HELP THE BOYS AND GIRLS OF YOUR SUNDAY SCHOOL EXPERIENCE THAT GOOD FEELING OF ACCOMPLISHMENT

New PAGEANT
Glorious Easter Day
In keeping with their "use them or lose them" philosophy, ROM and CHARLES LUSH have arranged an Easter presentation with wide participation for Kindergarten, Primary, Junior, and Junior High choirs. It includes six new songs and choral reading with simple pageantry. Performance time: approximately 30 minutes.

New DRAMA
Suffer the Little Children
An Easter play by ELVERA M. SMITH in eight brief scenes. As boys and girls involve themselves in recasting the biblical events of Christ's death and resurrection mentioned in the Gospels, as well as other imaginary ones, Holy Week will take on a new meaning. Performance time: approximately 30 minutes. Minimum of eight copies required.

New CANTATA
Risen and Returning
Here's a delightful musical written by BILL INGRAM that your children's choir will thoroughly enjoy singing and the whole church will appreciate hearing. Numbers include seven easy-to-learn, two-part selections with optional flute obbligato and short scripture narrations interspersed. Performance time: approximately 15 minutes. ME-14 $1.00

New CHILDREN'S DAY PROGRAM BUILDER No. 7
JULY 7 IS CHILDREN'S DAY, and before you know it, it will be here! Start planning early by ordering this new Program Builder compiled by GRACE RAMQUIST. A fresh, varied selection of recitations, exercises, playlets, and songs for children, ages 4 to 11, 32 pages.

NOTE: For a complete line of Easter music and program materials for youth and adult consult the Lillenas Easter brochure sent to all churches or send for a FREE copy. Examination copies available to any program director or choir leader requesting them.

Plan NOW for EASTER—APRIL 14
Available from your PUBLISHING HOUSE
The Landmarks of Life

The visitor to London will admire the elegant beauty of St. Paul's Cathedral, designed by Christopher Wren after the great fire of 1666, and still standing in stately dignity after three centuries. Londoners point to it with a mixture of pride and pain, for they remember that among all the buildings in that part of the city, only St. Paul's was untouched by Hitler's bombs during the Battle of Britain three decades ago.

The question has been asked, "Why, among all the ruined buildings destroyed by enemy bombers, was St. Paul's allowed to stand unmarked and without a scratch?" The Nazi high command may have had an answer to that question, but the people of London have their own answer. They believe St. Paul's was spared because the pilots of the Luftwaffe knew a good landmark when they saw one. It was used as a point of reference as they bombarded the surrounding area, which was strategic for them in their determination to bring the little island to its knees.

Factual or legendary, the story does make sense. Landmarks are useful. Who among us has not depended upon them to help us find our way through the many crossing paths that could have led us away from our goal? It may have been a big tree, a red barn, a river bridge, or a deep ditch in open country; or it could have been a stop sign, a signal light, a water tower, or just plain Exit 12 in a busy city. Whatever the landmark, it was important. If we overlooked it, we were lost.

All of which reminds us that in times like these, when it is considered to be naive to resist any suggestion of revolutionary change, we would do well to heed the admonition of the scripture to "remove not the ancient landmark, which thy fathers have set" (Prov. 22:28). Landmarks were necessary in the day of the sage and prophet—they protected property rights and they marked boundaries. They are even...
Neglecting the doctrine of holiness may not be due to opposition or disbelief—it is often a failure to make a place for it in the preaching program.

Preaching Holiness

Part One: Why?

Why should we preach holiness? By “holiness” we mean the doctrine and experience of entire sanctification and its related themes.

First, because entire sanctification is the distinguishing doctrine of the holiness churches—so these churches lose their primary purpose for existence when that message is not preached and discussed by the leaders.

Second, because each person set apart as a minister of these churches pledges to preach this doctrine for his own good and for the good of the church. Each minister, therefore, should be faithful to this pledge in his activities within the church.

Third, because it is recognized that when the ministry of a church is silent on any particular doctrine for a generation, that doctrine, in a very large measure, will be lost to the church. So to preserve the doctrine of entire sanctification and the life of holiness, ministers and teachers of the churches must proclaim and teach it.

Fourth, people have united with these churches because they are holiness churches, and they support them generously, and often sacrificially, for that reason. Therefore they have every right to expect the ministers to proclaim the doctrine. To neglect this message is to fail in their responsibility to these members.

Fifth, the message of holiness is stressed in the Scriptures in both the Old and New Testaments. They also emphasize that the experience of entire sanctification has been purchased for God’s people in the atonement made by Jesus on Calvary. Throughout the Scriptures it is stressed as an experience of grace vitally needed by God’s children. When ministers neglect this truth they are not proclaiming the full message of the gospel. It is feared that the neglect of the preaching of holiness is more widespread than we recognize.

The reason for this neglect need not be attributed to opposition or to disbelief of the doctrine. Rather it is a failure to purposely make a place for such sermons in the preaching program of the church year. There are so many Sundays...
with special emphases—programs from church headquarters call for pulpit proclamation, and attractive themes press themselves upon the pastor—that without realizing it the year goes by and the message of holiness has been neglected.

Also, pastors may take too much for granted by assuming that the people of the church already have a full understanding of the teaching of holiness; so there is no need to preach it frequently. But the fact is that the people do not have such an understanding of the doctrine. They need the message frequently.

But when these reasons and situations are examined, all of them tend to indicate a lack within the preacher himself. That is, the message of holiness does not have the important place in the heart and mind of the preacher that it should. Unless a preacher is possessed with a conviction of the supreme importance of this truth and of the necessity of the experience of entire sanctification in the hearts of his people, it is easy for him to neglect the message.

What brought our holiness churches into existence? It was because our founding fathers had a deep conviction that the message of holiness was essential, and the need to bring believers into the experience of entire sanctification was urgent. They were constrained by the love of Christ and the indwelling presence of the Holy Spirit, and since other churches were neglecting or opposing this truth they had to proclaim it. They had to found churches to preserve the truth and establish the believers.

One of the traits of these early preachers was the persuasion that the message of holiness was scriptural—and they themselves had entered into and were living in an experience and life which corresponded to these teachings. Their theology was experience-oriented, as was the Apostle Paul's and John Wesley's. They knew that God had done something real and wonderful in their lives through the work of the Spirit in entire sanctification. They were certain He would do the same in the lives of their listeners. They were explicit in defining the reasons why people needed this experience, so they faithfully pressed the claims of the gospel, and people were sanctified.

Based on this faith in God, on their loyalty to the Scriptures, and their love for God and people, they preached the message of holiness— at all costs—and founded churches. We, the successors of these devoted and loyal people who brought into existence the churches in which we now preach, dare not betray them through our neglect of this message.

We will fail to be successful preachers of holiness today unless we share the same convictions our fathers had. One pastor confessed that he had had little interest in the message of holiness. Then in a period of heart-searching before God he was convicted by the Holy Spirit, not only of his lack of interest in this area, but his lukewarmness in practically all of the spiritual activities of the pastorate. He had kept up the organizational and statistical requirements of the church, but his heart was not warm with God's presence. His preaching was routinely nominal.

In this time of heart-searching before God, in humble obedience he kept saying 'yes' to Him until he experienced a mighty outpouring of the Holy Spirit. Since then his life and ministry have been vibrant with the presence and power of the Spirit. He has a new love and concern for people. God is helping him to preach holiness with such blessing that people are being sanctified and are living in the fullness of the Spirit. Revival has come to the church because the pastor has been spiritually revived.

Such a practice is not new to the holiness movement. Frequently the older leaders would take time in special prayer for new and rich outpourings of the Spirit upon their own hearts. They felt they had to do this “to preach with unction” under the anointing of the Spirit. Did not Paul say to Timothy, “I now remind you to stir up that inner fire which God gave you” (2 Tim. 1:6, Phillips)?

Did not the Early Church, when faced with an emergency, wait before God and pray until the place in which they were gathered was shaken, and they were all filled with the Holy Spirit (Acts 4:31)? This was not a new Pentecost, it was a fresh filling with the Holy Spirit to equip them to meet the issues of their day and to continue on victoriously in the work of Christ—as the remaining verses of the chapter indicate.

If it were necessary for Timothy to “stir up that inner fire,” for the Early Church to pray through to a new filling of the Holy Spirit, for our fathers to have frequent renewals of the Spirit's fullness, will anything less enable us as preachers of holiness to meet the needs of people today?

With such renewals of the Spirit we find a why for preaching holiness.

Pastoral Ponderings and Prayers

Send Me Out, Lord

By G. Lewis VanDyne

Today I must call in homes and businesses of the community to touch lives personally. I must spend more time doing this in order to have a ministry that is directed to where people actually live and work.

