

THE  
**NAZARENE  
PREACHER**

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FEBRUARY 1969

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**HOUSE-TO-HOUSE VISITATION**

*General Superintendent Lawlor*

**THE STEWARDSHIP OF LEADERSHIP**

*The Editor*

**A RESTORED PREACHER**

*Anonymous*

**"AS SOON AS YOU CAN"**

*Roger S. Young*

**CASE HISTORY OF A VISITATION PROJECT**

*Charles David Isbell*

**ORIGEN ON THE USE OF TEMPTATION**

*Paul Merritt Bassett*

**EXPOSITIONS FROM ROMANS**

*A new series by Frank G. Carver*

*Sermon of the Month*

**FOUNTAINS THAT NEVER RUN DRY**

*Willard B. Airhart*

*proclaiming Christian Holiness*



THE  
**NAZARENE**  
**PREACHER**

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FEBRUARY, 1969

Volume 44      Number 2

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CONTENTS

House-to-House Visitation, <i>General Superintendent Lawlor</i> .....	1
The Stewardship of Leadership, <i>Editorial</i> .....	2
A Restored Preacher, <i>Anonymous</i> .....	4
"As Soon as You Can," <i>Roger S. Young</i> .....	7
On Making Introductions, <i>Practical Points</i> .....	8
Case History of a Visitation Project, <i>Charles David Isbell</i> .....	9
Origen on the Use of Temptation, <i>Paul Merritt Bassett</i> .....	14
Six Weeks in a New Parsonage, <i>Mrs. Frankie Roland</i> .....	16
Gleanings from the Greek New Testament, <i>Ralph Earle</i> .....	33
The Good News of Jesus, <i>Frank G. Carver</i> .....	35
Fountains That Never Run Dry, <i>Willard B. Airhart</i> .....	37
Prayer and Revival Preparation, <i>Doyle C. Smith</i> .....	41

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DEPARTMENTS

Queen of the Parsonage, p. 16 • Pastor's Supplement, pp. 17-32 •  
In the Study, p. 33 • Timely Outlines, p. 39 • Ideas That Work,  
p. 41 • My Problem, p. 42 • Bulletin Barrel, p. 42 • Hymn  
of the Month, p. 44 • Preachers' Exchange, p. 45 • Calendar  
Digest, p. 45 • Here and There Among Books, p. 46 • Among  
Ourselves, inside back cover.

# House-to-House Visitation

By General Superintendent Lawlor

**I**N THE APOSTOLIC DAYS of the Church, the Twelve found that their work was becoming unmanageable. So godly men were appointed to attend to the "material" needs of the Church. This the apostles did in order to free themselves for prayer and the ministry of the Word. "And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ" (Acts 5:42). As a result the young church grew, and the number of the followers of Christ was multiplied!

Has this work of house-to-house visitation been so greatly curtailed in the modern ministry that we have begun to think of it as a lost cause? One great divine wrote, "The surest way to a man's heart is through the door of his home." Another has written, "No time is wasted that the minister spends with people in their homes." Would it be fair to say that a half-hour visit in a home might do more to bring a soul to God than many sermons from the pulpit? Though many ministers are greatly disappointed because home visitation has produced for them very few spiritual victories, some soul-winning pastors are finding that it is abundantly productive.

House-to-house visitation, or the lack of it, also affects the minister and his ministry. If the minister allows himself to become confined to the limited, inner circle of his ministerial tasks, he will lose the vision of the unreached, lost humanity in the homes around him. And when that vision is lost, the danger is that he will become complacent, careless, and too often, both physically and spiritually lazy. And the resulting aloofness and remoteness on the part of the man of God lead to lukewarmness of spirit.

On the other hand, nothing will keep the holy zeal aglow in the heart of the man of God like going to the unchurched in their homes. House-to-house visitation will maintain, restore, or reactivate a Christlike vision of the lost and compassion for them. When our Lord saw the multitudes, He was moved with compassion. When the minister is mastered by a vision of the lost, compassion for them will grip him, compelling him to go out where they are.

Further, a revival of house-to-house calling among our ministers would have a mighty effect upon our pulpit preaching. We dare not do less work in our studies; but contact with the people in their homes will prevent our preaching from becoming remote. Such daily contacts will give relevance and reality to our preaching. And house-to-house visitation will restore and retain for the minister his concept of the value of the individual soul in the light of the atonement. Thus the minister's heart, saturated with compassion stimulated by personal

*(Continued on page 3)*

## The Stewardship of Leadership

JUST AS ALL OF US have a stewardship of possessions, so do some of us have a stewardship of leadership. This is as true of the pastor as of the various secretaries, educators, and superintendents. In each case the aim is the same: so to discharge one's duties that there is the maximum net gain to the kingdom of God.

Now and then we observe a man who is productive in the stewardship of his money, talent, and time as a layman, but when thrust into a place of leadership becomes unproductive. He is still faithful in handling his money, talent, and time; all is devoted to the "work." But in spite of such commitment, the work doesn't throb and pulsate with life. Instead it stagnates, perhaps even dies. Some mysterious blight attacks it. The fig tree, at first so verdant with leaves of promise, produces little or no fruit.

Why this strange and unforeseen withering? It is surely not due to the Lord's curse. The plain truth is: the curse is self-imposed. And the cause is painfully obvious—personal insecurity. These men are fighting for survival, not revival. Instead of investing their leadership, they wrap it up. Their energies are more bent on protecting their status than on increasing the "goods" of their Lord.

Those who would snort at the idea of *their* feeling insecure are often the very ones most plagued by the disease, though they have managed to blind themselves to the fact. How else can their strange touchiness be explained? If not insecurity, it must be jealousy, or pride, or selfish ambition. Better call it fear, that inner panic which lurks in the hearts of men who want desperately to succeed, but are not sure of themselves. (But could even this fear be at times a symptom of self-centeredness? Read "A Restored Preacher," p. 4).

The disease can be seen in a man's overprotectiveness of his leadership role. He guards every prerogative of his office like an irritable, clucky hen. And he is highly sensitive to anything which seems to be a threat. This threat may be seen either in the church board or in hired associates. Instead of surrounding themselves by strong men, such nervous leaders want weak men whom they can easily manage, and over whom they can feel superior.

It doesn't take much of this to bring the machinery to a grinding halt. Soon *no one* feels at ease. Out of this restlessness develops a frequent turnover of personnel. Everybody is in a straitjacket, not

daring to move with freedom and initiative. Enthusiasm not generated by the "boss" is soon squelched. Ideas suggested by others seem to confuse such a leader and add to his anxiety. Disagreements are interpreted as personal affronts. Probing questions are emotionally construed to be rejections of his leadership. Gradually everyone lapses into silence. But it is an ominous silence.

Unfortunately the silence and concurrent "slowdown" are not "read" correctly. They are interpreted as obstreperous carnality and sinful indifference. To compensate, the leader now begins to drive, both himself and others, trying to accomplish with the whip what he didn't know how to accomplish by real leadership.

Such men generally develop at least two traits, both of which are serious danger signals for mental and spiritual health. One is a fierce competitiveness. They study everyone else's statistics, comparing them with their own. They feel a desperate need to beat somebody, to be ahead. The other trait is suspiciousness. The sight of a cluster of people talking in a corner sends them into a paroxysm of anxiety.

Occasionally a man is given a job that really is too big for him. Let him gracefully back out, before he is buried by it. But in most cases the man can succeed if he goes at it the right way. The first step is to conquer fear. No man will lose his leadership if he uses his office to bolster the security of others instead of his own. The second step is to surround himself by the strongest men possible, then turn them loose. Encourage their initiative. Be sparing with criticism and generous with praise. Seek their suggestions, and by all means accept their disagreements objectively. The leader who respects his followers will generally be respected by his followers. The leader who builds the image of his associates will in the end be building his own. But he will not be so concerned about this. His concern will be the kingdom of the Lord Jesus Christ, whose he is and whom he serves. This man is a good steward (not a scared tightwad) of the high and sacred trust of Christian leadership.

## House-to-House Visitation *(Continued from page 1)*

contact with the people in their homes, will make his preaching powerful and successful.

The realization of present-day conditions should cause every minister to be spiritually alert and deeply concerned for the unchurched of his parish. No holiness minister fulfills his calling today if he remains unmoved and unconcerned about those hopelessly lost in the homes around him.

My appeal is for every minister to restore house-to-house visitation to its rightful place in the Nazarene ministry, not for the sake of statistics or any other superficial reason, but *for the sake of lost humanity who live in the houses in our communities!*

If we would read the confessions of others  
we would be less apt to have to make  
one of our own

## A Restored Preacher

Anonymous

**T**O GET TO THE IMPORTANT PART of this testimony I will pass briefly over my earlier life by saying I was not raised in a Christian home. I fell into company with a gang of older boys at the age of six, and from then on until the Lord delivered me I lived a double life, a horrible life of sin. I would have been a suicide but for the grace of God, else a stench in the nostrils of God and society. The amazing thing was that God called me to preach His Word. I walked for a number of years with a childlike simplicity, believing God could do anything for me, and He did. But to get to the main part of my story.

I do not know when I first began to live again the self-life. Unknowingly and sincerely, but most certainly, I began again to take over the reins of my life. In the name of Christ and for His cause, I convinced myself, yet as I know now, it was for self. What was even worse, it was a so-called religious life lived from a selfish center. I don't know when the first step was taken, but it was followed by a second, third, fourth, and on. I had walked in the leadership of the Spirit like a little child and God was precious. A book could no doubt be written of those wonderful days of simplicity when I trusted God for everything and in everything, and was never disappointed.

But somewhere I began to get sufficient, independent, smart in my own ability. The change was so gradual I didn't know it was happening. I began to hurry and drive myself. The Word of God, once so precious to my heart,

was read out of duty rather than love. Worry and over-concern about my ministry, my church, my future with my denomination, began to have a place in my life—far too much of a place. I began to be ambitious (for the Lord I thought, but now I know that underneath was a hidden desire for success in the eyes of my leaders and members). I loved to be praised, and listened for it and expected it; to see my name in the paper, and looked for it; to receive recognition from men, and longed for it. Along came ambitions for success in building a large Sunday school and congregation, not totally for His glory, but partially for mine.

There also came the other evidences of a heart overburdened with its own ambitions: anxieties and concerns displayed in a critical and harsh spirit, impatience with the faults and failures of others, criticism behind the backs of those with whom I was in disagreement, blaming others for my own failure. There were warnings from the Lord along the way, but they went unheeded and because they were, I more easily overlooked them each time.

The straw that broke the camel's back came when my little dream castle tumbled at the hands of a reverse vote by my church board, who up to that time had appeared to go along with my ambitions for a larger Sunday school unit. Thank God for His mercy in stretching the cord that tripped me in my headlong desire to win the race for my own glory. When my church board reversed their decision by a negative vote for the building

that I had planned, programmed, and carried through the district boards for approval, my ship sank, but not without impulsive and vocal reaction from me. Immediately after I was sorry, but I didn't apologize then. How I thank God that with this experience came the realization, for the first time, of the absolute bankruptcy of my spiritual resources and the emptiness of my own heart!

I told God I was finished, that I could not go on in the condition that I was in. I knew I had to have some answers or get out of the ministry. I quit all the mad running that I had called "work for the Lord" and locked myself in my study each day. There before God I opened my heart for His examination and promised Him that, whatever it cost to follow His will, I would obey if He would show me what was wrong.

I had not cried out of the anguish of my soul very long until God began to reveal the blackness and emptiness of my heart. He took me back several years and let me listen and see almost as by tape recording and photographically the places and persons I had failed in my walk with Him. Although it was humiliating beyond description, I would admit the failure, repent of it, and promise to rectify the damage I had done, to the best of my ability. How clearly He showed me that the issue was not the wrong in the other person, but that I was responsible for my attitude and reaction to those who were wrong first! He showed me it mattered little who was wrong first, for wrong was wrong whether it was first or last. I apologized more, wrote more letters of restitution, and retraced my steps more during those days than I think I ever did in my life.

I was dying to the old dominion of self that I had allowed to again contaminate my being. The Lord showed me that I had pride of possession, desired the praise and approval of men, longed for a bigger church for the sake of selfish ambition. He showed me that I had failed Him more in the light I had received than had anyone else. He showed me that He judged by light—and I by

sight—and since I could not know the amount of light others had received, my judgment was incorrect. The searching continued, and each time He showed me my failure and sin I admitted it and repented in tears. It seemed there would be no end, but there was, hallelujah! After this had gone on for some time and I had obeyed the Lord in all that He asked of me, I was waiting on the Lord in my study asking, "Lord, what lack I yet?" when suddenly the Lord responded with floodtides of blessing that filled the whole room with the glory of His approving presence. Again the Holy Spirit came to cleanse and fill my unworthy heart.

My tears of repentance and remorse turned to tears of rejoicing as His overwhelming fullness swept into my being. There are no words to describe the preciousness, the joy, the assurance that I was owned, approved, sanctified, and made fit for the Master's use. The change that followed was far more significant than the act of His infilling, for He had been given the temple, and now He proceeded to make it a place where He would exercise His loving rulership.

