

*Shouting to make children obey is  
like using your horn to steer the car—  
and you get about the same results.—  
B. Hillis.*

Santa Paula, Calif.  
BERNARD P. HERTEL

### THERE IS A WAY

*There is a way to work and rest,  
To play and love and pray,  
That turns the good into the best,  
That speeds the coming day.*

*There is a way of meeting pain,  
Of bearing hurt and wrong,  
That lifts our losses into gains,  
Our sorrows into song.*

*There is a way to walk with God,  
To whom all souls belong,  
That makes the narrow wondrous  
broad,  
The feeble strangely strong.*

*There is a way—for me, and now—  
To win new life divine;  
Before the Lord of Life I bow,  
And own that way as mine.*

—Author unknown  
Valentine, Nebraska  
D. L. RUNYON

## The Acid Test—Your Heart

Man must have a firm grasp of religious truth with the heart as well as the understanding. You may have:

1. Seriousness of religious manner, but nothing more.
  2. Strict outward morality, but nothing more.
  3. Punctual observance of religious duties, but nothing more.
  4. Benevolent and amiable disposition, but nothing more.
  5. Great genius and high mental culture, but nothing more.
  6. Intellectual knowledge of the Scriptures, but nothing more.
  7. Frequent religious impressions, but nothing more.
- Is your's heart religion?

Indio, Calif., *Informer*  
DON REDMOND

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### WAS IT YOU?

WAS IT YOU who spoke to a new couple in the parking lot one Sunday morning recently with a cheerful "So glad to see you"?

WAS IT YOU who were one of those at the doorway with a happy smile and a hearty handshake, who made them feel, in their words, "as if he really cared . . . "?

WAS IT YOU, Mr. Usher, who not only recognized their presence but did not let them flounder for a place to be seated immediately?

WAS IT YOU, church member seated nearby, who was alert as they signed the visitor's card and got to them after the service with a genuine welcome?

WAS IT YOU, interested church member, who called them in the afternoon and offered to pick them up for the evening service?

WAS IT YOU who brought them as your guests to the midweek prayer meeting?

WAS IT YOU who, after they joined the church, gathered friends in your home to meet this new couple?

The church says, "Thank you, alert church member, whoever you are!"

H. M. DANIELS

## Hymn of the month

### When Morning Gilds the Skies

(No. 91, *Praise and Worship hymnal*)

In 1828, Edward Caswall found the words of this hymn of adoration and praise in a German hymnbook without the author's name. At first he translated only six of the twenty-eight stanzas; but as the hymn became more popular, he continued translating until all the verses were translated. This gifted Englishman, born in 1814, translated other songs from German and Latin. "Jesus, the Very Thought of Thee" is his translation of an early Latin hymn.

The composer, Sir Joseph Barnby, began as a choirboy in the great York Minster at the age of seven. In 1892 he was knighted by Queen Victoria for his accomplishments in music. He wrote the tune for "When Morning Gilds the Skies" in 1868. He also composed the melody for "Now the Day Is Over" and for the well-known secular song "Sweet and Low." He died in 1896.

This hymn is excellent for worship services, appropriate for the pre-Easter season, and suitable as a choir number.

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(Continued from page 16)

it. Paul was able to say, "First and foremost, I handed on to you the facts which had been imparted to me" (I Cor. 15:3, *New English Bible*).

A beautiful illustration of stewardship is recorded in the story of Abraham's servant seeking a wife for Isaac. He was entrusted with a great task. It called for skill and tact in some of the most delicate relationships. He undertook the task in humble dependence on God's guidance. He spoke constantly, not of himself, but of his master. He watched over the welfare of the bride, providing for her safety and direction. His final joy came when he presented her to her master!

"Stewards of the mysteries of God." What a sacred responsibility! What a glorious privilege!



# HERE AND THERE

## AMONG BOOKS



Conducted by Willard H. Taylor\*

### The Adventure of the Christian Ministry

By Milo L. Arnold (Kansas City: Beacon Hill Press of Kansas City, 1967. 138 pp., cloth, \$2.25.)