This kind of thing requires more ingenuity and tact than appears at first glance. A great deal of perseverance is also an important ingredient. Timing is essential to a good call and one must have more than human talent and technique to know when to appear in the right home.

Finding the family at home is a common problem. As a man I must be careful to go when the man of the house is in. To avoid any problems of this nature my wife is an indispensable help as well as inspirational helper. “Lord, make me a physician of the highways and byways of this community—going where people are lying wounded along the road of life.”

Help me to see the importance of taking the ministry of the local church to where people live, bleed, and die. Save me from getting too wrapped up in the ministry of the program, the pulpit, and the pew, and drive me out into the hedges and highways—out into the streets and freeways.

“I pray for guidance to the right homes. I hate to feel that I am wasting time—mine or someone else's. Give me eyes to see the life all around me as I go out into the parish You have described for me in Your will.”

“Here I go, Lord. Please go with me!”

*Pastor, Church of the Nazarene, Santa Barbara, Calif.

March, 1974
Good organization is as unnoticeable as the digestive system of the body when it is functioning properly.

The Pastor as Organizer

What Is Organization?

Simply stated, it is the process of arranging people and things to get the job done better in the church. It involves dividing the work of the church so that it may be completed with a minimum use of resources. It is a means to an end. It is the invisible framework that holds people together as they work toward accomplishing a specific job.

It is an instrument, a tool in the hands of a worker. It was never intended to replace the church worker but to make him or her more effective. Organization is when they expect organization to do all the work by itself.

Organization is like education. Education is not to get us out of work, but to help us do our work better, with less effort. This is basically what organization is.

You have to set up your organizational structure in the light of the people you want to use and the job you are trying to accomplish—then correlate the two.

Churches with too much or too little organization are disorganized rather than organized.

A lot of the chaos that comes in a church, which people blame on bad organization, is because they have lost their sense of mission and purpose. Organization is often blamed for the chaos when the real problem lies much deeper than that.

Organization was used in the New Testament. Christ sent out Disciples two by two. That was organization. He told them what to do and when he went. That was objective. He asked them to report on what they had accomplished on the journey. Therefore, reporting is a necessary part of organization. So you have fixed responsibility, fixed assignment, and fixed reporting—all of which are sound organizational principles.

What is the church? It is an organized organism.

So organization is little more than the equitable distribution of a work load and the synchronization of a work effort. Where the people know what they are to do, each one with a load that is bearable and in keeping with his abilities, and all of them working in unison toward the same objective—there is organization.

Some people say that the individual loses his identity when organization is established. The opposite is really the case. In athletics you find a lot of organization—and yet where do you find more individual heroes?

Organization has helped to make them—it does not destroy their individuality.

Organization has been compared to the digestive system of the body. You are unaware of digestion so long as it is working. But when it ceases to function properly, you aren’t aware of anything else. But that is indigestion, not digestion. When you become aware of it, that means it is malfunctioning. Good organization is just as unnoticeable as the digestive system of the body when it is functioning properly.

Good organization is like the law of gravity. It doesn’t make a sound. You feel the impact of it. You know it is there, but it doesn’t make a noise. If you hear a motor knocking, you know something is wrong with it. That is what happens when you become conscious of organization. Something is wrong and it needs some adjustment.

Organization is an instrument—in the hands of people, and the people are the main concern. Organization is never to take the place of people, but rather help people do their work better.

Principles of Church Organization

The pastor should be aware of some basic principles of organization. What organizational principles are applicable to a church?

The first is the span-of-control principle. This means there is a limit to the number of persons an individual can effectively supervise—the exact number will depend on the demands of the job.

A pastor can violate this principle by spreading himself too thin and trying to supervise the work of too many people. In many of our churches, a handful of laymen are carrying the major load of the church. This must be changed. Through proper organization, the pastor can reduce his span of control to a point where he can be more effective as a spiritual leader of the church.

A second principle of organization is delegation of authority and responsibility. Delegation involves three things. It must include delegation of (1) authority, (2) responsibility, (3) accountability. Without these three elements of delegation, the principle is not practical or workable. Too often authority and responsibility are delegated but accountability is not.

It is important to delegate by the person you expect from them. This natural tendency is for the pastor to tell a person how he wants a job done rather than telling him the results expected. People should be allowed to develop creative methods to reach the desired results. In keeping with this principle, the pastor must be willing to judge a person’s work on the basis of results, rather than methods. People like to know what is expected, but they like to feel free in establishing methods to reaching results.

A third principle of organization is the unity-of-command principle. This means every person in the organization should be accountable to only one person.

In setting up a church organizational chart, no man can serve two masters. This principle is sometimes called “one-boss theory.” Here are some problems that can occur when this principle is violated: (1) The person is frustrated by trying to please more than one supervisor. (2) The person is confused by conflicting instructions from two or more people. (3) Coordination of work turns into chaos.

A fourth principle of organization is the division-of-work principle. This means activities, programs, and staff...
responsibilities should be divided and grouped so they will contribute most effectively to attaining objectives. Similar church tasks can be grouped together under one department and enhance the quality of work. Committee work should be divided as equally as possible. By applying this principle, it may be discovered that some activities and jobs done in the church should be dropped if they are not accomplishing firm biblical and church objectives.

Principles of organization should be Bible-based, practical, and workable. Knowing and using certain principles of organization is an essential prerequisite to good administration. It permits the coordination of work and the effective team work needed to accomplish results.

Remember that organization does not move by itself. It must be moved by people who in turn are moved by the Spirit of God. So the whole organizational structure provides the outline, the means by which people can render services to meet human needs. What constitutes the outline? Job descriptions, good lines of communication which are helped along by a sound organizational chart, a clear policy and procedure manual, and a sound committee system that is functioning—alive and well.

No sweet magic can pinch-hit for the daily walk of the Psalmist's "I de-light to do thy will, O my God" will assure perpetual revival in the Christian's heart and life.

The magic button of revival, then, is the readiness of the heart and security of God's will. God's wonderful grace takes revival out of the "rabbit's foot" department, far from the push-button area of charm and hocus-pocus, to the overwhelming presence of God's Holy Spirit. As Jude admonished, "Keep yourselves in the love of God." Here are the things of life: security, law and grace, and charm and enough magic. Here is the center of the will of God; all other "do your things" are mumbo-jumbo.

God has a way of getting through to us so long as our hearts are honest and we desire His will above all else.

Perpetual Victory

There is no magic button to push to perpetuate revival in the soul. This comes from the consistent, and often persistent, yielding to God's revealed will. As in the beginning, so in its continuance and survival. The surrender of Gethsemane's "thy will be done" preserved in the daily walk of the Psalmist's "I delight to do thy will, O my God" will insure perpetual revival in the Christian's heart and life.

The magic button of revival, then, is the readiness of the heart and security of God's will. God's wonderful grace takes revival out of the "rabbit's foot" department, far from the push-button area of charm and hocus-pocus, to the overwhelming presence of God's Holy Spirit. As Jude admonished, "Keep yourselves in the love of God." Here are the things of life: security, law and grace, and charm and enough magic. Here is the center of the will of God; all other "do your things" are mumbo-jumbo.

No sweet magic can pinch-hit for the daily walk of the Psalmist's "I de-light to do thy will, O my God" will assure perpetual revival in the Christian's heart and life.

God has a way of getting through to us so long as our hearts are honest and we desire His will above all else.

The Preacher's Magazine

March, 1974
"I needed a new act of surrender of my tense, aggressive self."

Don't Forget My Nerves

NERVES? NEVER! Nerves are for neurotics.

About 10 years ago I began to entertain some rather strange physical and mental symptoms, I couldn't sleep and great depression settled in.

The tear cycle—

It was rather embarrassing to be in the middle of a telephone conversation "helping to solve a need" and suddenly break into tears. I took a new convert out to lunch and couldn't finish the meal without raining tears into my food.

I would drive the car to do the simplest errand and cry off the way there and back. I had always hated a "sickly image" and I didn't like the image I seemed unable to control.

The Spirit's fullness—

Ever since I have been a pastor's wife, I've plunged into the ministry—heart, soul, mind, and strength. I loved to see the Lord's work prosper. I was filled with the Holy Spirit in our second pastorate, and since then had known nothing but blood, sweat, and tears. Even difficult situations spelled hope for me because I knew we'd find a solution.

A "driver" husband—

My husband was a driver. Oh, was he a driver! Having undergone a spiritual overhauling early in his ministry, he seemed perfectly dead to the status quo. His spiritual death was so complete that he could make sudden changes in keeping with the contemporary moving of the Spirit.