Hurry and worry fell off me like an old coat, and every temptation to put them back on was gently checked. The Bible became the living Word and my soul could never get enough. How He spoke to me and taught me through the Word! I had once looked for sermons; now I was shown that I was just to feed my own soul because I was starved, and He would feed others as He desired out of a full and overflowing life. Oh, the precious lessons that came! I was to live only for His glory and His alone. Possessions were to belong to Him subject to His desire and expenditure. I was His steward, subject to obey His command and to delight in the privilege just of being counted worthy to be the vessel for His indwelling. My only purpose now was to allow Him to refine and purge me.

Worship and not work became the center of my life. He taught me that if I would always abide in Him, and live

in the Source, all the work and expression of fruit would be just the natural outcome of this union. Just as Jesus did nothing of himself, for himself, or by himself, my constant relationship with the Father was to be the same. I was to live for the Father's glory, for the fulfillment of the Father's purpose, in obedience to the Father's will. I found Christ, not as my Helper, but as my Life. I ceased to labor, that the labor of Another might be accomplished through me for His glory. I ceased to speak, that the words of Another might be spoken through me.

Slavery, you say? Oh, no, glorious freedom, for I discovered that the foundation of the universe demonstrated in the heart of God is that getting is through giving, living is through death. The road of death to carnal self led to eternal life in himself. To lose our little all is to allow God to give us His all. When I released my grasp, thinking it would mean death, I found it was only for the purpose that I might fall into His abounding, abundant life. I have made many mistakes, but by His gentle teaching have been able to correct them, and to continue to abide.

There is so much to learn, but the joy I find in the possibility of being pruned for greater fruit bearing for the Master is worth it all. I have come to know by

experience what Jesus meant when He said, "Whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it" (Matt. 16:25). I not only received the life—His life—but He is teaching me the spiritual laws of accomplishment in His kingdom; now, not the old laws of trying, but of relying; not of doing, but of being the instrument, the channel, the vessel for His doing; now, not of struggle, but of resting in His sufficiency while I simply abide and obey. I know so little, but I know I live only as I abide—for "the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me" (John 15:4).

This romance, this adventure is a constant source of joy and anticipation. The way of death is not easy. The way of daily dying to the natural man is far more difficult than the initial crisis of death to the carnal man; but the way of the cross, though not easy, is glorious because of the joy of union with Him who dwells within and who is worthy of the sacrifice of all there is of us, unto His praise and glory. I could never trade back—even if the way grows a thousand times more costly. My cry is, "Lord, I cannot, but I am willing to be made for Your glory all that divine grace and power can make me. Lead on, O King Eternal."

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## Leaders or Servants?

Why is it that more young people in the United States are not offering themselves for missionary service overseas? Charles H. Troutman . . . believes that the answer is a distortion of the missionary's role. The distortion arises through an overworking of the idea of *leadership*, conceived of in highly individualistic, if not heroic, terms . . . The truth is that unless the "leader" concept is blended and balanced with the "servant" concept, what we get can be more demonic than Christian. To tell a man that he is called to be a leader, or that he is being trained to be a leader, is the best way of insuring his spiritual ruin, since in the Christian world ambition is more deadly than any other sin, and, if it is yielded to, makes a man unprofitable in the ministry.

—Paul S. Rees, *World Vision*

When each hour of delay  
diminishes the opportunity

## "As Soon as You Can"

By Roger S. Young\*

THE RING OF THE TELEPHONE was their signal for help. A brief conversation assured them that the pastor would be there right away. All the time he was driving to the hospital, he worried about what he should say. He prayed about it. He half rehearsed a speech that would be fitting to their hour of need. As the doors of the hospital elevator closed, he felt shut in momentarily with his inadequacy to say what was needed for the hours ahead.

They seemed relieved and grateful that he had come. Afterwards he could not remember distinctly what he had said in the hour of crisis. He had prayed, but the words of the prayer were not eloquent then, nor remembered later. The answer to their prayers and his coming were all that stood out in their minds after time had erased the details.

The minister today needs a fresh understanding of his assignment to share the crisis of his people. He must have an awareness of what is wanted and what is effective in the hour of disappointment, of loss, or of heartache. To fail in understanding this responsibility would make the

pastor want to run away from his assignment, frustrated at every call for help, and hesitant and uncertain when he meets those to whom difficulties have come. To become adequate in the hour of crisis will make a minister the means of grace.

It was in the dark cell of the Mamertine dungeon in Rome that the Apostle Paul experienced his hour of personal crisis. Shackled by chains and surrounded by death, he felt the frustrations of uselessness. Demas had deserted him for the love of this present world. Then the loneliness of it all got through to him. He took the parchment and wrote to Timothy, "Do your best to come to me as soon as you can" (II Tim. 4:9, Phillips).

The call for an understanding friendship that carries the sense of the presence of God is the request of everyone in his hour of need. This is the reason the pastor is called to the heartache of the waiting room, to the emptiness of a home shocked by death, or to the disappointment of a shattered dream. The urgency of the crisis is underscored by the request of the desperate one for help to come "as soon as you can." It is the possibilities of sharing the crisis that makes the hour bearable. And when

\*Pastor, Westminster, Colo.

it is God who shares our need too, the moment of crisis becomes the platform for victorious living.

The minister might do well to understand that it is not his words that are wanted as much as his presence. What a man says can be too much like the sounding brass or the tinkling cymbal. Russell L. Dicks, who had spent 34 years as a hospital chaplain, wrote of the night a head nurse asked him to see a man whose wife was killed in an accident two days before:

“As I came into the room, he lay scowling—no welcome, no expression. What to do? You don’t just barge in. I pulled a chair near him, and said, ‘I heard about your accident and your loss, and just wanted to sit with you a little while.’

“He doesn’t have to do a thing if he doesn’t want to, but you have gone to him with concern and compassion.

“Grief is a lonely, terrifying, crippling thing and the reality of God eludes us, and the eternal hope seems far removed.

“I say to you, ‘I am sorry,’ and my words seem futile, hollow, meaningless. But when I stand with you, or walk with you, or sit with you, we are not alone.”\*

The next time the phone rings calling the minister to the place of need, he can go reinforced in the awareness he can help. Instead of the anxiety that would limit his ability to bring God’s grace, there is the confidence that compassion is more necessary than his words. The crisis of the parish does not need to be a crisis for the minister. He can share with them a Christlike compassion. But he must get to them *as soon as he can*.

\*Dicks, Russell L., *Meet Joe Ross*, New York: Abingdon Press, 1957, pp. 138 f. Used with permission.

## Practical Points

that make a difference

### On Making Introductions

Dear Son:

A “big” preacher came to service today! I was impressed by his sermon and the spirit with which it was delivered. It wasn’t his fault that our pastor spent 10 minutes introducing him, to both his and our embarrassment.

It seemed to me that the pastor felt obligated to “build him up” and the speaker felt obligated to answer in kind. He was the *greatest* preacher in the church, the *finest* evangelist of this generation, and a *wonderful* man of God. Now he may be all of this—and perhaps more. But I wonder if Christ was pleased! Really, if he were as good as our pastor said he was, it would have been demonstrated in his message. And if we are as intelligent as our pastor often says that we are, we could have seen his value.

What I’m trying to say, Son, is that the laymen get awfully tired of ministers’ backslapping, as though it were not only the accepted thing to do, but the necessary thing.

I long for our pastor to introduce a minister as one who has come to “declare the Word of God” to us. Isn’t that enough? Does it not indicate that he is chosen of God to lead us in worship and evangelism? Is it not a sign that he is prepared to speak since he occupies the pulpit as God’s oracle? Does our pastor need his “ego” enhanced every time a friend comes his way? I don’t think so!

Every man stands on his own feet and will have his due in God’s time. Isn’t that our faith?

Love,  
*Dick*

The Nazarene Preacher

Not only an exciting story about lay visitation, but a demonstration of good leadership as well

## Case History of a Visitation Project

By Charles David Isbell\*

**V**ISITATION IS IMPORTANT. Probably every pastor wishes his people would visit more than they do. But just *how* important is visitation? Is it good only for those who are visited? Does it raise the spiritual tone of the entire church to have visiting a vital part of the total program? Who can, who will, and who will not visit? These are questions which the writer faced just four months ago. Some of them were answered in one week of a new kind of visitation program. Some of them are still unanswered.

On June 11, 1967 I became the associate pastor of the Rainbow Boulevard Church of the Nazarene. My duties were defined to include teenage activities, a young adult Sunday school class, and visitation. I want only to report what I tried to do by way of visitation.

For the first few months there was no program at all which asked the people of the church to visit. The pastor, Rev. Herbert Rogers, called every afternoon and every evening unless he was hindered from it by something else to do at the church. He also told me about people I should meet, new families I could visit, and of course teen-agers I might be able to help by a friendly visit. Thus for June, July, and all of August, the

visitation program of the church was the visitation work of the two pastors.

September brought new light to the situation. The summer vacation schedule had been exhausted and several families which I had not seen for the three months I had been at Rainbow began to come back to Sunday school. They needed to know we were interested. Further, the pastor and I had found numerous prospects during the summer who needed to find friends in our church and begin regular attendance. Last of all, the absentee list for each Sunday was so long that it alone would have occupied the pastor and me if we visited everyone it named. Clearly something was needed.

### The plan that failed

The first program I suggested was unstructured. It was an "honor" system. Each class was to be responsible to visit its own absentees, freeing the pastors to work on new and prospective families or to help those who had pressing spiritual needs. There was no competition, no way of being sure the job would get done. For four months this was the plan we tried. It was not very successful. There were a few teachers and interested folk who reported their visits week after week. The majority of

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church members did very little or nothing at all.

The need still existed as it always had. We had to get the entire church involved in some way. The question was, How?

Were the members of the church simply not "on fire" for God? Did they not want to help? Were they afraid? Was there a lack of proper motivation? These questions were of basic importance before starting any kind of program. Gradually some of them began to be answered. Many began to ask me: "What is wrong with the Sunday school?" Many mentioned in their prayers and testimonies a desire to witness. Most of the people acted willing if only some way could be devised to channel their energies.

"We've tried that before." Almost everything which could have been done had already been done at Rainbow. It was plain to me that I was not smart enough to invent new ways of doing visitation work. The only hope seemed to be for something simple to catch fire with the people themselves. It was amazing how simple the answer was when it came, but many hours of prayer were required before God could open my eyes to see. There were a few people who thought the pastors should be able to make hundreds of new contacts each week. These people must be shown that they are needed if the church is to progress. Others felt they were too busy. They simply needed to evaluate activities and place everything in proper perspective. Because they loved God He was able to show them the importance of giving their time, and they obeyed fully. One small group seemed to be convinced that visitation simply would not work. Only a lot of prayer could open their eyes. It was surprising that God was so interested. I began

to ask Him to show me what I could do. The way He answered my prayer caught me by surprise.

### **The unexpected break**

The first request I had made upon arriving at the church was for a specific night to be reserved for calling. The answer I received was that there were too many things which had to be scheduled to reserve one night every week. Consequently the first program I had tried had allowed a caller to choose his own night, his own time. The result was that many calls were postponed until Saturday night and many others were cancelled.

One Monday evening, to my surprise, a prominent member of the church board suddenly asked for permission to speak during the board's monthly meeting. The crux of his speech was this: We have a night for everything else. Why not reserve one night for visitation and plan to put nothing else on the calendar for that night? I could have leaped for joy. At last the need was plain to someone else besides the pastor and me. Even more exciting was the vote taken on his motion. Every member of the board voted, "Yes." Needless to say, the closing prayer of that meeting included my thanks to God for His wonderful answer. All I needed to do was made possible by one man whose concern made him ask a simple question. That question was my answer.

### **How we organized**

I quickly sketched a plan which I thought could be worked fruitfully. Basically, it ran as follows: divide the church members into four groups of equal size, choose a leader for each team, call them together every Thursday evening, and send them forth to visit. With four teams at work, each

team was required to visit only one night each month. The people seemed willing to do that much.

I knew that the program itself would be only as good as its leaders. After consultation with the pastor and much more prayer, four men were chosen. The first man I chose was Bill Couchenour. Bill was the supervisor of the Adult Department of the Sunday school, and had been one of the few who had called faithfully every week whether or not there was a planned program. His interest in the church was evidenced by his willingness to work and augmented by his keen mind and forceful personality. Bob Soulia was chosen to head the second team. Bob, a graduate of our Nazarene Theological Seminary, had felt God wanted him in the pew and not in the pulpit. However, his devotion to Christ was not dimmed by his change in positions. He too had called regularly and, with his wife, carried a burden for the church which he translated into action at every opportunity. The third captain chosen was Paul Dickson. Paul was quieter and less forceful than Bill or Bob, but certainly not a bit less able or willing. I had talked of church work with him in his home and his attitude had very much impressed me. He accepted the chance eagerly, and I knew I had a good man. The most difficult decision of all was whom to ask for team four. I got my answer one Wednesday evening when Marshall Starling testified. He told of his first efforts to witness on his job, surrounded by husky men who had no time for God. Marshall had been saved only a few months but already his heart longed to share Christ with others. He too accepted eagerly, and I felt God had provided four good men. Time was to prove me right.

The first problem we faced was

how to divide the people into four equal teams. Taking a lead from professional baseball and football and basketball, I proposed a draft. The captains and I met one evening and the idea was agreeable. I wrote the name of every church member on a small card, placed all the cards on the table, and the captains began to choose their teams. They each picked 10 couples and eight single people, giving each team a membership of 28, not counting the captains themselves.