One hardly knows where to begin his comments on this utterly delightful and inspirational book. It is not a theology of the pastoral ministry and yet it is profoundly theological. Only a man who sees the great sweep of divine truth can write so penetratingly and simply of the sacred calling. It is not biographical and yet the reader feels the author's own life unfolding with all its commitments, sensitivities, and heart concerns. Indeed, *this book is an adventure itself.*

One brief sentence from the Preface summarizes this fact: "The adventure of being a minister has been too exciting to go unshared."

Milo Arnold, longtime pastor in the Church of the Nazarene, and now professor of practices at Nazarene Bible College, Colorado Springs, Colo., probes the many areas of the ministry with keen perception and deft illustration. He emphasizes the need of "sharing oneself" if there are to be any "inner rewards." He cautions against professionalism, disorganization, and disillusionment. He pleads for the wise use of one's time and a sense of teamwork in one's relationship to the denomination to which he belongs. Several other important dimensions of the ministry are explored also.

Two portions of this perceptive and practical study of the ministry call for special comment because they take us into the heart of the writer. First, looking back over his years of pastoral service, Mr. Arnold concluded that he learned five essential lessons: (1) "That faith in God, the Father; in His Son, our Saviour Jesus Christ; and in the personal presence of

the Holy Spirit should be a larger factor in living. Our greatest ministry to people is in helping them find the place where this faith becomes dominant." (2) "There are no insignificant people." (3) "The Christian concept of success—'He that findeth his life shall lose it: and he that loseth his life for my sake shall find it' (Matt. 10:39); 'It is more blessed to give than to receive' (Acts 20:35)." (4) "Life is made full by what we become rather than by what we get." (5) "The unvarying dependability of the plan of God. God knows where He is going."

Second, the last chapter of this brief monograph is a majestic soliloquy on the minister and his calling. Every genuine servant of the Lord will immediately find himself caught up in the words of the author and strangely compelled to read it aloud to himself. Arnold has captured the true meaning of what it means to be a minister of our Lord Jesus Christ.

WILLARD H. TAYLOR

### On Tiptoe with Joy

By John T. Seamands (Kansas City: Beacon Hill Press of Kansas City, 1967. 133 pp., cloth, \$2.95.)

Dr. Seamands presents eight messages on the indwelling presence of the Holy Spirit, and they are rich in depth of thought and spiritual insight. The book challenges the Christian to the experience of Joy that accompanies the indwelling presence of the Spirit.

The titles give an idea of the emphasis of these messages: "The Divine Ambassador," "Resident and President," "The Baptism with Fire," "Purity in the Deep Mind," "Power in the Inner Man," "Rivers of Living Water," "Fanning the Flame," and "A Modern Pentecost."

An example of the way a thought is organized and developed is found in the chapter on "Fanning the Flame." The text is I Thess. 5:19, "Quench not the Spirit." The author speaks of (1) The Witness

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Flame, (2) The Prayer Flame, and (3) The Love Flame.

There are many references to the Scriptures to support each message, and each chapter is full of apt and interesting illustrations all serving the purpose of making the message clear and meaningful.

Bishop Pickett of the Methodist church says of this book that it is "spiritually helpful, intellectually challenging, and interesting" and this reader would be in wholehearted agreement with that evaluation with one added observation. It is also a welcome addition to that growing list of works honoring the Holy Spirit and His ministry.

JAMES P. MCGRAW

## Daily Readings from W. E. Sangster

*Edited by Frank Cumbers* (Westwood, N.J.: Fleming H. Revell Co., 1966. 368 pp., cloth, \$3.95.)

The name Sangster needs no introduction to preachers of the holiness tradition because of this outstanding Methodist preacher's studies in perfection and purity of heart. The pastor par excellence, Sangster wrote on many subjects pertinent to the Christian life and the work of the Christian community. In this volume, Cumbers has brought together brief readings, two to five paragraphs in length, from the many books of Sangster, as well as his prayers and letters.

Though selected from some materials written at an earlier time, these gems from the pen of this masterful preacher are amazingly contemporary. Perhaps this is simply because they touch upon the common problems of life, such as the knowledge and following of the will of God, faith in the midst of the storms of life, effective prayer, just to mention a few.

Samples from the more than 300 selections will whet the appetite for them.