He could initiate a new program, revamp the total church, climb over traditions, and jump out on faith without changing a gear.

Fear of men's faces—

I had been set free in the spirit, but I was superconscious of "the way it had always been done." I tried tactfully to warn of the dangers of drastic changes. When my tact wore out, I became more verbal. When I could no longer influence his convictions, I became more entrenched in my own so-called convictions. To say the least, I was locked in. I wrestled with what I claimed to be right and what I was afraid to admit. I might have the "fever of men's faces."

The crucible—

Realizing my need to "get away," I joined my husband for a week of revival. The curtain dropped suddenly as I stepped off the plane. I felt like my mind was exploding and I feared lest I'd start acting like a lunatic in front of our dinner hosts.

I shared my plight quietly and was whisked off to the parsonage where I stayed in bed for one week with sedation. I managed to pull myself together to sing a solo and play the organ each night, but I excused myself immediately. How grateful I was that I had learned to "not lie by bread alone, but by every word that procceedeth out of the mouth of God."

In my subconscious mind the Lord surely was giving me His words which were "spirit and life." I came through the experience claiming hour after hour, "I have the mind of Christ."

The ultimatum—

All this forced my husband to a moral choice. Should he leave the ministry and, save his wife's nerves or stay true to the "heavenly vision?"

I fell into the trap and a few times used the leverage, "Remember my nerves." My well-meaning friends insisted it was overwork, but the Spirit made me aware it was over-riding. I was in conflict; I lacked inner harmony. I was "a house divided against itself," which not only would not stand, but could not.

I needed a new act of surrender of my tense, aggressive self. I was at odds with the world. I was not sure I was crucified to the religious world for that it was crucified to me. It meant surrender to survive, but I knew it was a greater surrender to be right.

God had called my husband to call the signals. I was out of my God-called position. I surrendered my will to be the neck which turned the head.

A day at a time—

I wanted an instantaneous healing, but I learned to surrender the issues as they came. As I surrendered I am healed. I depend on Him to do more in my weakness that I formerly did in my strength. The Spirit has proven to me that it is not the lot you do that counts, but the little you do with a lot of God in it.

I freed my husband—

I have released my husband to follow the vision he has "seen in the mount." I trust his judgment. He has given me the strength and security I need because he no longer feels the tug on his curtail. "Remember my nerves."

I am no longer afraid of religious change. I also can move in the current of the Holy Spirit and meet the challenge of today. I know where God is moving. I think I'm in on it. I don't know where He will move tomorrow, but wherever the tide is I expect to be in the current.

Two together—

I refuse to be a restraining force to control my husband. I'll be right at his side, for then "should one chase a thousand, and two put ten thousand to flight."

The pastor is either the bottleneck or the spark plug for the evening evangelistic service. His attitude is contagious. Whether it be one of optimism or expectancy or one of pessimism and defeat, it will soon be detected by and reflected in the congregation. An attitude that says, Well, here we are; let's get it over, will never win enthusiastic response. We can produce a downward look or an upward look in the service.—Murray J. Pallett.
It is useless to clamor for the knowledge of God's will until absolute commitment to obedience is made.

The Will to Do Is the Key to the Knowing

When there is an extended debate in the effort to know the divine will, it is because the debate on its doing has not ended. The light of knowledge can only come in the wake of a total acceptance of the divine will—whatever that may be. Our acceptance of His will must be made in blank, else it is not made at all. It is useless to clamor for the knowledge of His will until this absolute commitment to obedience is made.

When one is justifying his long-delayed obedience on the grounds that his duty is not clear, he is but charging God unjustly for his own unsurrendered will under the false guise of the lack of knowledge.

Jesus made this principle very clear when He said, "If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself" (John 7:17). Here Jesus lays the axe at the root of the tree that bears the corrupt fruit of self-will.

The tree of life and the tree of death can always be distinguished by one absolute and invariable identifying characteristic. The taproot of the tree of life is full, absolute, loving acceptance of, and obedience to, the will of God. It can be no other. 

For Jesus made this the center of His soul's motivation: "Lo, I come (in the volume of the book it is written of me) to do thy will, O God" (Heb. 10:7). There can be nothing higher, more rewarding, and more satisfying than doing the will of God.

The taproot of the tree of death is self-will—the unwillingness to bow beneath the Almighty, which is but another way of declaring an unwillingness to bow at any shrine but that of one's own will.

The first appearance of this (that we have any record of) is that of Lucifer. Isaiah quotes Lucifer as saying, "I will exalt my throne... I will be like the most High" (14:13-14). Ezekiel quotes God in confirmation of Lucifer's statement, "Thine heart was lifted up..." (28:17).

Here we have them—the two roots of the two trees that bear the total crop of all time. Every thought, intent of the heart, word, action, and the total product of personality—including that of Christ, the devil, the angels, the demons, the saints, and the sinners of all time—spring from one or the other of these two taproots. There are no other sources of motivating action but these two; hence in the culmination of time, eternity will have but two abodes—one for those who bore fruit from the taproot of obedience, and the other for those who bore fruit from the taproot of disobedience or self-will. The complete lack of obedience into time, was in the Garden of Eden.

Adam pursued a course of action against the announced will of God. He had become the final authority in his life. Like Lucifer, he was saying, "I will exalt my throne."

Some have tried to excuse Eve just because she was deceived, but that cannot become a justifying excuse for disobedience. The reason, and the only reason, for being deceived is an incomplete dedication to the will of God and a determination to maintain that dedication at the expense of all things, including life itself. Eve did not have that total dedication to the will of God. She knew what God had commanded her and Adam to do and what not to do. She knew that to turn to Satan was to disobey God. This she admitted when she said, "God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die." She knew both the command and the consequences. She was deceived, that is true, and it was the devil that deceived her. But the cause of the deception was in her. She had no full and final dedication to God and obedience to His will.

Deception by sin and the devil can never become a justifiable excuse for disobedience and sin. God has commanded, "Be not deceived," and He makes no commands that man cannot obey. When man is deceived, he has disobeyed God, and this disobedience in becoming deceived grows out of a deeper disobedience in an incomplete dedication to God and His whole will, whatever that will might be.

It is true that the devil bore some responsibility in the deception; his punishment proves that. But he was not responsible for Eve's lack of total dedication to God and His will. Her final collapse grew out of this deeper failure for which she was wholly responsible. The taproot of holiness is total, loving, loyal obedience to the will of God at any possible cost to us.

The lack of knowledge is not what is robbing people of peace of mind. It is the undedicated soul. It is the holding back from the known will of God, or from what one thinks might become the will of God. They are dedicated to God and His will only insofar as they can see that will—and that is not complete dedication. Our dedication must be to the known will of God and to the yet unknown part of His will, whatever that may be. The only reason why anyone will refuse to sign his name at the bottom of the blank sheet and accept now all that God may fill in later is because he is reserving the right to reject some part of it. When it becomes known, it may not be according to his desire or understanding of what he esteems to be best. Thus he continues to occupy the throne of his own soul.

When one's consecration is complete and his head bowed to God in full and total submission, he finds "the peace of God, which passeth all understanding." It comes as a gift of God: "My peace I give unto you," said Jesus. Then they have "a meek and quiet spirit." The fever is gone. The heart is at rest.

The witness has come—first the witness of one's own heart. Paul puts it like this: "I say the truth in Christ, I lie not, my conscience also bearing me witness" (Rom. 9:1). One may know when he has fully surrendered to God and His will—known and unknown. When one says, "I think I have," "I have done my best to," or gives some other qualifying answer, be assured that he knows that his an-
PRAYER WITHOUT CEASING

A number of ministers were assembled for discussion and the question came up, How can we pray without ceasing? Various suppositions were stated, and one was appointed to write an essay and read it at the next meeting.

A servant girl, overhearing this, exclaimed, "It is one of the easiest and best texts in the Bible!"

One minister asked, "How can you pray without ceasing when you have so many things to do?"

"Why sir, the more I have to do, the more I can pray. When I first open my eyes in the morning I pray, 'Lord, open the eyes of my understanding.' While I am dressing I pray that I may be clothed with the robe of righteousness. While I am eating, I ask for the washing of regeneration. As I begin my work, I pray that I may have strength equal to my day.

"When I begin to kindle the fire, I pray that God's work may be revived in my soul. As I sweep out the house, I pray that my heart may be cleansed of all impurities. While preparing and partaking of breakfast, I desire to be fed with the hidden manna and with the milk of the Word. As I am busy with the little children, I look up to God as my Father, and pray for the Spirit of adoption that may be His child. And so on, all day. Everything I do furnishes me with a thought of prayer."