The captains decided that there should be friendly competition for a small prize. They voted that the two teams which scored the fewest points would have to furnish ice cream and cake and punch for the second-place team to serve the first-place team. Points could be earned in the following ways: 20 points for a team member who was present Thursday night to call with his team: five points for every personal call made; one point for every telephone call; and three points for every team member who was present in Sunday school. Provision was also made for any teacher or supervisor to visit an absentee in his class or department at any time for five points.

Three weeks before the contest was to start, each captain came to the front of the church and asked the very simple question, "Who will be chosen first?" Of course, they knew what they meant but no one else understood.<sup>1</sup> One week later, every member of the church received a letter which only said, "You have been chosen." Everyone was very curious, and I personally thought the publicity was good. At any rate, when the final announcement was made, there was wide acceptance of

<sup>1</sup>Some of the church people later said they opposed any announcement which visitors could not comprehend. I think some adjustments could be made for this purpose.

the program. The captains met with the teams separately and their enthusiasm spread quickly.

### How it worked

March 14, 1968, was the first Thursday of the new program. Fourteen members of the Dickson team met at the church. One week later 11 members of the Couchenour team ventured forth. They were followed in seven days by 18 Starling stars. The Soulias topped everyone by attracting 23 for their first night.

Where could these eager callers go? That was to be my main concern for three months. I did not want to send anyone to the wrong place. I tried to be very fair, but I know that some people just would not be able to meet the demands of calling as well as others. I tried to check at least three things about every assignment—relative location, comparable age, and reasonable number. That is, I tried to see that each person's assignment was all in one general area, that each person visited someone about his own age, and that no one was given more calls than he could conceivably make in one evening. If anyone was sent to a new home, I explained before he left what he was to do and the importance of doing it well.

Basically there were four kinds of callers present every Thursday night. *Karl Konfidence* had been before and knew how to handle himself. I could send him to anybody. *Samuel Seldom* had only made two or three calls in his entire life. He was willing but could not be sent to a new home or a difficult situation. *Freddie Frightened* had been in the church only a few months himself and the idea of a visit to someone else was thoroughly shaking. He could be very valuable, however, in visiting absentees he knew or good Christian people who

just needed friendship and some encouragement. *Neddie Negative* did not think visitation was a good idea. He was loyal to his team, but if there had been no points to earn he would have stayed at home. Thankfully, the last group was a very small minority and caused no trouble at all. Most of them didn't even come except the first night, when the program was new.

On whom could these people call? First of all, I had over 100 absentees every week who needed to be reminded by someone their own age that they were missed and needed. Secondly, there were prospects who knew our church only as a place to visit once in a while. They needed to meet flesh-and-blood people who were not ministers, who did not come to build their congregation, but who came as mere friends. Thirdly, there were parents of Sunday school children who needed to meet the person who was teaching their kids every Sunday morning. But they also needed to meet people from the church whom they could know, whom they could like. They needed to be reminded that there was a Sunday school class for them too, as well as for their children. The best way to say that is, "Why not come *with me* to the class for our age-group?"

If there was ever any doubt about the worth of a program of people calling it was dispelled very quickly. One lady came to Sunday school the fourth Sunday after her "friends" had invited her three straight Thursday nights. Ordinarily no one was visited two weeks in a row, but her teacher had gone out of her way to seek one who had stopped coming. She came, she said, "so I could have a clear conscience again." Another family found new friends and thus a reason to join a class for the first time. Callers reported almost every week that

“they were very friendly,” “they asked us to come back again any time,” they could be won “if we can keep trying.” Church people whose fears had all but conquered their desire to call began to gain new confidence when they saw for themselves that very few people disdain honest friendship efforts or sincere interest in their welfare. Others learned for the first time that there is One who precedes every caller and makes the way ready to be walked in perfect safety.

The callers went in pairs, sometimes husband and wife, sometimes two ladies, sometimes two men, sometimes two young people. The average number of team members present on Thursday night was 16, or eight duets. The average number of calls made each week was 39, with teachers adding another 27. Telephoners added an average of 12 each week, so that the total number of contacts made by the teams per week was 78. *It took me between six and eight hours each week to prepare proper assignments for the teams, time which I could have spent myself in personal visitation.* But alone I could have made only an average of four to five contacts per hour, or from 24 at the least to 40 at the most. It was worth the time for the extension of labor it made possible.

### Retrospective pros and cons

As I look back on the program as a whole, there are some things I would like to change. Others proved to be more valuable than I could ever have anticipated. I will list both the good and the bad points of the program with a knowledge that my judgment alone is not adequate to give a perfect picture.

#### CONS

1. Probably the most annoying thing about the entire contest was the point

system. It seemed a shame to constantly worry about who would win, what would produce the most points. The people were tempted at times to forget the real reason for the contest in the first place. However, lest this criticism seem too sharp, I must add that the Lord blessed every effort, and the people did work diligently, some of them who knew their team was already too far behind to hope for victory.

2. If I ever lead another visitation program, there is one thing which I will take the time to do regardless of the time it takes. I will see to it that everyone who calls at all has some training in the most basic skills of home visitation.

#### PROS

1. It was noted above that team members could earn points in one way by attending Sunday school themselves. Each team had 30 members, counting the captains and their wives. These 120 were not all faithful in their own attendance before the contest. The visitation program provided just the impetus they needed and many came regularly for the first time in years.
2. The Sunday school saw visible increase, the last four weeks in particular. The attendance passed the 200 mark to stay.
3. The people themselves were blessed. Even if no one had ever responded to an invitation, the people who involved themselves with trying to do something for Christ testified that they had found new joy and a new reason for coming to church. They were looking for those upon whom they had called the previous week.



## Origen on the Use of Temptation

By Paul Merritt Bassett\*

ORIGEN OF ALEXANDRIA (c. 186-255) is probably the most profound thinker in the history of Christianity. Already at age 17 he was teaching advanced theological topics to interested Christian laymen in the world's most sophisticated city. He was himself a layman and ineligible for the ministry, though some well-meaning clergy had ordained him by force. Church law forbade the ordination of a eunuch.

Origen's ineligibility resulted from his having emasculated himself in his late teens. Fearing that the heat of his youth might lead him to sinful behavior, especially since he taught a number of women, he took Matt. 19:12 literally. He later felt that he had acted hastily, without due consideration for the power of grace to channel passion and desire quite appropriately. But the spirit that prompted such utter, if precipitate, devotion to God remained with Origen through a long life.

This knowledge of Origen's background helps us to see the real beauty and spiritual sensitivity in his treatise "On Prayer," especially where he speaks of "the use of temptation."

The use of temptation is as follows. What our soul has received is unknown to all save God—is unknown even to ourselves; but it is manifested by means of temptations: so that it may be no longer

unknown what kind of persons we are, but rather that we should also know ourselves and be aware, if we will, of our own faults and give thanks for the good results manifested to us of temptations. That temptations, when they come, come to make it plain to us of what sort we are, or to "make known" the hidden things "in" our "heart," is established by the saying of the Lord in Job and what is written in Deuteronomy, as follows: "Dost thou think that I have answered thee save that thou mayest appear righteous?" and in Deuteronomy thus, "He humbled thee and suffered thee to hunger, and fed thee with manna," and led thee in "the wilderness, wherein were biting serpent and scorpion and thirst," in order that "the things in thy heart might be made known."

And if we wish also to have reminders from history, we should know that the mind of Eve did not become easily persuaded and feeble when she disobeyed God and listened to the serpent; but rather it was proved to be so beforehand, the serpent approaching her for this very reason, that his own insight perceived her weakness. Neither did wickedness first arise in Cain when "he slew" his brother (for even before that "God which knoweth the heart" "had not respect unto Cain and to his sacrifices"); but his badness came to light when he killed Abel. Again, had not "Noah drunk of the wine" which he had tilled and "become drunken" and had he not "been uncovered," neither, on the one hand, would the hastiness of action of Ham and his impiety towards his father, nor, on the other, the grave and respectful behavior of his brothers to their parent, have been

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

manifested. And the plot of Esau against Jacob seemed to have as its pretext the taking away of "the blessing"; but before this his soul had the "roots" of being a "fornicator" and "profane person." And we should not have known the splendour of Joseph's self-control, who was prepared against the assaults of any desire, had not his mistress become enamoured of him.

(J. E. L. Oulton and H. Chadwick [trs.], *Alexandrian Christianity*, "The Library of Christian Classics" [Philadelphia: The Westminster Press, 1954], II, 319-20.)

"What our soul has received is unknown to all save God. . . ." Here is good news indeed—and a magnificent note upon which to begin a discussion of temptation. Few knew better than Origen the tendency to assume that temptation is all negative, the inclination to see temptation simply as a test of our human arsenal of responses. Yet he happily reminds us that the vast power of the gift of God within us is not really known to us. It is too great to be comprehended all at once.

Temptation, then, is God's way of showing us how our inventory reads. How positive this is! Temptation, Origen tells us, has an aspect that is altogether good.

Temptation allows us to learn of resources we had no idea we had. We are too easily drawn to rely on our own estimates of our own weaknesses or strengths. Temptation shows us how to put to permanent use some equipment that we are not aware we had—equipment that is not natural to us, but equipment furnished by God himself. We come through stronger, not simply because we have been helped to shore up one of our weaknesses or because we learned of some hidden resource all our own, but because we know more of the positive power of God's grace at work within us. Origen, then, goes beyond Socrates' motto, "Know thyself," to say, "Know that there is an immeasurably powerful gift at work within you."

Of course, temptation also gives us clue to our weaknesses. These, too, are unknown until some critical moment. Here, Origen does counsel us to know ourselves. Origen notes the cases of

Eve, Cain, Ham, and Esau and indicates that the sins for which they are notorious were not the result of some sudden overwhelming by Satan. In a sense, they were not absurdities or inconsistencies in their lives. Rather, Origen believes they were simply manifestations of weaknesses already there, weaknesses already apparent to their possessors.

And these individuals could have and should have been disciplining themselves against the heinous atrocities they did eventually commit. All of this raises some serious theological difficulties, of course. But the point is well-taken. Temptation is a revealer of weakness, a revealer of weakness that God in His wisdom is telling us we must remedy. He knows that there is something ahead of us that demands the elimination of that weakness. Or at least it demands that we be well aware of it. Joseph is Origen's righteous example. The behavior of Potiphar's wife presented a temptation indeed. But Joseph knew his own strength—or weakness. He fled. And while circumstances threw him under the wrath of Potiphar, they also cast him onto the care of the God to whom he proved faithful.

Origen then reminds us that "we ought to take a firm stand against what is impending, and prepare ourselves for anything that may possibly happen, so that, whatever it may be, we shall not be proved unready, but shall be made manifest to have disciplined ourselves with the utmost care." He goes on to remind us that God will supply our lack. By now we have caught on to the fact that Origen's understanding is that this supply is not necessarily some external miracle that changes the circumstances. Rather it is reinforcement from that gift of grace within us—a reenforcement that overcomes evil in head-on battle. Origen himself had once tried to alter the circumstances. He knew the folly of that. So now he counsels us to see the power of grace within us and to heed the warning that here and there are weaknesses to be recognized, some to be remedied, if we are to please our Creator.



# Queen of the parsonage.....

MRS. B. EDGAR JOHNSON

## Six Weeks in a New Parsonage

By Mrs. Frankie Roland\*

**I**N MY SECRET PLACE OF PRAYER I could at last sob freely. Tears streamed down my face as I tried desperately to accept this call to another pastorate that my husband had accepted. He knew it was hard for me, yet he also knew very definitely that it was God's will that we go.

I had struggled and struggled but had always bogged down in the self-pity of "But, Lord, You know I deserve this new parsonage!"

Deserve it? Certainly I deserved it! After having lived in the second worst parsonage on the district for four years, of course I knew that.

My mind went to the old parsonage. Imagine a kitchen with no cabinets and a floor that sagged so badly you couldn't expect chicken to brown evenly. The evangelist's room had been my "thorn in the flesh," for it was a cramped attic room, stiflingly hot in summer and frigid in winter.

But now for six weeks I had lived in our beautiful, spacious parsonage. The built-in kitchen was a dream. The paneling and carpeting throughout showed that the people wanted their pastor to have the best. They had so planned and thought of every convenience that it was truly a dream house.

There on my knees I visualized the beautiful evangelist's room. It was so private there would be no interference of his study by the parsonage small fry.

My mind then turned to the parsonage of our new pastorate. Self-pity again engulfed me as I thought of a new district, new friends, and, yes, another old

parsonage! Roomy? Yes. Hard to heat? Yes. Needing paint? Yes. Wonderful Christians? Yes!

Suddenly the Holy Spirit (Who up to this time had been kept in the background as Satan engulfed me in self-pity) brought to my remembrance the wonderful young Christian couples we had met when we drove up. How sincere they seemed and how they had prayed that we would come to be their pastors!

Soon the devil slipped quietly away as the Comforter of my soul took over and literally filled and thrilled me with His sweet, understanding presence.

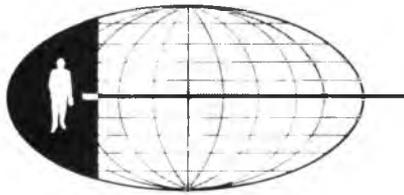
Within a few minutes I could lift my hands to heaven and sing, "I'll go where You want me to go, dear Lord," and mean every word.

With a lift to my chin and a determination in my heart, I was able to say a short time later, "We're so glad to be your new pastors. We're certain it is God's will for our lives."