"The best way for a man to approach the study of holiness is not first to seek a definition . . . but to gaze steadily and long at those in whom, by general consent, this quality appears, then to consult his own heart and mind on the reaction which he feels. Let him gaze most of all at Jesus Christ . . . And he will find that, so far from holiness repelling him, it will fascinate and awe and subdue him" (p. 13).

"An ever-open mind, like an ever-open drain, can become the receptacle of much rubbish. If any real progress is to be made

in the life of the individual, or the life of the race, there must be some clear measure of value; and some definite body of belief; some fixed standard of behavior" (p. 8).

On the subject of emotion Sangster speaks curtly: "The man who screams at a football or baseball match, but is distressed when he hears of a sinner weeping at the Cross, and murmurs something about 'the dangers of emotionalism,' hardly merits intelligent respect" (p. 205).

Not every passage will suit the mind of the holiness man. Sangster does not come out clearly for the crisis experience of holiness.

One finds the best of Sangster here. Also a host of homiletical suggestions come crowding into the mind as one moves through these selections, and this is doubtlessly due to the fact that they originated in a highly talented sermonic mind. Preachers and laymen alike will appreciate this Sangster anthology.

WILLARD H. TAYLOR

## Isaiah, "The Salvation of Jehovah"

*By Alfred Martin* (Chicago: Moody Press, 1956. 127 pp., paper, 95c.)

Martin's Isaiah is intended to be a "brief elementary survey" of the Book of Isaiah. Thus it has been written to give the reader assistance in obtaining a grasp of the "broad general teachings" of Isaiah. It can be stated that this book is an example of the author achieving as far as his intentions are concerned.

There is consideration given to the place of Isaiah among the prophets of the Bible and to the place of the events described in their broader historical setting. There is stress on the unity of authorship for the entire Book of Isaiah, Isaiah of Jerusalem of the eighth century B.C. as the prophet of the entire book.

There are clear outlines given for the Book of Isaiah too. Special emphasis is given to the relationship between Messianic prophecies in Isaiah and their fulfillment in Christ; herein is the greatest value of this little book. It is recommended for those who find the Book of Isaiah unmanageable and who would be helped by a general orientation to Isaiah, especially at the point of the predictive prophecies of the book and their New Testament fulfillment.

HARVEY E. FINLEY

The Nazarene Preacher



## AMONG OURSELVES

Statistics always seem more impressive when they are big . . . Far be it from me to discount the fruitfulness of the Billy Graham meetings . . . But in the Mid-America Crusade here in Kansas City last year the public inquirers averaged only 3 percent, according to Dean Mendell Taylor of NTS . . . Many a Nazarene evangelist is running that well in seekers . . . But since this would mean only 3 seekers out of an audience of 100 people, the casual observer would say, "What meager results!" . . . But when the newspaper reports 1,000 in the big Crusade on a given night, the same observer will exclaim: "Look at that! Now we see who is really doing the job!" . . . No, the big Crusade would never happen were it not for the hundreds of unknown pastors and evangelists who are the ones *really doing the job* . . . But our own church figures are intriguing also . . . According to General Secretary B. Edgar Johnson, for every two Nazarenes gained by profession of faith or from other denominations, we lost one by removal . . . A total, and too often, permanent loss . . . If, he says, our losses by removal could be cut in half, our net gain (2.07 percent in 1967) would be pushed over the 4 percent mark, which would be keeping up with the national population growth . . . The question he raises is—Does our loss figure (12,374 by removal in 1967) "reflect an inadequacy in pastoral care?" . . . Naturally we cannot conserve all our harvest . . . The best of pastors will lose some, no matter how good is his preaching, pastoral ministry, or tearful intercession . . . Jesus did; so did the apostles . . . But could we keep *more*, not only on the *rolls* but in the *way*, if we were more painstaking in pastoral care? . . . I'm just wondering . . . A pastor should not panic over every loss, but neither should he be lackadaisical . . . If he has a shepherd's heart, he will at least grieve . . . "Total Mobilization" (p. 13) will help the pastor stop the leaks . . . And if he wants people in the church all their lives, he should begin with the Cradle Roll (p. 20) . . . We keep harping on this; but after all, babies keep being born, so we always have a ready-to-work field of pastoral ministry, in a way that will create instant rapport with the infant's whole family . . . Why not work this field?

Until next month

BT

# Easter

The Time of Year  
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