—The Midnight Cry

Evangelistically Speaking

Who Is God's Most Important Man?

Who is the most important man on a baseball team? Who is the most important man on God's team? Are not ALL players indispensable?

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ" (Eph. 4:11-12).

I am honored and humbled to be a member of the team. The holiness movement is strongly and effectively evangelical. Evangelism is the big business in their scheme of things. Christ made evangelism the primary task of the Church, and what Christ made primary we dare not make secondary.

Evangelism is the promulgation of the gospel by preaching, by publishing, by teaching, and by witnessing. To engage in battle, with the enemy for the souls of men requires supreme devotion, and if we are to win this generation for Christ, it will require skill and tact.

Personally, my evangelistic work calls upon me to present the gospel nearly 100 times a year. I make no claim to success, except as the Holy Spirit anoints and pours out His presence. "The Holy Spirit is the ultimate fact of Revelation and the unique force of Redemption." The Holy Spirit is the lifeblood of the Church. He is the One who inspires faith, energizes prayer, and actuates the program of salvation in the Church, bringing many into the Kingdom.

As I view my task as an evangelist, it is threefold:

1. Seek to precipitate a renewal of God's blessing in the lives of all in the church. Somewhere in the theology of the new birth, regeneration, and entire sanctification, we must find a place for the theology of renewal. Since all of us are engulfed in the confusing things of the day, we need a closer relationship with God. This awakening will bring us to a refreshing of God's presence and blessing. Revival is something in-
ward, spiritual, transforming. Before we reach out farther in evangelism, we must go deeper spiritually.

The Apostle Paul tells us how to precipitate this renewal: “My speech and my preaching was not with enticing words of man’s wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God” (1 Cor. 2:3-5).

II. The purpose of preaching is soul winning. A personal experience of the saving gospel of truth must be accompanied by a passion for souls and a willingness for self-denial. Some pivotal points of soul winning are:

1. A clear conception of the soul’s worth viewed from the light of Calvary.
2. A full and complete dedication to the work of soul winning.
3. A full surrender of the human will to the guidance and counsel of the Holy Spirit.
4. Skill in the use of the Bible—the divinely appointed instrument of salvation.

III. The practice of preaching is witnessing. The preacher’s witness is as important as his preaching. I cannot preach a clear message of regeneration if I am not clear in my own experience. I am not able to preach a clear message on entire sanctification or holiness unless I am clear in my own experience and am fully persuaded that the message is relevant to our day. “Uncle” Bud Robinson used to say, “You cannot preach effectively an experience you do not have in your heart.”

I am on the team. I go to the pulpit 300 times a year, but I am not a 300-hitter; neither am I a 20- or 30-game winner. I win some and I lose some. But of this I am sure—God has my back every time I am up.

I appeal to all: Please let me stay on the team until God calls me home. The true averages will show up then. God keeps the records.

Senior Citizens—An Opportunity

Dear Son:

I am beginning to see that the pastor’s responsibility to “senior citizens” is fast becoming one of his major responsibilities—particularly in retirement areas.

The aged need our attention, consideration, and prayers. If they have good health and adequate income, their “lot” is not bad, but inflation has hurt many of them with fixed incomes. They need the supportive influence of pastor and church.

Earle is like that. He is a modest cottage. He had not been in hospital for years. Then our pastor patiently and persistently called on him, worked with him, and finally won him to Christ.

Every Sunday morning he painfully makes his way down the aisle to worship—and his entrance is always a benediction to the congregation.

Son, do not forget your senior citizens. They need fellowship, activity, love, and consideration. Different organizations in the church can help. Your teens can make a contribution, and beyond all other considerations, you can pastor them with understanding and love.

Love,

The Preacher's Magazine

Paul wrote to Timothy urging him to “do the work of an evangelist.” This was not an order for Timothy to leave his pastorate at Ephesus and become a traveling evangelist. Rather, this was a call for him to be a soul-winning preacher right where he lived and served.

Every minister of the gospel is called of God to win men to Christ and to lead his people in becoming a soul-winning church. The ministry often involves us in many varied activities and responsibilities, but the primary assignment of every preacher is to win others to Christ. Our methods of soul winning may and do vary, but our goal is always others. To this end we preach and serve. Personal soul winning is always a vital and indispensable part of successful mass evangelism, but personal evangelism disconnected from solid gospel preaching is often very disappointing.

We must insistently demand of ourselves the development of a plan and strategy that will make of us the most effective soul winners possible. Then by our example and through our preaching we must inspire and challenge the people to the possibilities of leading others to Christ. There are always barriers to be broken down and obstacles to be overcome, but God wants to enable us to succeed. The spiritual level in the church can be lifted; the presence of the Holy Spirit in revival power can be enjoyed; prayer, faith, and work can and must be employed. We must plan to win souls and expect to have souls won to Christ.

Here is one of the tests of effective preaching. Even though the results come slowly, we must preach, calling men to accept Christ and stir our people in this supreme task of soul winning.

Preach with a passion for souls! Preach with a burning heart of love and a burden for others! Preach to persuade men to Christ! “Do the work of an evangelist!”
Soul-enriching books to READ and RECOMMEND during the Lenten season

NEW!

MOMENTS WITH THE MASTER
By Louis A. Bouch
A unique presentation of talks based on each of the 28 chapters of Matthew, climaxing with Christ's death and resurrection. 80 pages. Paper. $1.50

THE ROADS OF GOD
By John W. May
Walk the paths our Lord traveled and witness the events He experienced leading up to the open tomb. 80 pages. Paper. $1.50

8 DAYS OF GLORY
By Leslie H. Woodson
Eleven inspirational messages focusing attention on the eight most spectacular days of all times. 136 pages. Paper. $1.95

WORDS OF MEN AT THE CROSS
By C. Nell Strait
Lesser known sayings by seven other participants involved in the greatest of all dramas. 63 pages. Paper. $1.00

JERUSALEM
By G. Frederick Owen
This "tour" of an ancient city can add dramatic significance to Easter. Includes some 40 photographs and drawings. 180 pages. Kiwar board. $4.95

Read a Book—One of These Books—
THIS EASTER Season

NAZARENE PUBLISHING HOUSE
Post Office Box 527, Kansas City, Missouri 64141

Easter
AND
SUNDAY SCHOOL
Go Together

MAKE IT A FAMILY AFFAIR
(including bus families) Support your district program.

March, 1974
Welcome
New Nazarenes
A service provided every church

PASTOR, send in this card that is provided free of charge each time you take in New Nazarenes by profession of faith.

When the above card is received in our office, this card will be sent to each person becoming a New Nazarene.

COMPLETE YOUR PLANS FOR:
- Local Church & District Holiness Conventions
- City-wide Holiness Crusades
- Series of Holiness Sermons
- “Holiness Alive and Well”—a dialogue series for Sunday school

“... anytime 51 percent of our members are not sanctified, we cease to be a holiness church.”

—Dr. R. T. Williams

March, 1974
COMMUNION WARE

- Silver tone
- Brass tone

COMMUNION TRAY
- E-500A
- E-500AB
- E-501AB
- E-502AB
- E-503AB
- E-504AB
- E-505AB

COMMUNION COVERS
- E-502A
- E-503A
- E-504A
- E-505A

COMMUNION BASE
- E-500A
- E-501A
- E-502A
- E-503A

BREAD PLATE COVER
- E-504A
- E-505A

BREAD PLATE
- E-500A
- E-501A
- E-502A
- E-503A
- E-504A
- E-505A

*Bread plates supplied with crosses unless not ordered

GLASS -- Clear, rounded inside, heavy glass

SILVER TONE
- E-600A
- E-601AB
- E-602AB
- E-603AB
- E-604AB
- E-605AB

BRASS TONE
- E-700A
- E-701AB
- E-702AB
- E-703AB
- E-704AB
- E-705AB

PLASTIC -- Unbreakable, lightweight, non-stick

SILVER TONE
- E-800A
- E-801AB
- E-802AB
- E-803AB
- E-804AB
- E-805AB

COMMUNION BREAD
- Four-ounce box serves 1,000 or more

Polyethylene inner container helps hold freshness between uses.

U-1853
- Box, $1.85

WORSHIP IN SONG

New Nazarene HYMNAL
- Dress up your sanctuary with new hymnals
- Add to your present supply

Available in 3 beautiful bindings:
- MB-210 -- Adding Red - $7.95
- MB-211 -- Saddle Brown - $7.95
- MB-212 -- Burgundy - $7.95

Each, $3.25

CHOIR ROBES

2 tailored styles
6 appropriate colors
5 popular sizes
As low as $18.05

CHOIR ROBE PACKET

Permit for church selection committee. Provides fabric selection, full-color catalog, styles, colors, sizes, prices, and instructions for ordering. Available upon request for personal examination at NO CHARGE.