As I took my place beside my husband at the back of the church after services on our first Sunday morning there, and shook hands with our new "flock," the silent prayer of my heart was, "Lord, don't let my actions in any way, at any time intimate that I deserve a better home in which to live, or that I feel I gave up a thing."

The Holy Spirit began to whisper to my heart His great and wonderful promises, and as I walked to the parsonage after church and started in the gate, He whispered, "In my house are many mansions . . . I go to prepare a place for you." "Oh, nothing elaborate, Father," I whispered back; "just be sure I have cabinets in the kitchen, please."

\*Pastor's wife, Mound City, Mo.



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

.....  
*Compiled by The General Stewardship Committee* | R. W. Hurn, Editor

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NAZARENE WORLD MISSIONARY SOCIETY

# World Day of Prayer

Friday, February

21, 1969



Friday, February 21, 1969, is World Day of Prayer.



It is our hope that every Nazarene church and missionary society will make the first Friday in Lent a day of prayer and **FASTING**.



If at all possible, bring a message on prayer the previous Sunday (February 16) or at the midweek service.



Sometime on Friday have a period of prayer around the church altar. Prayer requests may be found in the February *Other Sheep*, pages 16 and 17.



We leave the matter of participation in community services with other denominations up to the local church.

**OK! OK! IN THE LAST FEW YEARS THE CHURCH OF THE NAZARENE HAS ESTABLISHED A DEFINITE YOUTH AND MISSIONS EMPHASIS. I'VE HEARD A LOT ABOUT IT. BUT WE'VE BEEN SENDING MISSIONARIES TO FOREIGN COUNTRIES FOR YEARS. WHAT'S THE DIFFERENCE?**

The difference is this: Young people want to be involved—to be a part of the picture, not just hear about it. They want to be where the action is. And they want to witness.

Two programs were developed with these ideas in mind: the Nazarene Evangelistic Ambassadors and the Student Mission Corps.

**YEAH. I'VE HEARD A LOT ABOUT THE AMBASSADORS AND THE STUDENT MISSION CORPS. WHAT'S THE DIFFERENCE?**

Glad you asked that question.

The NAZARENE EVANGELISTIC AMBASSADORS is a youth and missions program which was begun in 1964. It is a multi-departmental effort in which selected teams of Nazarene college men are sent on evangelistic tours of several countries. Services are held mostly in the large cities and crowds have been as large as 12,000.

The Ambassadors travel for two summer months. They are on the go almost continually. The sponsoring departments and the individual fields share the total expenses.

The STUDENT MISSION CORPS began in 1967. (The name of the project was Youth Assistants Missionary Corps until October, 1968) It is a program sponsored by the Department of World Missions in which college-age men and women are sent each summer to Nazarene mission fields. While on the field, the corpsmen assist the missionaries in areas ranging from office work to manual labor to teaching classes to singing or preaching.

The length of service on a field for a member of S.M.C. is six to eight weeks. Each corpsman must provide a portion of his traveling expense. All other expenditures are cared for by the Department of World Missions and the individual fields.

**EITHER ONE SOUNDS LIKE A GREAT WAY TO SPEND THE SUMMER. BUT LOAFING AROUND HOME, OR SLEEPING THROUGH SUMMER SCHOOL, OR MAKING A LOT OF MONEY—THOSE ARE GREAT WAYS TO SPEND THE SUMMER TOO. WHAT'S THE DIFFERENCE?**

Why don't YOU answer that one for yourself? Just what IS the difference?



# STEWARDSHIP ARTICLE WRITING CONTEST FOR MINISTERS

## 12 Major Awards Amounting to \$230!

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

All licensed and ordained ministers of the Church of the Nazarene are invited to submit an original, unpublished article of not more than 1,200 words ON ANY ASPECT OF STEWARDSHIP.

The aim of the article should be to challenge the reader with the comprehensive involvement of a Christian's resources.

**All manuscripts must be postmarked by  
Midnight, May 1, 1969**

**SIX DIVISIONS** increase your chances of receiving a special award. When you send your entry (see page 32c), please designate one of the following categories:

1. Ministerial student—college or seminary
2. Active pastor—church membership less than 100
3. Active pastor—church membership 100 or more
4. Evangelist
5. Retired minister
6. Minister serving in a connectional capacity (Headquarters personnel are NOT eligible.)

### The General Stewardship Committee Will Award:

- GRAND PRIZE** (to be selected from six first-place winners) ..... publication and a \$75.00 gift certificate for the Nazarene Publishing House
- FIVE FIRST PRIZES** ..... publication and a \$25.00 gift certificate
- SIX SECOND PRIZES** ..... a \$5.00 gift certificate
- ALL WHO ENTER** ..... a selected gift book

Address Your Entry To: STEWARDSHIP ARTICLE CONTEST

c/o Pastor's Supplement  
6401 The Paseo  
Kansas City, Mo. 64131

*there's  
more*



## STEWARDSHIP ARTICLE CONTEST

### Guidelines for Writing

1. Pinpoint all your ideas and thoughts about the various aspects of **STEWARDSHIP**.



2. Organize your best ideas around a clear-cut point or conclusion you want your reader to reach.

3. Guard your introduction (lead) and the conclusion. Remember that they are the important “ends” that will ultimately tie together all that is in between. A good introduction will keep the reader **reading**; a good conclusion will keep the reader **thinking**.

4. Stay on the subject. Once you have established your premise, don't wander into other areas. (Write a separate article on those subjects.)



6. Save preaching for the pulpit, but still join with your reader-audience in discovering or sharing the potentialities of “**total**” **STEWARDSHIP**.

7. Choose words carefully. Make them precise and specific. Avoid theological jargon and biblical references that would discourage the lay reader. Keep your approach clear and simple.



8. Keep in mind the “judge's dozen.” The first point is given considerable weight. (1) Overall effectiveness clarity originality impact, (2) Value of the article to the reader, (3) Basic interest of the subject matter, (4) Continuity throughout the article, (5) Emotional impact on the reader, (6) Style, (7) Introduction (lead), (8) Conclusion, (9) Grammar spelling, punctuation, (10) Economic use of words, (11) Title applicability and or catchiness, (12) Manuscript mechanics neatness readability.



9. Follow the rules on the next page!

5. Reread and rewrite until you are satisfied that your article has arrived at its intended destination.

**STEWARDSHIP ARTICLE CONTEST**

- February is **STEWARDSHIP** month!
- Total **STEWARDSHIP** helps the Christian come closer to the "measure of the stature of the fulness of Christ."
- Your **STEWARDSHIP** article could provide your general church with high-quality reading!

***Official Rules of Entry***

1. Manuscript must be the original, unpublished work of a licensed or ordained minister of the Church of the Nazarene. (Headquarters personnel are **NOT** eligible.)
2. Manuscript must deal with **some aspect of STEWARDSHIP**.
3. The article must not be more than 1,200 words, and must be typewritten, double-spaced, on one side of 8½" x 11" paper.
4. Every manuscript will be judged by an editorial staff of the General Stewardship Committee and will become the property of the General Stewardship Committee.
5. All entries must be postmarked by **midnight, May 1, 1969**.
6. Manuscripts must be accompanied by an official entry blank. Be sure name and address also appear on the manuscript. (Names will be blocked out before manuscripts are sent to the judges.)

**OFFICIAL ENTRY BLANK**

Name \_\_\_\_\_ Division: \_\_\_\_\_

Address \_\_\_\_\_ (see page 32a)

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

District \_\_\_\_\_ Church \_\_\_\_\_ (if pastoring)

School \_\_\_\_\_ (if a student)

Manuscript Title: \_\_\_\_\_

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.

Attach this entry blank to your manuscript and mail to:

**STEWARDSHIP WRITING CONTEST**  
 c o Pastor's Supplement  
 6401 The Paseo  
 Kansas City, Mo. 64131



NAZARENE THEOLOGICAL SEMINARY

From the desk of THE PRESIDENT

January 1, 1969

Hello, pastor! You will remember that Feb. 9 is Seminary Sunday. I'm asking that you (1) present the need to your people and (2) pass the plates. Give your flock an opportunity to help.

- W. M. Greathouse

Thanks!!

P.S. Since I'm a "rookie" I really need your help! you won't let me down now, will you? :)



Dr. W. M. Greathouse  
President

## Pertinent Facts

- **When?** February 9, 1969  
(or a convenient Sunday in February)
- **For what?** To help liquidate the \$260,000 debt on new library
- **How much?** An offering from EVERY church
- **Send offering to:**

Nazarene Theological Seminary  
1700 E. Meyer Blvd.  
Kansas City, Mo. 64131

# "FOR THE BOOK, AND THE BOOKS"

## From One Who Cares:

“Everyone seems to get to the end of his resources once in a while. A good Christian Service Training class brings again to our remembrance various things previously learned and perhaps forgotten. Many new methods and helps always come to mind when ideas are shared.”

**Was this person from your church?**

**Have you given opportunity for idea exchange?**

**Is a CST class listed on your church calendar for this spring?**

Class sessions are one of the best ways to stimulate thought and encourage the sharing of ideas.

***SET THE TIME FOR YOUR NEXT  
CST CLASS NOW***

Encourage your Sunday school superintendent to attend the Training Conference in the Rockies.

July 7-11, 1969

OR

July 14-18, 1969

3

# NEW TV SPOTS

DESIGNED TO SUPPORT AND  
SELL CHURCH ATTENDANCE  
—WITH SPIRITUAL EMPHASIS—  
AND TO SOFT-SELL THE  
CHURCH OF THE NAZARENE.

**TV-7002 — DIRECTIONS**

**TV-7003 — VACATIONS**

**TV-7004 — THE FAMILY**

RENT FROM THE NAZARENE PUBLISHING HOUSE.  
\$10.00 DEPOSIT ON EACH.

(This now applies on all TV spots).

GET THEM ON YOUR STATION NOW

**NAZARENE  
COMMUNICATIONS COMMISSION**

H. Dale Mitchell, Executive Director



REV. W. M. IRWIN was born in 1884, licensed to preach in 1911, and ordained by Dr. Bresee in 1912. He enjoyed a fruitful ministry and had a "long and faithful record." But during all these years Brother Irwin had never been a member of a district which paid at least 90 percent of the NMBF budget—making him and other ministers on the district eligible for "double coverage"—a \$2,000 life insurance policy rather than \$1,000.

The filmstrip "Beyond This Door" was produced late in 1966 and made available to every Church of the Nazarene. The filmstrip was proposed by the Department of Ministerial Benevolence and produced by NAVCO with the purpose of presenting the work of the Department to the church which it serves.

You who saw the filmstrip will remember that an elderly minister and his wife were ready to retire, but with many questions as to their future. Amy faced the uncertain days of retirement with much more confidence when Ben explained the work of the Department of Ministerial Benevolence to her. Ben also encouraged his fellow ministers to be cooperative in the NMBF program.

It was fitting, indeed, that the parts of Ben and Amy were portrayed by Rev. and Mrs. W. M. Irwin—then retired and on the Ministerial Benevolence Roll. They played their parts well! So well, in fact, that in 1968 their district for the first time reached 90 percent of its NMBF apportionment. Therefore all eligible ministers on the district received an insurance rider giving them \$2,000 life insurance coverage where they previously had \$1,000. "Double coverage" became effective to them on *July 1, 1968*.

On *July 8, 1968*, Rev. W. M. Irwin went to his eternal reward—just *eight days* after his "double coverage" became effective.

But Brother Irwin is not the only Nazarene minister whose family has benefited by "double coverage." Eighty-one ministers who have passed away since the plan was begun in 1965 have had "double coverage" and their families have received \$81,000 more than they would have received before their districts became 90 percent districts. This meant a total of \$162,000 insurance benefits at *no expense* to the minister or his family.

Brother Irwin's wife was one of the fortunate 81. But there was not much time to spare—just eight days!

Evangelistic

EVERY CHURCH

# Crusade for Children

MARCH, April

**Purpose:** To seek by any and all evangelistic youth now enrolled in our Sunday schools.

**Goal:** To receive 15,000 children and youth to the Nazarene (new Nazarenes) between March and April.

- Plan:**
1. To have well-planned revivals. To need more of them.
  2. To use the youth in the following ways:
    - a. Have special weekend revivals and perhaps a youth speaker.
    - b. Involve the youth in soul winning.
    - c. Organize youth prayer groups.
    - d. Plan special activities for youth.

**Pastor:** Details from your district superintendent. If you have not received them, contact your district superintendent.

**NEEDED: 10,000 Prayers**

To pray for the evangelistic outreach.

**PASTOR!** Organize your people NOW! Contact your district superintendent.  
Nazarene Publishing House,

# PARTICIPATING

## Children and Youth

May, 1969



Methods to win the unsaved children and  
youth.

Bring them into the membership of the Church of  
Christ on March 1 and May 25, 1969.

Evangelism is our standard stock in trade, but we

use many ways:

including youth singing, praying, witnessing.

Always with an evangelistic purpose.

These materials should already be in your hands.  
Check with your district superintendent immediately.

## Evangelism Fellowship Groups

Form them in every part of our church, both local and general.

Order material packets No. U-10 (50c each) from  
Box 527, Kansas City, Mo. 64141.

# Easter Programs Exalting Our Risen Lord

## New Children's Easter Cantata

Stainer's "God So Loved the World" is the theme around which **Winfred Lamb Winans** weaves this exciting Easter cantata. Includes 12 challenging selections for unison, two-part, and optional three-part. May be effectively combined with adult soloists. Presentation time, 35 to 40 minutes.