IMMEDIATE ACTION

As it takes 3 weeks after order is received, please order your Custom Made immediate action is needed to assure delivery for Easter.

NOTE: For more complete information on above items, consult your "Church Office Copy" of your latest "Master Buying Guide," sent to all churches.

ACT NOW — Easter will soon be here!

NAZARENE PUBLISHING HOUSE POST OFFICE BOX 187, KANSAS CITY, MISSOURI 64101

LORD, what should be my share in the 1974 Easter Offering?

Pastor, challenge your people with this question only after you have challenged yourself!
Let Your Money Grow!
in the
GENERAL CHURCH
LOAN FUND

- 5 3/4% interest paid on five-year notes in $10,000 amounts.
- 5 1/4% interest paid on five-year notes in amounts from $100 to $10,000.
- 5% interest paid on a minimum deposit of $100 or more for a term of one to five years.

While your money grows for you, it is helping build home mission churches.

It is doing double duty!

Deposit forms available from
DEPARTMENT OF HOME MISSIONS
6401 The Paseo Kansas City, Mo. 64131

I am anxious to meet your teens at International Institute. Please pray for this event.

Meet MELVIN McCULLOUGH, Executive Secretary of the Department of Youth.

He comes to Kansas City from Seattle First Church. His concern for young people has included district NYPS work, youth camps, and writing assignments for the Department. Mel's pastoral ministry has specialized in personal evangelism with special emphasis on young adults.
1974 EASTER to PENTECOST SUNDAY SCHOOL DRIVE

Someone needs your love—ACT NOW!
ADD YOUR LINKS OF LOVE FOR OTHERS

Get INVOLVED

LIFE

LINKED WITH

LOVE
Welcome to the Church of the Nazarene.

Every church should have a guest book. This unique, custom-made copy is just right for your church's needs. It's a very special way to make visitors feel welcome.


dedication

MEMBERSHIP

BAPTISM

CREATED TO SERVE THE NEED OF THREE VARIOUS OCCASIONS

Church of the Nazarene

GUEST BOOK

For other style CERTIFICATES and GUEST BOOKS, consult your Church Office Copy of our latest Master Buying Guide or send for a free personal copy.

NAZARENE PUBLISHING HOUSE
Post Office Box 527, Kansas City, Missouri 64114

Handcrafted lithographed on 100% cotton handmade parchment. Each certifcated is stamped with name and signature of pastor, bishop, and church. Printed in black, red, and yellow inks. 5 x 7 in. $2.00 per certifcate. Packages of 12 for $15.00, packages for $3.00.

High quality, genuine leather binding, blind embossed, gold gilded with the church name.

For all your Church Needs:

- NATIONWIDE PUBLISHING
- NAZARENE PUBLISHING HOUSE
- CHRISTIAN SERVICE TRAINING

Guide books for boys and girls...

- Pathfinder...$1.50 each
- Chief...$1.00 each

Guide books for leaders...

- The Path Guide...$1.00 each
- The Chief Guide...$1.00 each

Maids and Boys to the Rescue!

- Silver Moon...$1.00 each
- Pocahontas...$1.00 each

Proudly serving Nazarene churches for over 100 years.

"Guide books and materials are also available in stock sizes and styles. Please contact us for more information."
Presenting the 1974 designs...

Pastor's Remembrance Plan
Public-Relations Program

A systematic method for recognizing those special occasions of your members and for contacting prospects. Requires an investment of just pennies per member and only minutes of time each week.

Designed with dignity and beauty, appropriately expressing in prose, scripture, and prayer the love and interest of a pastor. Printed on a rich-grain card stock. 4½ x 5¼. Matching envelope.

GREETING CARDS
G-741 "A Birthday Prayer from Your Pastor"
G-742 "An Anniversary Prayer from Your Pastor"
G-743 "A Prayer in the Hour of Bereavement from Your Pastor"
G-744 "A Prayer in the Hour of Illness from Your Pastor"

Package of 12 (identical cards) $1.20

RECORD'SUPPLIES
R-124 INSTRUCTION SHEET. Outlines the procedures for the Pastor's Remembrance Plan. FREE
R-125 FAMILY RECORD CARD. Provides space for required information. Size, 4 x 5.

Package of 50 for $1.25; 2 pkgs. for $2.00

R-126 CHURCH RECORD DATA SHEET. Four sections, (days) per sheet for entering birthdays, anniversaries, and other information on that date. Size, 8 x 11.

Package of 100 for $1.50

R-127 VINYL BINDER. 3 ring, 10 x 11½...

$2.00

S-537 MONTHLY INDEX DIVIDERS. Black leather tabs for three-ring binder...

Set, $2.25

S-146 RECORD CARD FILE BOX. For R-125 cards...

$2.20

NOTE: Suggested quantities for church of 150 in attendance: 100 R-125, 101 R-126, 101 Birthday 50 each of Anniversary, Illness, and Bereavement.

NAZARENE PUBLISHING HOUSE
P.O. BOX 9229, BRAHMA, INDIANA 47209

A WORLD DAY OF PRAYER! The potential of this worldwide prayer staggers the imagination. In every land the day should see a vast outpouring of Christian people that would fill the meeting places and call into use every church in the land.

- If we believe in prayer,
- If we love God,
- If we are concerned for the salvation of all men,

we will join the vast chorus of petition and praise on World Day of Prayer.

Let us make World Day of Prayer a day of intercession.

1. Arrange a World Day of Prayer meeting in your church, or cooperate with other churches in a union service.
2. For Nazarene services, use the special prayer requests in the February issue of the Other Sheep.
3. Consult the January, February, March issue of the General Council Tidings for additional ideas.
DR. RICHARD TAYLOR
JOINS DEPARTMENT OF EDUCATION
AND THE MINISTRY

DR. RICHARD S. TAYLOR, professor of theology and missions at Nazarene Theological Seminary, will become an associate in the Department of Education and the Ministry beginning July 1, 1974. He has been a member of the faculty at the seminary since September, 1961.

Dr. Taylor holds four degrees—Th.B., Cascade College, 1943; A.B., George Fox College, 1944; M.A., Pasadena College, 1945; Th.D., Boston University, 1953.

In addition to pastoring 28 years, Dr. Taylor has also served as professor of practical theology at Cascade College, as president and professor of theology at Nazarene Bible College in Australia for eight years, as professor at Japanese Nazarene Seminary, as interim president of European Nazarene Bible College, and as editor of the Preacher's Magazine for over eight years.

Dr. Taylor is uniquely suited for his new assignment. He first prepared for the ministry by taking the Home Course of Study. He then attended Bible school and eventually college and graduate school. Three of the books which are required in the ministerial course of study were written by Dr. Taylor.

Dr. Taylor will have two major assignments. First, he will seek the advice of pastors, district superintendents, and educators as to ways and means of improving the Home Course of Study. It is anticipated that a booklet of guidelines for boards of ministerial study will be produced and that some suggestions will be made for clarification of Manual statements with regard to the Home Course of Study.

Dr. Taylor's second significant assignment will be the exciting task of inaugurating a program of Continuing Education for Ministry. The need for such a program has been recognized for some years. It is planned to develop refresher courses on several levels with guidance being given by the results of a survey of the expressed needs of the Nazarene ministry. The Department will work closely with the seminary and the various colleges in this new venture.
WORLD MISSIONS

TOOLS AT YOUR FINGERTIPS

Want Some Ideas for Promoting Missions in Your Church?

Try These:

- Facts and Figures

- Giveaways
  Free tracts on current mission fields being studied in NWMS program. Some still available on past years' studies:
  - Mission field maps, past study and present.
  - Suggestions on presenting the study might give ideas for promoting missions from the pulpit.
  All available from NWMS Office
  6401 The Paseo
  Kansas City, Mo. 64131

- See It for Yourself
  Mission field slide sets; 16-millimeter sound-films on missions. Write Audiovisual Desk, Nazarene Publishing House, Box 527, Kansas City, Mo. 64141, for listing. Many available for small rental fee or offering for General Budget.

- Free Information
  Pamphlets available on Missionary Requirements, A Missionary Is Coming, Your Visit to the Mission Field

- Faith-Promise Program
  Planning to start the Faith-Promise Program in your church? Write for the brochure on Faith-Promise with suggestions, guidelines, to Stewardship Office, 6401 The Paseo, Kansas City, Mo. 64131.

- What's a 10 Percent Church?
  Send for pamphlet on 10 percent giving, fully explained: what it is, how to figure your percentage. Stewardship Office, 6401 The Paseo, Kansas City, Mo. 64131.
HELP THE BOYS AND GIRLS OF YOUR SUNDAY SCHOOL EXPERIENCE THAT GOOD FEELING OF ACCOMPLISHMENT

Involve them in some of these NEW EASTER PROGRAMS

New PAGEANT

Glorious Easter Day

New DRAMA

SUFFER THE LITTLE CHILDREN

An Easter play by EVELA M.
SMITH in eight brief scenes. As
boys and girls involve themselves in recasting the biblical
events of Christ's death and
resurrection mentioned in the
Gospels, as well as other-imagi-
nary ones, Holy Week will
take on a new meaning. Per-
formance time: approximately
30 minutes. Minimum of eight
copies required.

ME-13 60c

New CANTATA

RISEN AND RETURNING

Here is a delightful musical
written by BILL INGRAM that
your children's choir will thor-
oughly enjoy singing and the
whole church will appreciate
hearing. Numbers include sev-
en easy-to-learn, two-part se-
lections with optional flute
obbligato and short scripture
narrations interspersed. Per-
formance time: approximately
35 minutes.

ME-14 75c

ME-12 $1.00

New CHILDREN'S DAY PROGRAM BUILDER No. 7

JULY 7 IS CHILDREN'S DAY, and before
you know it, it will be here! Start plan-
ing early by ordering this new Pro-
gram Builder compiled by GRACE
RAMQUIST. A fresh, varied selection of recitations, exercises, playlets, and
songs for children, ages 4 to 11, 32
pages.

MP-107 75c

NOTE: For a complete line of Easter music and
program materials for youth and adult consult the
Liturgical Easter brochure sent to all churches or send for a FREE copy.

Plan NOW for EASTER—

April 14

Available from your PUBLISHING HOUSE

THE
STARTING POINT

By C. NEIL STRAIT

THE Answers Jesus Gives

(Luke 8:49-56)

AnswErs Are plenteous. Parents
have them. Children have them.
Preachers, teachers, and politicians
have them. Everybody has answers.
Some miss it. Others are right on
target.

The answers Jesus gives are the
best. Right on target. Consider some
of the answers He gives.

When the seas were raging, He did
not give a dissertation on the atmos-
pheric pressures of the sea. He sim-
ply said, "Peace, be still." To a
questioning heart that sought Him
at night, He did not give a compli-
cated answer. He only said, "Ye must
be born again." To a weary crowd He
did not give a variety of reasons for
their weariness. He simply said,
"Come unto me . . .

Funny thing, the answers Jesus
gives are never complicated; com-
plex, or confusing. They are answers
that start life toward solution, toward
hope, and toward salvation. They are
simple, but ever so meaningful.

Notice some of the answers He
gave to the crisis in Luke 8:49-56.

The answer Jesus gives to life's
problems: "Fear not; [only] believe"
(v. 50).

The great and meaningful answers
in life are never complicated. This
one wasn't. Today's English Version
puts it like this: "Don't be afraid; only
believe." The Living Bible says,
"Just trust me."

Jesus gives us thrilling answers
amid the crises of life. And what He
can be understood and followed.
What He says, if heeded, always
makes a difference.

The answer that Jesus gives is an
assurance that life has possibility:
"She is not dead, but sleepest" (v. 52).

Life comes to deadness without Je-
sus. But where Jesus speaks to life,
and where that life listens, it comes
alive. Death and sin are not the last
words for a life.

The great plus of the gospel is
that Jesus can restore life out of
nothing. Rom. 5:20 assures,
"where sin abounded, grace did much
more abound."

Out of the Watts holocaust of 1965
comes a story that speaks to this
point. A teacher gathered burned-
timbers, twisted metals, disfigured
debis left from the burnings, and made
some striking, beautiful, sculptures
from them. He did it, he said, to
teach young people that even life that
has been warped and twisted can be
put right and something beautiful
can come of it.

This is the assurance that Jesus
Charles Kingsley has said: "There are two freedoms—the false, when a man is free to do what he likes; the true, when a man is free to do what he ought."

Jesus speaks to this second freedom—the true freedom, when a man is free to do what he ought. His answers to life are calculated to develop this freedom.

"Maid, arise." This is a word He speaks to us. "Arise," He says; death and sin are not the last words in life. He who has authority over all these things speaks a word of life and hope. And if we obey His Word, it becomes the eventual solution in our lives.

---

**Artificial Preachers**

*By A. W. Tozer*

When I was a young lad and first beginning to observe the human scene, one thing that struck me forcibly was the artificiality of preachers. The world they inhabited was, it seemed to me, always once removed from reality.

They were men, obviously, but they lacked completely the candor and downrightness I knew so well in other men. The bold, man-to-man approach was missing. They seemed to be afraid of something, though I could not tell what, for certainly the tame, patient, almost indifferent persons who listened to them were harmless enough.

No one paid much attention to what they said anyway. I am sure that if one of them had slyly interspersed into his sermon stray bits of the Gettysburg Address repeated backwards, few of those present would have noticed or cared. Yet they spoke so gingerly and apologetically that one got the impression they were but they rather remain silent forever than to offend anyone.

After listening to some of them now and again, I knew the meaning of the French saying (though I did not hear it till many years later), "There are three sexes: men, women, and preachers."

Now I am all for preachers, and I do not expect them to be perfect, but I am all for downrightness too. I think it highly improbable that anyone who speaks cautiously can speak effectively.

It is true that the Church has suffered from pugnacious men who would rather fight than pray, but she has suffered more from timid preachers who would rather be nice than be right. The latter have done more harm, if for no other reason than that there are so many more of them.

Every man who stands to proclaim the Word should speak with something of the bold authority of the Word itself. The Bible is the Book of supreme love, but it is at the same time altogether frank. Its writers are never rude or unkind, but they are invariably honest and entirely sincere. A great sense of urgency is upon them.

To escape the snare of artificiality, it is necessary that a man enjoy a satisfying personal experience with God. He must be totally committed to Christ and deeply anointed with the Holy Spirit. Further, he must be delivered from the fear of man. The focus of his attention must be God and not men.

He must let everything bear to him ride out on each sermon. He must so preach as to jeopardize his future, his ministry, even his life itself. He must make God responsible for the consequences and speak as one who will not have long to speak before he is called to judgment. Then the people will know they are hearing a voice instead of a mere echo.

*Reprinted from Christ Faith Mission, by permission.*
The Preacher's Wife

Lora Lee Parrott: First of all, may I call you "Maxine" since everyone does? It might make us all feel more comfortable.

Maxine Hamlin: Of course. The only people who call me "Mrs. Hamlin" are usually strangers. We've been "Howard" and "Maxine" all these years except in Africa. The black people had their own name for me, which was "Go-Go." That's a bad name for a girl in America, but it was a compliment out there. It means "grandmother."

Lora Lee: Well, now that we've got the name cleared, can I tell you why I want to interview you for the Preacher's Magazine. Very few laymen have had as rich and full a life in the church as you have. What are the several phases or compartments you and Howard have gone through?

Maxine: We have gone through several life phases, and sometimes the change from one phase to the next has been sudden—I guess you'd say, radical. But each phase has had its own way of making our lives better and richer.

Lora Lee: How is this?

Maxine: First of all, we started out poor. We came up the hard way. I've worked hard all my life. Howard was in medical school and I had to make the living. This went on through the four years of residency in surgery after medical school. Then came the stunt in the army—and life in the Orient. Next was life in Chicago where Howard built up his practice. Then followed nine years in medical missions in Africa. And now a new life in Kansas City where Howard is back in private practice.

Lora Lee: But through all of these phases you have been deeply involved with the church.

Maxine: Always. The church is our life.

Lora Lee: Then tell me—as a layman, what were the qualities you liked best in a pastor's wife?

Maxine: Oh, that's not easy to answer. For one thing, I never had a pastor's wife I didn't like. But there were two women who contributed the most to my life. One was Mrs. Melza Brown, and the other was Mrs. C. B. Strang. Mrs. Brown has now gone on to heaven, and Mrs. Strang is retired with her husband in Florida.

Lora Lee: Why these two women?

Maxine: I suppose it was the sum total of their personal qualities, but more, it was their ministry as pastors' wives to me—each at a particular time in our pilgrimage.

Lora Lee: Can you explain that further?