ME-10

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# IN THE STUDY

## Gleanings from the Greek New Testament

By Ralph Earle\*

II Thess. 1:1—2:2

### The Duty of Thanksgiving

The first part of verse 3 reads literally: "We are obligated to give thanks to God always for you, brothers, even as it is fitting." The thought of this passage is expressed strikingly in the liturgy of the Church of England: "It is very meet, right, and our bounden duty that we should at all times and in all places give thanks."

The verb "be obligated" is *opheilo*, which originally meant to owe someone a financial debt. It is translated "owe" in Rom. 13:8. So here it carries a strong sense of obligation. Thayer says that when it is followed by an infinitive (as here) it means "to be under obligation, bound by duty or necessity, to do something."

### "Meet" or "Fitting"?

The word is *axios*. It is translated "worthy" (KJV) in 35 out of 41 of its occurrences in the New Testament. But when used impersonally, as here, it means "fitting" or "proper."

### Superabundance

In verse 3, Paul uses two strong verbs. He says that the faith of the Thessalonian believers grows abundantly and their love superabounds.

The first word, *hyperauxano*, is found only here in the New Testament. The simple verb *auxano* occurs 22 times. Twelve of these times it is rendered

"grow," and seven times "increase." The compound here means "to increase beyond measure" (Abbott-Smith), or "grow wonderfully, increase abundantly" (Arndt and Gingrich). The Greek *hyper* is equivalent to the Latin *super*.

The second term, *pleonazo*, is found nine times. It may be translated either "abound" or "superabound." Of these two verbs Lightfoot writes: "The words *hyperauxanei* and *pleonaxei* are carefully chosen; the former implying an internal, organic growth as of a tree; the other a diffusive, or expansive character, as of a flood irrigating the land" (*Notes*, p. 98).

### "Manifest Token" or "Proof"?

The word *endeigma* (5) occurs only here in the New Testament. It comes from *endeiknymi* (11 times), which means "to mark, point out" and in the middle "to show forth, prove" (Abbott-Smith). The patient endurance and faith of the Thessalonian Christians was a clear evidence of God's righteous judgment which would be poured out on their persecutors. The best translation here is "evidence" or "proof."

### "Tribulation . . . Trouble"

This combination in verse 6 fails to bring out the connection in the Greek. The noun is *thlipsis*, the verb *thlibo* (same in v. 7). The literal meaning of the verb is "to press (as grapes), press hard upon" (Thayer). Metaphorically it means "to trouble, afflict, distress"

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(*ibid.*). The best way to indicate that the noun and the verb have the same root is to translate the phrase: "Repay with affliction those who afflict you" (RSV, NASB).

### "Rest" or "Relief"?

A superficial reading of KJV might suggest that "rest" is a verb. But it is the noun *anesis*. Literally it means "a loosening, relaxation," but here "relief" from afflictions (Abbott-Smith). Arndt and Gingrich translate the whole expression: "Grant, in turn, rest to those who are oppressed." Either "rest" or "relief" fits well. But the contrast with "afflictions" somewhat favors the latter (cf. NASB).

### Pay the Penalty

"Be punished" (9) is in the Greek a combination of verb and noun. The verb *timo* is found only here in the New Testament. It means "pay."

*Dike* has an interesting history, as given by Thayer. First it meant "custom" or "usage," then "right" or "justice." Then it came to have the technical meaning of "a suit at law." The next step was "a judicial hearing, judicial decision," especially "a sentence of condemnation." The final step was "execution of the sentence, punishment."

So the noun and verb together mean "pay the penalty" or "suffer punishment." The judicial sentence is "everlasting destruction from the presence [literally, 'face'] of the Lord."

### "Admired" or "Marveled At"?

The verb is *thaumazo* (10). Occurring 46 times in the New Testament, it is translated (KJV) "marvel" 30 times and "wonder" 14 times. Only here is it rendered "admire," and once "have in admiration" (Jude 16). It is obvious that this is not its usual meaning.

The word is found most frequently in the Gospels (33 times), where it expresses the wonder and amazement caused by Jesus' miracles. It seems clear that the idea of wonder or astonishment is inherent in the term. The best translation here is "marveled at" (ASV, RSV, NASB).

### "Beseech" or "Request"?

The original meaning of *erotao* (2:1) was "ask" in the sense of "ask a question." This is found not only in Homer but also in the papyri and nearly always in the Septuagint. It carries the same connotation regularly in the Gospels. But in the rest of the New Testament, except for Acts 1:6, its predominant meaning is "to request." Thus it becomes almost equivalent to *aiteo*. Greeven points out the slight difference thus: "In distinction from *aiteo*, which often suggests a claim or passion, *erotao* denotes a genuine request which is humble or courteous" (G. Kittel [ed.] *Theological Dictionary of the New Testament*, II, 686).

### "Troubled" or "Alarmed"?

The verb *throeo* (2:2) comes from a noun meaning "tumult." In classical Greek it was used in the active with the sense of "cry aloud, make an outcry." In the New Testament it is always passive and means "to be troubled, as by an alarm" (Abbott-Smith). Thayer suggests: "to be troubled in mind, to be frightened, alarmed." For this passage Arndt and Gingrich give, "be disturbed or frightened."

Attention should be called to the fact that this verb is in the present, whereas the previous one (*shaken*) is in the aorist tense. Milligan observes: "The present tense should be noted as pointing to a continued state of agitation following upon a shock received" (*Thesalonians*, p. 96).

### "Is at Hand" or "Has Come"?

The Greek has *enesteken*. This verb literally means "to place in." For this passage Thayer suggests "to be upon, impend, threaten." Abbott-Smith prefers "to be present." Arndt and Gingrich render the expression here: "The day of the Lord has come." Milligan agrees: "as if the day of the Lord is now present" (p. 97). He comments: "The verb is very common in the papyri and inscriptions with reference to the *current year*." Perhaps the best translation is "has come" (RSV, NASB).



## TOWARD EXPOSITORY PREACHING

By Frank G. Carver\*

# The Good News of Jesus

Rom. 1:1-4, . . . *the gospel of God . . . concerning His Son . . .* (All quotations from NASB unless otherwise indicated.)

### INTRODUCTION

*Doulos Christou Iesou*, "a bond-servant of Christ Jesus" (v. 1). The genitive is possessive as Paul designates himself a "slave"<sup>1</sup> of "Jesus Christ"<sup>2</sup> (KJV) to his readers. This relationship, his vocation as *kletos apostolos*, "a chosen messenger" (cf. Gal. 1:1), he describes further as *aphorismenos eis euangelion theou*.

*Aphorismenos*, from *aphorizo*, "set apart, appoint,"<sup>3</sup> is an aorist middle participle indicating the whole course of Paul's life as one decisively separated by divine action, *eis euangelion theou*, "for the gospel of God" (Gal. 1:15; Acts 13:2; cf. Acts 9:1; Rom. 1:5).

The apostle presents his life to his readers at Rome as one centered exclusively not only in "the gospel of God" but also in the person of "Christ Jesus." Obvious is the fact that the two belong irrevocably together, for each serves to define the other. For Paul, as well as for us, it is indeed the *euangelion theou*, "the gospel of God" . . . *peri tou huiou autou*, "concerning His Son."

So as we examine Paul's description of his calling in the gospel it is meaningfully evident, first, that

### I. JESUS IS GOD'S GOOD NEWS (vv. 1-2).

A. *He is the Good News that proceeds from God* (v. 1): *euangelion theou*.

*Euangelion* is literally "good news."<sup>4</sup> The Old Testament background of the New Testament use of *euangelion* is found in the LXX of Isaiah 40-66, where this noun or its cognate verb *euangelizomai* is used of the proclamation of Zion's impending release from exile with its Messianic implications (cf. 40:9; 52:7; 60:6; 66:1). Jesus

quotes Isa. 66:1 in Luke 4:18; and Paul quotes Isa. 52:7 in Rom. 10:15. Significant is Mark 1:14-15: "Jesus came into Galilee, preaching the gospel of God, and saying, 'The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel.'"

*Theou*, "of God," is a subjective genitive of origin or cause<sup>5</sup> as in Rom. 15:16; II Cor. 11:7; I Thess. 2:2, 8-9. God is the Source or Author of "the gospel." Perhaps here it is "important not to sacrifice fullness of interpretation to an overprecise analysis of syntax."<sup>6</sup> It could also include the force of the objective genitive—a gospel "about" God, the unfolding in time of His plan conceived from eternity.<sup>7</sup>

B. *He is the Good News that fulfills God's promises* (v. 2): *ho proepengeilato*, "which he promised beforehand," . . . *en graphais hagiiais*, "in the holy Scriptures."

*Proepengeilato* is aorist tense, probably constantive,<sup>8</sup> viewing God's revelation of His purposes in the Old Testament as a whole. Since God had "promised beforehand" the gospel "through His prophets," it is in direct continuity with God's saving action in the history of the people of Israel. It is not new in the sense of the contradiction of the past, but new in the sense of the fulfillment of the God-inspired hopes of the past (cf. Rom. 1:17; 3:21; 4:3, 6 ff.).

*En graphais hagiiais*, "in . . . holy Scriptures." The absence of the article "emphasizes the Divine character of these as opposed to other writings. That is *hagion* which belongs to God: *hagiai graphai* is the O.T. as God's book."<sup>9</sup> The ancient record contains God's promises written by His inspired men (*dia ton propheton autou*) and is thus taken up into His holy purposes of salvation (cf. I Pet. 1:10-12).

This is the setting of the assuring announcement (*euangelion . . . peri huiou autou*) that—

### II. GOD'S GOOD NEWS IS JESUS (vv. 3-4).

A. *The divine message centers in One who lived as a Son of Man* (v. 3): *peri tou huiou autou tou genomenou*, "concerning his son who was born . . ."

*Tou genomenou*: aorist middle participle of *ginomai* with the meaning here "be born"<sup>10</sup> (cf. Gal. 4:4).

*Ek spermatos David*, "of the seed of David." As a man He belonged to the line of David (cf. II Tim. 4:18; Mark 10:47; 12:35-37).

*Kata sarka*, "according to the flesh." This is the human nature of Christ in its en-

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tirety (cf. John 1:14; Rom. 9:5; Heb. 4:7), the mode or vehicle of His existence as the incarnate Son before His resurrection.<sup>11</sup>

B. The *divine message* centers in One who *lives* as the Son of God (v. 4): *peri tou huiou autou . . . tou horisthentos . . .*

*Tou horisthentos huiou theou en dunamei* is best translated "appointed [aorist passive participle] the Son of God in power." The point is not that He hasn't always been the Son of God, but that here "the apostle is dealing with some particular event in the history of the Son of God incarnate by which he was *instated* in a position of sovereignty and invested with power, an event which in respect of investiture of power surpassed everything that could previously be ascribed to him in his incarnate state."<sup>12</sup>

*Ex anastaseos nekron*, "the resurrection from the dead." This is the event referred to, the event to which the early Christians applied Ps. 2:7: "Thou art my Son; this day have I begotten thee" (KJV; cf. Acts 13:33; Heb. 1:5; 5:5). Similarly, at Pentecost, Peter climaxed his proclamation of the resurrection and exaltation of Christ with the declaration: "Therefore let all the house of Israel know for certain that God has made Him both Lord and Christ—this Jesus whom you crucified" (Acts 2:36).

*Kata pneuma hagiosunes*, "according to the Spirit of holiness." This is the idiomatic Hebrew way of saying "the Holy Spirit." The Holy Spirit, as the Agent of Christ's resurrection (I Cor. 6:4; Rom. 8:11; II Cor. 13:4), "is now the vehicle, the mode, the manner of His status as Lord."<sup>13</sup> The Holy Spirit is the resurrected and exalted Life of the Lord, a Life that is communicable, that can make others alive (I Cor. 15:45).

The reference in vv. 3-4 is thus "not to two coexisting sides in the constitution of the Saviour, but to two successive stages in his life."<sup>14</sup> The emphasis is put by the two adverbial *kata* phrases on the result of the initial actions. Note the parallels and contrasts:

<i>tou genomenou</i>	<i>tou horisthentos huiou</i>
	<i>theou en dunamei</i>
<i>ek spermatis David</i>	<i>ex anastaseos nekron</i>
<i>kata sarka</i>	<i>kata pneuma hagiosunes</i>

## CONCLUSION

God's message to us in our day is "the gospel . . . concerning His Son," the good news of "Jesus Christ our Lord" (v. 4). It is all comprehended in the one glorious Person:

*Iesou*, "Jesus." The Figure of human history who lived among men as a man of flesh and blood.

*Christou*, "Christ." The Messiah, the One who came anointed of God in fulfillment of the salvation hopes of Israel and the redemptive purpose of God for all mankind.

*Tou kuriou hemon*, "our Lord." The Sovereign of our lives, who reigns over all and whose exalted presence is alive in our midst imparting His transforming life to all who will receive. It is thus that "the gospel of God" (v. 1) is "the gospel of His Son" (v. 9).

<sup>11</sup>William F. Arndt and F. Wilbur Gingrich, *A Greek-English Lexicon of the New Testament* (Chicago: University of Chicago Press, 1957), p. 204.