Maxine: Yes. Mrs. Brown helped me at a very difficult time when Howard was in medical school in Baltimore and I was working in Denver. We were poor, lonely, and needing help. At one point, the Brownies took me into their home for a while. Then, Mrs. Strang was my pastor's wife during the early days in Chicago. We were home from the army. Howard was working day and night in his residency. The children were growing up. We needed the kind of support an understanding pastor's wife could give me as a woman. I liked our pastor, but his wife really understood me, best and identified with my problems at that particular time.

Lora Lee: You're saying, then, that a pastor's wife really has her own ministry.

Maxine: Right! Both of these women became my very good friends, but they never forgot they were my pastor's wife.

Lora Lee: Besides their ministry and friendship to you at a particular time, in what you've called your pilgrimage, what was there about these women which made it possible for them to be of help to you?

Maxine: At those particular times I needed someone to talk to—plainly and openly. I needed someone in whom I could completely confide. And I had this in them. I believed in them. They were genuine. I trusted them. They had understanding. They knew how to keep confidences. They didn't talk to others about me.

Lora Lee: How did you know this?

Maxine: Mostly because they did not talk about other women to me. I thought that was a good sign. Also, I never heard anything said of their husbands or privately or publicly—that made me think these ladies were gossipy in the least.

Lora Lee: You've mentioned understanding and confidence. What other qualities do you admire in pastor's wives?

Maxine: Some of these pastors' wives were lazy. I remember Mrs. Cecil Ewell, who's the wife of our pastor in Chicago. She was always doing for her family and the families of the church. Her husband had a lot to do with the new building and she was always in a supporting role.

Lora Lee: What about pastoral calling?

Maxine: These ladies went with their husbands usually a couple of afternoons a week. I know times have changed. We can see the difference after nine years in Africa. But I still think a call in the home by a pastor and his wife is a wonderful thing for families of the church. Counseling in the church is not the same as guiding the world. I still like to have the preacher and his family for dinner.

Lora Lee: Is there anything else a layman's wife can say to a pastor's wife?

Maxine: Probably one or two more things—since I may not give another chance like this.

Lora Lee: Good.

Maxine: These pastors' wives never neglected their own families for the church. I don't think God expects pastors' wives to serve the church to the hurt of their own family—either their husbands or their children. I got to know the Melza Browns pretty well since I lived near them. I always admired the way she organized the family operation. For instance, on Saturday each child had his own household chores to do before he went out to play. And he did them. I remember that he scrubbed the kitchen floor each week.

Lora Lee: Do you think this made him a better college president?

Maxine: Probably not, but it made him a better man in general. Then there's one last thing I remember about those pastors' wives. None of them was possessive about any job in the church. In fact, they seemed to take on almost any and all jobs on a temporary basis and then give them up when lay leadership was available. Also, they were not exploiters. When their husbands were busy and even unavailable, any one of these women was able to get things done without seeming meddlesome or bossy.

Lora Lee: It seems to me like you have idealized these pastors' wives—almost making them more than ordinary people.

Maxine: They were. All of the pastors' wives I've ever had were good. Maybe I do idealize them. They had a sense of the fitness of things; they treated everyone with openness and friendliness. They shook hands all over the place before and after every service. In fact, the church just went a lot hotter because they were there.
Faith in ACTION

A Plea for Experiment

Twenty-one years ago when I was pastor of one of our churches in England, I came to America to attend the 1952 General Assembly in Kansas City. During this visit I held some services at churches in the Midwest and East, making friendships which have lasted to this day.

After another visit in 1953, I came here to live. Since 1954, I have crossed from coast to coast many times. It has been my privilege to preach in churches of all sizes and at various camp meetings.

Several years ago I read an article in the Preacher's Magazine by Dr. Mark R. Moore that challenged me to specialize in Bible exposition preaching. I took Dr. Moore's advice, and today most of my meetings are Bible conferences.

The change has been gradual, but I have found that Bible conferences offer opportunities for many new approaches where pastors are willing to experiment and innovate.

For instance, some people—often the very ones we are seeking to win—avoid regular "revival" services, but are willing to attend a Bible conference. Invitations to "day meetings for Bible study" are also more readily accepted, especially if these are held in private homes.

These day meetings should be in the homes of lay people. The ideal time seems to be 10-11 a.m. It is important wherever possible that these meetings continue after the conference is over to give opportunity for future expansion and interest.

The evening meetings might be in the educational facilities at some churches, even offering coffee and cookies at the close of some of the sessions.

A possible order of service might be:
- 10 minutes: Preliminaries—hymns, prayer, announcements, offering, Scripture reading.
- 25 minutes: Group discussions—a chairman and secretary should be appointed and each group discuss the part of the Scripture designated.
- 25 minutes: Reports and evaluations—given by each secretary and evaluated by the conference speaker.

The number or size of the groups will depend on several factors—but mainly the size of the attendance.

At the time for dismissal the real work of the conference begins with opportunity for personal witness and even leading of souls to Christ.

On the first night of a Bible conference, it is wise to have those with questions from the Bible write them on slips of paper (including the Bible reference) and place them in the offering plate. One might be given for answering these. In some instances the questions should be answered privately.

Some nights the meeting should be held in the sanctuary. Variety is good: Each evening the scripture (for discussion) should be adapted to the needs of those present. Unsaved people need to know of John 3 and 1 John 1. Believers are interested in chapters on entire sanctification and eschatology and family life. Remember, of course, that Bible study is not "proof texting" but taking a chapter (or part of one) verse by verse: A Bible conference can be a lesson in Bible discipline.

What about the length of time for a Bible conference? Tuesday through Sunday—or even Sunday through Friday—seems about the average. But a meeting over three Sundays (with free Saturdays) is not too long where this can be planned. The next best is Wednesday over two Sundays. Of course the local church must decide this.

Admittedly Bible conferences are "low-key" evangelism—but they can answer needs. Our methods of yesterday are not always best suited for the 1970s. However, it must be understood that I am not advocating the discontinuance of our regular revival meetings. Rather, I am making a plea for some meetings—perhaps once each year—that are different.

Nor am I thinking that week-night meetings in the church sanctuary be abandoned. In some situations a Bible conference held every night in the sanctuary might be the best way for these services to be held. Group discussions might not always be profitable; some Bible conferences could be held without them.

Pastor, innovate and experiment! A Bible conference is perhaps the answer to the needs of your people.

IN THE STUDY

Meditating with the Master in Matthew

March 3

THE SACREDNESS OF HUMAN PERSONALITY (7:6)

Introduction: What does this verse mean? "Oh," you say, "that's very sim-

ple. We are not to take spiritual truths and share them with unspiritual people. They won't understand them and will just throw these things in the mud." Well, let's see how this might work out. Mary Jones had an unsaved husband—

Robert Emsley

Evangelist
Buffalo, N.Y.
By Ralph Earle

March 10

PROGRESS IN PRAYER (1-7)

Scripture: Matt. 7:7-11

Introduction: In English, the initial letters of the three imperatives in our text (v. 7) make an acrostic: Ask. Seek. Knock.

In Greek, the initial letters are A. Z. K., but these do not make a Greek word. The coincidence in English is striking.

Here we are taught the art of praying.

There are three stages in its progress.

I. Ask

How often we have asked for something and the Lord has sent the answer right away. If the need is urgent, divine action can be immediate.

In fact, God sometimes answers before we ask. We are all familiar with the passage, "Before they call, I will answer; while they are yet speaking, I will hear." We have had the experience of being confronted with a sudden need. We had to have a certain amount of money right away, that day. No resources were in sight. But on that very day an unexpected check came in, with exactly the amount needed. Yet the check was mailed two days previously, before we were aware of the need. But God knew!

II. Seek

If God always answered our prayers immediately, we would probably be satisfied. And if He gave us exactly what we asked, it would sometimes do us more harm than good.

By seeking, we usually discover, when we almost have our desire answered, that we wanted something else that we didn’t know about. So we must "seek," in order to "find." And the most important thing for us to find is His Will. That means that sometimes the answer will be no, rather than yes.

The classic example of this is Paul’s prayer to be delivered from "a thorn in the flesh" (2 Cor. 12:7). Three times he "besought" the Lord to take it away. By his continued seeking, He finally found the answer: "My grace is sufficient for thee: for my strength is made perfect in weakness." God could get greater glory through Paul’s illness than through his perfect health. (This seems to show clearly that it is not God’s will to heal everyone.)

The apostle, graciously bowed to the divine will: "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me" (v. 9). This is answered prayer.

III. Knock

When asking and persistent seeking do not seem to bring results, then desperate knocking may be necessary. Sometimes we need a sense of desperation to bring us closer to God.