<sup>12</sup>The reading *Iesou Christou* ("Jesus the Messiah") which the KJ translates could well be original. See the evidence cited in Nestle's *Novum Testamentum Graece* and the discussion in W. Sanday and A. C. Headlam, *The Epistle to the Romans, The International Critical Commentary* (4th ed.; Edinburgh: T. & T. Clark, 1900), pp. 3-4. *Christou Iesou* would simply be a proper name.

<sup>13</sup>Arndt and Gingrich, p. 126.

<sup>14</sup>*Ibid.*, p. 318.

<sup>15</sup>Nigel Turner, *Syntax*, Vol. III of James Hope Moulton, *A Grammar of New Testament Greek* (Edinburgh: T. & T. Clark, 1963), p. 211; Arndt and Gingrich, p. 318.

<sup>16</sup>*Ibid.*, p. 210.

<sup>17</sup>Sanday and Headlam, p. 5.

<sup>18</sup>Turner, p. 72. It "conceives the idea as a whole without reference to the beginning, progress, or end; it is a total yet punctiliar aspect, for it must not be supposed that punctiliar Aktionsart necessarily involves a brief space of time."

<sup>19</sup>James Denney, *St. Paul's Epistle to the Romans, The Expositor's Greek Testament*, ed. W. R. Nicoll (Grand Rapids: Wm. B. Eerdmans, n.d.), II, 585.

<sup>20</sup>Arndt and Gingrich, p. 157.

<sup>21</sup>See John Murray, *The Epistle to the Romans, The New International Commentary on the New Testament* (Grand Rapids: Wm. B. Eerdmans, 1959), I, 6-8.

<sup>22</sup>*Ibid.*, p. 10.

<sup>23</sup>Neill Q. Hamilton, *The Holy Spirit and Eschatology in Paul, Scottish Journal of Theology Occasional Papers*, No. 6 (Edinburgh: Oliver & Boyd, 1957), p. 13.

<sup>24</sup>Geerhardus Vos, "The Eschatological Aspect of the Pauline Conception of the Spirit," *Biblical and Theological Studies*, by members of the Faculty of Princeton Theological Seminary (New York: Charles Scribner's Sons, 1912), p. 229.

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Recognize that He who was able to create your body is well able to make repairs.

—Rufus Moseley

## Fountains That Never Run Dry

By Willard B. Airhart\*

SCRIPTURE: John 4:1-26

The intensity of action as told in the Gospel narratives may leave us breathless. The Master seems, with few exceptions, to live at fever pitch. We begin to wonder if there were any casual moments, any occasions when He may have had to face the problem, for instance, of the unexpected opportunity to witness.

Was Christ's meeting with the Samaritan woman unanticipated, or dare we to read foreknowledge into the words, "He must needs go through Samaria"? If we believe this meeting to be unanticipated, it only adds to the striking drama of the dialogue. We view the startling revelation of unsatisfied human cravings. But what authority there is in the confident assertions of Jesus, the Water of Life!

### I. The Soul Thirsteth

The songwriter had undoubtedly read the words of the Psalmist before he wrote, "All my lifelong I had panted for a draught from some cool spring that I hoped would quench the burning of the thirst I felt within. Hallelujah! I have found Him whom my soul so long had craved! Jesus satisfies my longings; through His blood I now am saved."

For the cry of humanity is, "My soul thirsteth" (Ps. 42:2). It is a universal call, forced by a spiritual parchedness that is neither controlled nor gratified by environment. For, lo, we live in a land of plenty. Yet have men ever more tragically shown a barrenness and thirst? Suicide is not only escape for the poor or the physically ill; but the prominent, the affluent are travelling down the same narrowing road. This disillusionment with life attacks the young and old alike. Conflicts, frustrations, pres-

ures pile up mountain-high, while purposes, ideals, hopes steadily fade and die. No wonder, for many, life isn't worth living and even the little lights have gone out!

Here then is strong craving evidenced as surely as a physical thirst. No, not by the swollen tongue, reddened eyes, or parched skin. But by a frightening array of symptoms—lust-filled eyes, selfish lives, money-mad businessmen, dope-addicted mothers, hate-driven fathers, followers of false gods and cults, and a 1,001 attempts to submerge life's dread realities in a maze of activities.

Face it, pastors! Face it, church members! Face it, sinners! Something desperate is wrong with men. The soul is smitten with drought, and the cry for relief is heard, "Oh, that someone would place a drop of real satisfaction upon my tongue."

This will all men admit. But what we so often refuse is to confess, "My soul thirsteth for God, for the living God." Gone crazy with craving, our society seeks to satisfy the soul with water that is polluted, stagnant, and disease-ridden. The malady is thus aggravated, the craving increased.

But when God comes, when the Water of Life is revealed and received, all that changes. Jesus spoke the truth about men, "If thou knewest the gift of God, and who it is that saith unto thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water."

### II. Christ, the Source of Supply

The channels into which men have tapped their souls are evident. Praise God, there are those who look and act as if they have partaken of the living water! Jesus referred to it as "water that I shall give him." He, Christ, then becomes the Supplier. He becomes the Presence in life that tones and blends until even the darker hues are beautiful. They all noted, you will remember, that the disciples had been with Jesus.

Drawing our strength, our satisfaction from Christ, life is full, beneficial, glowing. His people flourish as trees "planted by the rivers of water," The inner transformation wrought by faith in Christ gives forth an outward indication, restoring God-directed morality and ethics. There is a daily witnessing to the Source of this living water.

### III. Jesus Satisfies Completely

We sing happily, "Nothing satisfies but Jesus." But when we are challenged to state it positively, we are pressed to decide

\*Pastor, Hamilton First, Ontario.

if He really satisfies *completely*. That strips away the qualifications, the professional attitude, leaving us human souls as witnesses to a divine reality. Was Jesus misquoted, in other words, when He said, "Whosoever drinketh . . . shall never thirst"? For that is an overwhelming statement. We receive the sometimes insincere and often adventurous pledges of the politician with sophistication and reserve. But this exceeds them all. And we dare not bear skepticism of the mind if we would know the overflowing of the heart.

Yes, it is true! Jesus said, "Lo, I am with you always." Paul stepped far out in faith as he declared magnificently, "My God shall supply all your need." Every thirst quenched—every desire for God satisfied!

There is a thirst that drives to unnatural extremes. In dreadful times men have been crowded to drink blood or salt sea water. Such are the results of physical dehydration to the point of insanity. This Samaritan woman was victim of such a thirst. It was a thirst that knew no restraint as she sought to satisfy an inner craving. She, like godless people everywhere, knew the far limits beyond which we are driven as the inner springs of life are dried up and we reach the point of total moral insanity.

But gloriously there is a thirst that is normal and healthful, the very evidence of proper balancing of demand and supply. It was to his thirst, spiritually, that Jesus promised to be "a well of water" constantly flowing. He would be always available, always in sufficient supply. Here then is the fountain from which the Heaven-born child may drink deeply today, and tomorrow, and forever. For this is a supply unto everlasting life. As my days, so shall my strength be. Jesus, the Living Water, completely satisfies!

#### IV. *The Supply Is Ever Flowing*

What more reassuring language could be used than that in describing this as "a well of water springing up"? Not sluggish, not seasonal, not temperamental, but as constant as God himself. We become quickly disillusioned with that which is a sporadic, emotional outburst. Our hearts cry for a deep-flowing, ever flowing supply of God's peace and blessing. That is exactly His promise.

Never fear that the summer drought or chill winter frost will dry up this fountain. Here is grace that flows freely at the moment you need it most. Days of plenty and peace will not deceive you to draw you away. And times of hardship will only

mean that you stay closer to the fountain. *This stream just never dries up!*

The brook upon which Elijah depended flowed slower and slower until it was no more. But God's grace never ceased to be available. Three Hebrew youths faced the roaring-hot furnace, but the God of Israel delivered them as they believed He would. Stunned by a rock, Stephen dropped to the roadway, a victim of hypocrisy-fed persecution. But bursting through a pyramid of stones, the artesian fountain of grace enabled him in his martyrdom to exactly duplicate the spirit of Christ.

Is it all for another day, long past? Not when our missionaries can lay their children in a rough grave on foreign soil and go back eagerly to their ministrations. Not when our young people are still willing to sever ties with home and loved ones if it must be for the sake of the gospel. Not when the expressions of spiritual exultation heard and seen in our services come so frequently from those from whom the Lord seems to have taken the protective hedging!

Oh, this living water is so wonderfully available! You—yes, you—can join the company of those who "through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens."

In your days of greatest need, Jesus promised to you that the living water will still flow freely. Drink deeply, satisfyingly of God's grace and strength.

#### V. *The Price Is Full Surrender*

What is our evaluation of the spring? There is a price to be paid for its favors, but what shall that price be? The farmland with the artesian well becomes tremendously valuable in the time of drought. Hopelessly unhappy without Christ, what premiums are we willing to give for this living water? For surely there is a price!

Thanks be to God, it is a price that all can pay. The Samaritan woman paid it. You can pay it. I must pay it. Its currency is a surrender to Christ in every area of life. It demands the baring of life's secrets before Christ. It presumes the deliverance of our inner selves as a willing sacrifice. It is tarrying before God until that inner stagnation is cleansed away and the fresh, clean water of everlasting life flows in.

For whatever else we know about it, this much is sure: If this everlasting water of life is to fulfill its purpose, it must have its

channels within the heart. Christ must be an indwelling Reality, flowing through us and out to a waiting world.

Times have not changed the strength of the declaration, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." The same offer is made to you today. Transformation awaits the repentant sinner, complete satisfaction until the arid, tasteless things of the old life could never again lure you back and down. For the Christian, why not drink more deeply of this refreshing, cooling stream? "Freely let me take of Thee." This Fountainhead of all grace, Jesus, the Water of Life, eternally satisfies. Have you tried Christ's way?



Stewardship—

## The Whole of Life a Stewardship

TEXT: Matt. 25:14-30

### INTRODUCTION

- A. The whole of life a stewardship
- B. His own servants and his goods
- C. Let us note our stewardship of time, talents, bodies, finances.

### I. Time

- A. To be used to improve mind, etc.
- B. To be holy
- C. Do all to the glory of God.

### II. Talents

- A. Everyone has one.
- B. The less one has, the more easy to squander.
- C. All will be judged and rewarded according to the use of talents.

### III. Bodies

Temples of the Holy Spirit, I Cor. 6:17-20

- A. Should be kept clean
- B. Should be kept healthy
- C. Should be kept consecrated

### IV. Finances

All the tithe of the Lord, Lev. 27:30

- A. How much shall I give? Tithe, the minimum.

B. Tithing is biblical.

C. What are its blessings? See Mal. 3:10-12.

CONCLUSION: Are we good stewards? "We are bought with a price."

CLARENCE T. MOORE

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## The Faithful Steward

TEXT: Luke 12:42

### INTRODUCTION

1. All stewards should be faithful, I Cor. 4:2.
2. Stewards are answerable to God, I Cor. 4:3-4.
3. All we have has been given us, I Cor. 4:7.

### The Faithful Steward:

1. Knows all will be revealed and known, Luke 12:2  
(An eye that sees, an ear that hears, Luke 12:3)  
(Therefore fear God, not man, Luke 12:3.)
2. Confesses Christ as Lord, Luke 12:8  
(Gives willing service)
3. Recognizes the greater, Luke 12:23  
(Life and body over meat and raiment)
4. Seeks God's kingdom first, Luke 12:31  
(Knows the greater includes the lesser)
5. Knows his heart will be with his treasure, Luke 13:34
6. Keeps his accounts always ready, Luke 12:36
7. Knows his Lord will reward him, Luke 12:42-43

CLARENCE T. MOORE

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Alabaster—

## The Defense of Uncalculating Love

SCRIPTURE: Matt. 26:6-16

INTRODUCTION: Only six days before the Crucifixion, Jesus shares a meal with His friends in the home of Simon the Leper in Bethany. The resurrected Lazarus, who is present, is the subject of conversation with the spectators. John indicates that the woman is Mary and the disciple who complains is Judas. He also mentions that Martha is serving. In this atmosphere Mary, stirred by the impulse of love, breaks the

box of alabaster and anoints Jesus. She is charged with imprudence, waste, and callous neglect of the poor. But Jesus defends her.

### I. *Because of her motive*

A. The disciple who questioned the motive of Mary posed as more benevolent than she.

1. His low-level ethics were exposed by the flash of love that Mary showed. Judas wanted the money to pass through his hands so that some would stick. John records that he goes immediately to the elders to betray after this event.
2. Mary's simple, selfless love for Jesus was recognized and defended by Him. ". . . a deed plunged into the stream of selfless dedication to Jesus Christ will sparkle like a stone in a stream. Remove the stone, it dries dull and lifeless" (Maclaren).

B. The apparently practical thing is not always the best to do for the Lord.

1. Her gratitude to Jesus for His resurrection of her brother prepared her heart to hear the Spirit say, "Do it!"
2. She did not know what Jesus volunteered—"Me ye have not always."

C. Lovers do not always have usefulness as primary concern. Coldhearted spectators would yell, "Waste!" on many occasions.

1. Stephen's bold testimony—which cost his life
2. The liberal giving of Barnabas
3. Paul's final return to Jerusalem, resulting in imprisonment
4. All martyrs, heroes, are "impractical" men in the eyes of skin-saving earthlings.

But Jesus, with understanding of the motive of love, accepts all gifts—

### II. *And breathes into them a meaning that is beyond the comprehension of the givers.*

A. Mary had no knowledge of His imminent death and burial. She did much better than she knew.

B. He often surprises the giver with the far-reaching effects of his acts.

1. On earth—

Stephen . . . the spread of the Gospel  
. . . the conversion of Paul.

Barnabas . . . became son of consolation . . . brilliant missionary.  
Paul's return to Jerusalem resulted

in testimony in Rome and writing of the books.

Current example . . .

2. In heaven—"When saw we Thee hungry, and fed Thee?"

Only the revelation of heaven will fully reveal the far-reaching effect of acts of love. We cannot see that now, and it is improper for us to try. We must be concerned with keeping our motives right.

**CONCLUSION:** The world does not understand uncalculating love. Jesus defends it because He sees the motive of one who does what he can. He then blesses that act of service with meaning that is immortal, exceeding the understanding of the giver.

MILLARD REED

(Seed thoughts from Alexander Maclaren, Vol. VII)

## Man's Emptiness and God's Fullness

**TEXT:** *Deep calleth unto deep at the noise of thy waterspouts* (Ps. 42:7).

Perhaps David was looking up into the face of a deep and black cloud. The clouds above were calling unto the deep of the sea, which created a waterspout that burst in the hills, overflowing the rivers, and making its way back to the deep of the sea. This might have been the origin of this psalm.

The psalm contains 10 personal references, 43 pronouns, and nine questions. In the psalm we have the "four P's." There are to be found (1) Panting (2) Pouring, (3) Pouting, (4) Praising. Let us consider three things I see in the text:

### I. MAN'S SOUL IS A GREAT DEEP.

A. There is a great *deep of need*. The Psalmist says, "As the hart panteth after the water brooks, so panteth my soul after thee, O God" (v. 1). The soul stands in need of forgiveness, regeneration, entire sanctification, comfort, inspiration, and vision. Apart from God "darkness" is "upon the face of the deep."

B. The soul has a great *deep of possibility*. No man can tell the possibilities that are wrapped up in the soul. No man can fathom the depth of the human soul. It is capable of joy, happiness, weal, or woe.

C. The soul is a great *deep of responsibility*. The soul is of untold value. Jesus said, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" This means that the soul is worth more than rolling plains, black farmlands, increasing bank accounts, worldly honor, and the most valuable gems and rubies of earth. And man is endowed with the power of choice. He may choose God and heaven, or he may choose Satan and hell.

## II. GOD IS A GREAT DEEP.

A. God's *thoughts* are deep. David said, "Thy thoughts are very deep." Isaiah says His thoughts are above our thoughts, and His ways above our ways. God is a deep Thinker; His thoughts are not shallow.

B. God's *wisdom and knowledge* are deep. Paul says, "O the depth of the riches both of the wisdom and knowledge of God!" (Rom. 11:33) Again, the mighty Apostle Paul says, "In whom are hid all the treasures of wisdom and knowledge" (Col. 2:3). God knows us. He knows the future from the beginning. God knows the outcome of earthly things.

C. God's *love* is deep. The Lord has scooped out the valleys of earth and piled up the hills. He hung the stars in their sockets, and gave us our four seasons of the year. He has given to us running brooks and bubbling fountains. He can save from the lowest depths of sin to the highest peaks of salvation. I stand amazed when I think of His love—John 3:16.

D. God's *resources* are deep. God is not limited, except by our unbelief. He has sufficient ability to keep us in the hour of trial and temptation. He has resources to defeat our common enemy, the devil. Take a look at the heavens above on a cloudless night. Who created these heavens? Our God is unlimited.

## III. ONE DEEP CALLETH UNTO THE OTHER DEEP.

The deep of man's need calleth unto the deep of God's fullness—and the deep of God's fullness calleth unto the deep of man's need.

A. The deep of *human guilt* is answered by the deep of *divine forgiveness* (I John 1:9).

B. The deep of *human depravity* is answered by *divine purity* (Matt. 5:8; Heb. 12:14; Acts 15:8-9).

C. The deep of *human affliction* is answered by *divine comfort*. David said the Lord would deliver us from our afflictions. Yes, the Lord can meet the deep need of the human soul!

EVANGELIST W. B. WALKER



## IDEAS THAT WORK

### Prayer and Revival Preparation

After describing an outstanding revival with Evangelist George Brannon, Pastor Doyle C. Smith of Bethel Church, Nashville, writes of the last Sunday night service, attended by 253 people:

"That Sunday night service surely couldn't be too different to some they had in Dr. Bresee's "Glory Barn" tabernacle in Los Angeles at the turn of the century when the Church of the Nazarene was in its formation. The singing was great. The atmosphere was 'electric' with the presence of God and the holy joy of spontaneity of the people. Over 100 people gave 'popcorn' testimonies. Thank God for a Spirit-filled, old-fashioned Nazarene service such as that. If we don't have such times as these along in our church program there's no reason for our existence!"

The secret? Maybe it could be in the fact that "twenty-one cottage prayer meetings preceded the spring revival meeting. Saturday night chains of prayer were (and still are until Easter Sunday) in effect. A seven o'clock men's prayer meeting on Sunday morning was characterized by intense heart searching and prayer. Also, pre-service prayer each evening of the meeting."

What about follow-up? Notice his plans, as given in his news letter: "Four cottage prayer meetings this week follow up the revival. More such meetings are in the planning for at least once a month. WE MUST KEEP THE FIRE BURNING between this meeting and the fall revival scheduled with Dr. Hugh C. Benner in October."

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# MY PR?BLEM

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**PROBLEM:** Some of my adult classes want to have coffee together Sunday mornings in their classrooms; others object to the aroma in the building. Is this a legitimate practice? If not, how can I put a stop to it? If so, how can the objectors be handled so that a deeper rift will not develop?

**AN INDIANA PASTOR SUGGESTS:**

If a person who is the teacher or pastor or class president wants to have coffee before class as a small token of fellowship, instead of having it in the

class, have it at the parsonage or in the annex of the church before the class starts, allowing time for this so the class can start promptly. If the parsonage is too far from church, have it at a friend's house close to church. The aroma of coffee coming into the place of worship from the basement of the church smacks a little too much of the modern worldly church, and this we should ask God's help to stay as far away from as possible. I think we should consider the feelings of the brother who objects to the aroma, as much as to the fellowship boys who want to make friends with the class members—"considering one another in love."

**A MISSOURI PASTOR ANSWERS:**

Regarding the aroma of coffee in the church building and the objection to it: Use instant coffee.

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BULLETIN



BARREL

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*Dollars and sense should go together.*

Some people conduct their lives on the cafeteria plan—self-service only.

*The kingdom of God cannot be built of leftovers.*

When we place our contribution on the offering plate, we are not giving to the Lord; we are just taking our hands off what belongs to Him.

*Money will buy a fine dog, but only kindness will make him wag his tail.*

## OUR STEWARDSHIP

It is not what we earn that makes us rich  
As riches are really known,  
But how honest we are as we lay our hands  
On that which we call our own.

It is not what we keep that gives us peace  
In an age when peace is rare,  
But how truthful we are as we lay aside  
Our own and the Master's share.

It is not what we spend that brings us joy,  
For death can be bought with gold,  
But how careful we are that nothing we  
buy  
Will tend to destroy our soul.

So it's not what we earn or keep or spend  
That gives us an honest glow,  
But how righteous we are in the face of  
each

When only ourselves will know.

—George W. Wiseman

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## SMILE A LITTLE

*Little Joe was asked if he ever studied the Bible.*

*"Yes, Sir," replied Joe.*

*"Then of course you have read the parables?"*

*"Yes, Sir," said Joe.*

*"Good," said the minister. "And will you tell me which parable you like best?"*

*"I like the one where everybody loafs and fishes."*

## WHEN MAY I CEASE TO LOVE MISSIONS?

*When may I cease to love missions?  
When I have ceased to love Him;  
When the Father no longer loves  
sinners;  
When stars in their paths have  
burned dim;*

*When the blossoms no longer need  
showers,  
Or the wild birds their sheltering  
nests;*

*When men have no need for a Sav-  
iour;  
When time ceases flying and rests;*

*When brotherly love has encom-  
passed  
The earth and all men are as one;  
When Jesus is loved and exalted  
In all lands where shineth the  
sun—*

*Then may I rest from my labors,  
For missions their course shall have  
run.*

—Author unknown

\* \* \*

Middle age is that time in life when your narrow waist and broad mind begin to change places.

\* \* \*

By the time a man realizes that his father was right he usually has a son who thinks he's wrong.

## IF MONEY TALKS, WHAT DOES IT SAY?

*"Dug from the mountainside, washed  
in the glen,*

*Servant am I, or master of men;*

*Steal me—I curse you;*

*Earn me—I bless you;*

*Grasp me and hoard me,*

*A fiend shall possess you!*

*Lie for me, die for me,*

*Covet me, take me—*

*Angel or devil,*

**I AM WHAT YOU MAKE ME."**

—Log of Good Ship Grace

## A DIFFERENCE . . .

A hen and a hog were traveling together and passed a church that displayed the subject for the Sunday sermon: "How Can We Help the Poor?"

After a moment reflection the hen ventured, "I know what we can do! We can give them ham and eggs for breakfast."

"You can say that," the hog replied. "For you that's a contribution, but for me it's total commitment."

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## THE CHURCH NEEDS TODAY:

More tithes and fewer drives;  
More action and less faction;  
More workers and fewer shirkers;  
More backers and fewer slackers;  
More praying and less straying;  
More burden bearers and fewer tale-  
bearers.

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## SURRENDER

Let me hold lightly  
Things of this earth;  
Transient treasures,  
What are they worth?  
Moths can corrupt them;  
Rust can decay;  
All their bright beauty  
Fades in a day.  
Let me hold lightly  
Temporal things,  
I, who am deathless,  
I, who wear wings!

Let me hold fast, Lord,  
Things of the skies.  
Quicken my vision;  
Open my eyes!  
Show me Thy riches,  
Glory, and grace,  
Boundless as time is,  
Endless as space!  
Let me hold lightly  
Things that are mine—  
Lord, Thou hast giv'n me  
All that is Thine!

—MARTHA SNELL NICHOLSON  
Perry, Mich., Newssheet  
R. Gouthey Jones

## The Living Thief

Said a man to his minister: "Yes, Sir, I am saved and going to heaven."

Surprised, the minister replied, "Have you ever united with the church?"

"Nope. The dying thief didn't and he went to heaven."

"Have you ever partaken of the Lord's Supper?"

"Nope. The dying thief didn't and Christ accepted him."

"Do you pay your tithe?"

"Nope. The dying thief didn't and he got to heaven."

"Well, my friend," said the minister, "the difference I see between you and the dying thief is that you are a living one."

—Snohomish, Wash.  
J. K. FRENCH

## TITHING

When we talk about tithing we are talking about soul saving, soul building, and saint making as well as bill paying. Tithing is not a money-making scheme for the church, but a God-planned way of church support. *Be a tither!*

In the flyleaf of Harmon Schmelzenbach's Bible—tear-stained, well-worn—is this statement in his own handwriting when he first sailed to Africa:

*Lay any burden upon me, only sustain me;*

*Send me anywhere, only go with me;*

*Sever any tie but that one which binds me to Thy service—*

*And to Thy heart.*

## My Commitment, 1967-68

Dr. Paul McGrady gave his following personal commitment at the Akron District Sunday School Convention on August 1, 1967. Just two days later he was killed in a tragic automobile accident. May his memory and commitment inspire us to greater achievements.

1. I will seek to do my job in the Sunday school with renewed enthusiasm and with unswerving faithfulness.

2. I will endeavor to do whatever my pastor or Sunday school superintendent asks

me to do.

3. I will look upon my Sunday school work as the most important part of my life.

4. I will witness daily as opportunity arises.

5. I will try to enroll one new member each month.

6. I will try to win three souls to Christ.

7. I will plan to win one person all the way to church membership.

8. Through it all I'll seek to glorify Jesus Christ, become a greater Christian, and take more people to heaven with me.

—Taken from the *New England Nazarene*

## THE BIBLE IS—

The Charter of all true liberty  
The Forerunner of all civilization  
The Molder of institutions and governments

The Fashion of law  
The Secret of national progress  
The Guide of history  
The Ornament and Mainspring of literature

The Inspiration of philosophies

The Textbook of ethics

The Light of the intellect

The Soul of all strong heart life

The Illuminator of darkness

The Foe of superstition

The Enemy of oppression

The Uprooter of sin

The Comfort in sorrow

The Strength in weakness

The Pathway of perplexity

The Escape from temptation

The Steadier in the day of power

The Embodiment of all lofty ideals

The Begetter of life

The Promise of the future

The Star of death's night

The Revealer of God

*East Tennessee Nazarene*

VICTOR E. GRAY, Dist. Supt.



## Wonderful Saviour

(No. 20, Praise and Worship Hymnal)

Both the author, J. M. Harris, and his wife were fine musicians, in demand for camp meetings and other evangelistic services about 60 years ago. Most of their songs are of the joyful "testimony"

type, sung to rhythmic melodies and at faster tempo than many of the more stately hymns of prayer and worship.

The Harrises were often called as special workers to the camp meeting services held at Hollow Rock campground near Toronto, Ohio. Some of their songs were written there and sung for the first time, notably "I've Pitched My Tent in Beulah." Mr. Harris also gave us "My Soul Is Filled with Glory" and many others still in use. His wife wrote the well-known songs "I Will Praise Him," "He Took My Sins Away," and "The Old-time Religion."

Those who heard Mr. and Mrs. Harris sing together said their voices blended in full-volumed harmony which filled the building and thrilled the audience until they felt they were in a heavenly atmosphere.

This song is appropriate for most worship services, very suitable in evangelistic services, and a blessing in private devotions.

## Preachers' Exchange



WANTED Ralston's *Elements of Divinity*; Curtis' *The Christian Faith*; Anderson's *Searching the Scriptures*; Rees's *Seth C. Rees—Warrior Saint*; Haynes's *Beauty for Ashes and The Beauty of Holiness*; Hill's *The Uttermost Salvation*; Whitham's *The Pastures of His Presence and The Disciplines and Culture of the Spiritual Life*; any copies of the *Preacher's Magazine* prior to 1950; any copies of *Herald of Holiness* edited by H. Orton Wiley.

If you have any of these items for sale, write Dr. S. Ellsworth Nothstine, Rt. 4, Box 405, Florence, S.C. 29501. DO NOT WRITE THE PUBLISHING HOUSE OR "NAZARENE PREACHER."

God expects nothing of me except failure, and as long as I go on trying to be something other than a failure, I shall go on failing. But God has given me, in answer to faith and submission, His Holy Spirit, that I need not fail. Every demand that can ever be made upon me in any circumstance is therefore a demand upon His life within me—and His is always sufficient.

—Alan Redpath

## WESLEYAN THEOLOGICAL JOURNAL

The Wesleyan Theological Society is an organization of holiness men with graduate degrees or their equivalent, which meets annually. Out of the meeting comes a *Journal* composed of the papers read and discussed at the meetings. They are truly worthwhile for any student of the doctrine of entire sanctification.

Copies of the 1966-67, '68, and '69 *Journals* are available at \$1.00 each postpaid. If one wishes to order 10 copies (whether of one year's *Journal* or assorted copies of the three *Journals*), they are 60 cents each postpaid. Why not order several to give to your friends who are seeking light and wish to study more fully this great scriptural doctrine? Send your orders to:

Wesleyan Theological Society  
c/o Professor Charles W. Carter  
4308 S. Wigger St.  
Marion, Ind. 46952

## CALENDAR DIGEST

### FEBRUARY

- STEWARDSHIP MONTH  
NWMS Alabaster Month  
9 Seminary Sunday  
16-23 Brotherhood Week  
19 Ash Wednesday  
21 World Day of Prayer

### MARCH—

- 30 Palm Sunday

### APRIL—

- NWMS Study and Reading  
6 Easter Offering  
20 National Christian College Day



# HERE AND THERE

## AMONG BOOKS



Conducted by Willard H. Taylor\*

### The Christian Life and Salvation

By Donald G. Bloesch (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1967. 164 pp., cloth, \$3.50.)

Bloesch, a young theologian, wades courageously into an exceedingly knotty problem in contemporary Christian thought, namely, the relationship of Christian salvation to Christian living. The source of this problem reaches back to the Catholic and Reformation traditions. The Reformation emphasized the initiative of God in the whole process of salvation, whereas Catholicism emphasized the pursuit of holiness by man himself. The Reformers held that "glory belongs to God alone and that salvation is only by His grace," but Catholic thinkers focused on the need for holy living. The Reformation theology had as its guiding motif the justification of God, but Catholic theology, on the other hand, had transformation and sanctification of man as its central thrust. Bloesch seeks to give proper place to both of these concerns without falling into the trap of separating the Christian life from salvation. He knows full well that to accept a rigid Reformed position is to "divorce ethics from religion," whereas to accept without serious qualification the Catholic position is to settle for "a religion of ethical culture" and of "salvation by works."

In true theological style, the author takes us through the relevant areas which pertain to this theme. In successive chapters he discusses "the plan of salvation," "the various meanings of salvation," "the divine sacrifice," "bearing the cross," "the crown of glory," "the Christian pilgrimage," and "the paradox of salvation." Two dimensions of Bloesch's development of his thesis are important. First, he sees salvation in three tenses—the *past* (we have been saved), the *present* (we are now being saved), and the *future* (we shall be saved). The three middle chapters of the monograph explicate

these ideas. Second, the solution to the enunciated problem is a paradox which acknowledges on one hand the divine freedom and on the other hand human freedom. This paradox has mystery in it too—the mystery of "the conjunction of God's grace and man's faithful response." For Bloesch, the Westminster Confession contains the most cogent expression of this paradox.

One must admire the author's insistence upon a recognition of the need of man to respond to God's overtures. His position is summarized in the following paragraph:

"The paradox of salvation guards against the twin perils of deterministic monergism and synergism. The first heresy makes God alone the actor and reduces man to an automaton. The synergistic heresy affirms that man works alongside of God in the gaining of his salvation. The paradox asserts that it is not Christ in and of Himself, but Christ in man who accomplishes our salvation; it is effectuated not by the independent or autonomous man who works with Christ, but by the Spirit-empowered man, the man in Christ" (pp. 128-29).

The reviewer's reactions to the author's proposed solution to this problem are mixed. First, I find some kinship of thought in the notion of paradox and mystery. The "drawings of the Spirit of God" are mysterious and indeed the conscious response of man is incomprehensible, yet necessary. But they both happen, and gloriously so! However, the above-quoted paragraph hardly clarifies matters. The author's definition of synergism is faulty. Furthermore, it is rather strange that he shifts from God to Christ as the divine Agent in salvation. The fact of the case is that we should not use the terms monergism and synergism with such sharpness. A converted man knows assuredly when he decides to follow Christ, but at the same time he knows he cannot take any credit for his salvation. Indeed, he does not want any; he simply says, "It is all of God!" and that is his testimony to the world.

Bloesch subtly attacks evangelical revivalism by asserting, for example, that "one

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reason why the altar call has become so important among conservative evangelicals is that the significance of the sacrament of the altar has generally been lost sight of in their churches." He further declares in numerous ways that the Christian is at all times threatened by sin, and "he continually succumbs to sinful temptation."

Part of "the crisis of piety," about which Bloesch has recently written, is due to this tendency to reduce the possibility of radical conversion and to insist that saints must be forever sinning.

WILLARD H. TAYLOR

### What's New in Religion?

By *Kenneth Hamilton* (Grand Rapids: William B. Eerdmans Publishing Co., 1968. 176 pp., cloth, \$3.95.)

As the subtitle indicates, this is a "Critical Study of New Theology, New Morality and Secular Christianity." Its author is the astute professor of systematic theology at United College, Winnipeg, Manitoba.

This study is not in the category of "light reading," and will probably not appeal to preachers who are unfamiliar with such men as Bonhoeffer, Bishop Robinson, Harvey Cox, Altizer, and Joseph Fletcher. Those who have not been so exposed have not really missed anything (except in the case of Bonhoeffer). But those who have will be greatly helped in grasping the inner meaning of some of the modern whirlpools and eddies of thought which have surrounded these names.

This is not a superficial criticism or even refutation along hackneyed traditional lines, but an in-depth analysis of meanings behind the eloquent (and often obscure) verbiage.

Actually, the author finds that what claims to be Christian theologies are really nothing more than rather feeble philosophies of religion, none of them "new," but largely resurrections, clothed in new jargon, of nineteenth-century ideas. All of them, furthermore, while seemingly diverse, are resurgent humanisms, which deify man and by hidden implications demand the willing of the death of God. Basically they are ingenious (though often unconscious) modes of baptizing man's age-old rebellion in the pious name of "theology."

Hamilton's skill in showing the essential non-Christian nature of the so-called new theologies, as well as their bankruptcy, and his concept of what can properly be

changed among conservatives in the interest of communication, cannot be expounded here, in such limited space. To quote the following statements, which are some of his conclusions, is hardly fair, for they stand unsupported by the previous pages of relentless logic. But here they are: "The secular without the sacred will not satisfy or heal us. Faith without God will not give us a gospel to proclaim. Love without law will not direct us to our true end. Earth without heaven is the grave of our hopes without an Easter light of resurrection to turn the night of weeping into a morning of joy" (pp. 170-71).

But let the book speak for itself. Reading it will be an intellectual challenge, to say the least. It may dispel much theological fog, and break the hypnotic spell which some of these superficial but plausible notions may have had on some minds.

R. S. T.

### Will of My Father

By *Marshal Cavit* (Newberg, Oregon: The Barclay Press, 1968. 115 pp., cloth, \$2.50.)

Out of 25 years experience as a missionary in Bolovia, and many subsequent years of world missionary tours and missionary lecturing at home, came these nine lucid messages on the relationship between holiness and missions.

The combination, of course, is logical. It took holiness to make effective missionaries out of the apostles, and holiness will find its natural issue in an open heart and outstretched hands today.

The chapters presenting a synoptic survey of holiness are especially clear. The scriptural case for two works of grace is convincing, though not technically scholarly, and the description of the process leaves the reader thinking of the standard summation when someone has given directions: "You can't miss it." But neither can one miss the thesis that true holiness will kindle a missionary fire. Here is plain, straightforward writing, carrying a message that gets through.

R. S. T.

### Some Recent Book Club Selections:

#### The Supreme Task of the Church

By *John T. Seamonds* (Grand Rapids: Eerdmans Publishing Co., 1964. 126 pp., cloth, \$2.95.)

Concerning this volume Dr. E. S. Phillips says, "This is one book on missions every pastor should have. It is rich in sermonic material, and reading it will fire a pastor's soul as he undertakes to enlist his people in wholehearted commitment to the supreme task of the church."

#### The Question of Healing

Ed. by G. W. Kirby (Ft. Washington, Pa.: Christian Literature Crusade. 95 pp., paper, \$1.00.)

#### Jonah, the Reluctant Prophet

By William L. Banks (Chicago: Moody Press, 1966. 123 pp., paper, 95c.)

Moody publications are thoroughly conservative in teaching. This book by William L. Banks, president of Manna Bible Institute, is no exception.

The historicity of the Prophet Jonah is accepted without question. In the opinion of the author the book as well as the story of Jonah is fully authentic.

This commentary moves down through this brief Old Testament book, giving passing, yet judicious, attention to the difficult verses, but at the same time illuminating the truth which resides there. Occasionally the author introduces an illustration to clinch his point.

Preachers will find this a helpful volume for sermonizing on this rare Old Testament character.

WILLARD H. TAYLOR

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### Some Hints for the Pulpit by an Old Hand

1. Read questions properly. Those which can be answered by a *yes* or *no* should have the rising inflection. All others must go down.
2. Beware of audible hyphens; for example, that-a, and-a.
3. Pronounce *tion* and *sion* at the end of words *shun*, not *shin*.
4. Be careful about little words.
5. Read the metrical psalms according to their meaning. Do not pause at the end of each line just because it is a line.
6. Beware of wearisome repetitions, such as "bless, bless, bless," every sentence or two.
7. Never, never clench your fist or fists in the pulpit.
8. Beware of long prayers, especially of supplementary portions. Come to a definite end.
9. Do not use the word *interesting* frequently.
10. Watch against double *thats*; for example, "He resolved that, in the circumstances, that he would act."
11. Avoid all mannerisms.
12. Do not preach when you should pray.

—From the *Free Church of Scotland Monthly*, April, 1890

# AMONG OURSELVES

At the dinner table my wife confessed that "hot bread" is not always as it seems. Having put a frozen loaf in the oven for a quick heating, she was sure when she took it out that it was ready to serve, for it was almost too hot to handle. But when she cut into it she found it still frozen in the middle! . . . Environment has quite an effect on people . . . Some, because they are in a spiritual church, seem spiritual themselves; in fact, almost too hot to handle . . . But their hearts are still cold . . . Theirs is a superficial warmth, and borrowed at that . . . What about us as preachers? Do we have inner fire, because the indwelling Holy Spirit is our Resource? . . . Does the oven of the annual preachers' meeting only heat us superficially? Do we go home "all fired up"—almost too hot to handle—then cool off before the month is out? . . . We could thaw out clear through, and keep hot all the time, if we would have daily "preacher's meeting" (singular this time) with the Lord . . . Because we adopt (or adapt) the suggestions on p. 17 doesn't mean that we pray only once a year . . . Neither does the fact that we pray the year round argue that we shouldn't cooperate in *special* prayer plans . . . The youth who can't tell the difference shouldn't go (p. 18) . . . Reminds me of the big-name preacher sent by Uncle Sam to boost the morale of the doughboys in the front-line trenches in World War I. In his first encounter he said, "Well, boys, what shall I give you, a sermon or a funny lecture?" After a stony silence, a lanky soldier drawled, "Well, Parson, if you don't know which to give a bunch of fellows that'll be in hell tomorrow night, I reckon you might as well give the funny lecture" . . . Incidentally, more writers could get their "stuff" accepted by the N.P. if they would follow the guidelines on p. 20 . . . When is self-interest not selfishness? For the answer read p. 25 . . . And, pastor, this goes for February 9 too.

Until next month.

BT

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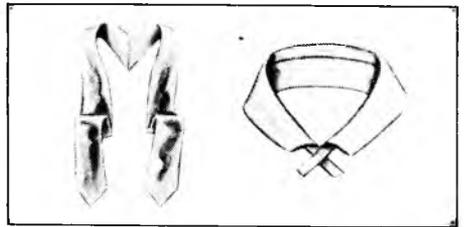
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