Conclusion: The important lesson to learn from this is that our days are not as endless as we believe. He may be gracious to us in a larger way.

We can afford to wait for Him to answer in His way.

March 17

THE GOLDEN RULE (7:12)

Introduction: This may well be one of the most quoted and least practiced verses in the New Testament. Many people have said superficially that their religion was the golden rule. But how many have really faced up to its implications and put them into daily demonstration? We need to learn what this verse is intended to say to us.

I. NOT NEGATIVE, BUT POSITIVE

Some years ago a page in the Reader’s Digest carried this heading: "Mankind’s Golden Rule." An introductory statement said: "Through the scriptures of seven of the world’s leading religions runs
A single theme in astonishingly similar form. This was followed by brief sayings from Judaism, Buddhism, Confucianism, Taoism, Judaism, Christianity, and Islam.

The difficult thing for us to understand is how an intelligent person could have written that introductory statement: For every one of the sayings from those different religions is in a negative form, except for two. Those are Christianity (Matt. 7:12) and Islam. The latter, more popularly known as Mohammedanism, rose in the seventh century A.D. and so borrowed from Christianity. Biblical scholars are agreed that no one before Jesus ever stated the golden rule in positive form. He pioneered a new path.

Let's look at some of the previous sayings. Hinduism: "Do not do to others what you do not want done to you." Buddhism: "Hurt not others in ways you yourself would find hurtful," Confucianism: "Do not unto others what you would not have done to you," and even the Pharisees of Judaism: "Love your fellow man." Notice the emphasis on "not" in each of these. Christ went a million miles above this with His positive golden rule.

A vivid example of the difference between the negative and the positive is given in the parable of the Good Samaritan. The priest and the Levite did not help or comfort the helpless victim lying half dead beside the road. They simply left him alone. They obeyed the precept: "Do not do to others what you do not want done to you." But it was only the Samaritan who ministered to the man's needs as he would like to have someone else treat him if he were in the same condition. In the implication Jesus condemned the other two.

II. All Things

It is not just once in a while or in a few instances that we should seek to do good to others. Jesus said, "All things that you want others to do to you, you must do to them." And the word panta ("all things") comes first in the Greek, for emphasis. Are we to weave bright smiles and smiles always smile at us? Then we should practice smiling at everybody. This is one of the most basic ways in which we can express our Christian love for all people. Too many "holiness" church members go around frowning at people in a judgmental way. That does not give people a chance.

Do we like kind words of encouragement rather than harsh words of criticism? Then that is what we should give to others.

Do we want people to be understanding, sympathetic, making allowance for our faults and frailties? Then we should treat them the same. Only thus do we fulfill "the law and the prophets," that is, the Old Testament.

III. The Broad Way

The second time that "do" occurs in this verse it is in the present imperative of continuous action. We are to keep on practicing the golden rule as long as we live. And the "ye...", "do ye even so", is very emphatic in the Greek. Not one Christian is exempt. This is our responsibility—every one of us.

March 21

TWO WAYS AND TWO HOUSES

(7:13)

Scripture: Matt. 7:13-14, 24-27

Introduction: The idea of two ways—and only two ways—in life is emphasized in the Old Testament. One of the classic examples of this is the first psalm, which sets the tone and motif for the whole Book of Psalms.

Today all people are taking one of these two ways. We need to face the question: Which way am I on? Our direction determines our destination.

I. The Narrow Way

We enter this by the "strait" (narrow) gate. The word for "narrow," ("narrow is the way," v. 14) literally means "compressed"—the perfect passive participle of thlibo, "press." Everyone must enter the narrow gate of renouncing all his own good works as a means of salvation and accepting the one good work of Christ on the Cross as the only atonement for his sins. Then he must walk the narrow way of continual submission to the will of God. It is narrow because it is the way of a single purpose obedience. We do not seek our own way, but only and always His way.

II. The Broad Way

We are told that the gate is "wide" and the way is "broad" that leads to destruction. While only a few "find" the narrow way, the masses walk the broad way.

Just as we find a strong word for "narrow" in verse 14, so we find a forceful compound for "broad" in verse 13. It literally means "bread country," and so "spacious." A good translation for verse 13 would be: "Enter the narrow gate; for the gate is broad and the way is wide that leads to destruction, and many there are who are going in it." This paints a clear picture. It is not the traditional one of a narrow way leading up to heaven, and a somewhat wider one leading down to hell. Rather there is just one narrow way, clearly defined boundaries. All the rest is the broad way! You don't have to hunt to find Broadway. It just leads everywhere—except to heaven. Everyone who is outside the will of God is on a broad open way. It takes in all the territory except the narrow, prescribed way of obedience to God. Just go anywhere you want, do anything you please—no restraints, rules, or regulations—and you are on the broad way that leads to destruction.

III. Two Houses (7:23-27)

The Sermon on the Mount, like most good sermons, closes with a striking illustration, Jesus said that those who heard His teachings and carried them out would be like a wise man who built his house on a rock. Heed by rain, by high waters, and wind, the house stood firmly on its foundation.

But those who heard and failed to do would be like a foolish man who built his house on the sand. Rain, rivers, and winds hit the house and it collapsed.

If we are going to stand the storms of life, we must build our house (our life) on the solid Rock, Christ Jesus. Those who build on the shifting sands of men's opinions or their own efforts will be swept away and lost. It is not enough to hear (or read) God's Word; we must obey it daily.

March 21

SUCH GREAT FAITH (8:10)

Scripture: Matt. 8:5-13

Introduction: Jesus once asked, "When the Son of man cometh, shall he find the faith on the earth?" There have been times when faith in God has been at a low ebb. In this scripture we have a shining example of amazing faith.

I. The Servant's Sickness (v. 6)

"Sick of the palsy" is one word in Greek—paralysis, "paralytic." This is not a type of what sin does to humanity—it paralyzes. The sinner is weak, helpless, unable to stand on his feet morally and spiritually and live a godly life. Only the healing power of the Great Physician can give him spiritual life and strength.

The servant was also "grievously tormented"—that is, "suffering great pain." [NASB]. Sin brings its torment, it causes deep suffering of body and soul.

II. The Centurion's Faith (v. 8-9)

Moved by compassion, Jesus said: "I will come and heal him." But the centurion protested: "I was not worthy to have the Master come under his roof. (We must remember that the centurion was an army officer over 100 men and held in high respect.) Then he exhibited a remarkable faith: "Just say the word; and my servant will be healed" (v. 8, NASB).

The centurion showed unusual intelligence, as well as faith. He reasoned that since he gave orders to his soldiers and they obeyed, the Master of all things could speak the word and the forces of nature would obey Him. Apparently this officer had watched Jesus in Capernaum and listened to His teachings and had decided that He was indeed the Son of God with divine authority.

III. The Master's Amazement (v. 10)

When Jesus heard the centurion's words, "he marveled." Only one other
time we are told that Jesus marveled, and that was at the unbelief of His own townsmen in Nazareth (Mark 6:6). What a contrast!

Jesus declared that He had not found such great faith as the part of anyone in Israel. Here was a Gentile, a Roman army officer, who probably knew nothing about the true God and the Scriptures until he came to Palestine. Yet he had greater faith than the Jews who had attended the synagogue all their lives and listened to the Scriptures every Sabbath.

But we have a similar situation today. New converts, with no Christian background at all, often exhibit a purer, simpler faith in God than people who have been brought up in a spiritual church. The new Christians don’t know any better than to believe God’s Word.

Conclusion: What kind of faith do we have?

The Illusion of Righteousness

Scripture: Mark 10:17-22

Introduction: All the Gospel writers except John include the story of the rich young ruler who came to Jesus. The apostles couldn’t forget this incident. I’m sure the young aristocrat never forgot his meeting with the Master either. History will probably never again record a young man with brighter promise. He had everything going for him, but he suffered one of the most tragic breakdowns in history.

I. His Personality

A. Young and eager: “He came running to Jesus” (v. 17).
1. Youth: best time to seek Christ
2. Choice: best thing to do
B. Humble and intelligent

1. Kneeled—showing reverence and respect for Christ
2. Came to Jesus, showing he recognized the One who could answer his questions
3. Recognized Jesus as Authority

C. He was rich.
1. Upper class, both in possessions and position
2. Socially superior—already a ruler
3. Possessed qualities of leadership and integrity

D. Totally honest and courageous
1. Didn’t try to hide his need
2. Unlike Nicodemus, he expressed admiration for Christ in broad daylight. Not afraid to be seen associating with a controversial man; open enough to confront Jesus directly.
3. One must be totally honest when he comes to Christ.

E. Made good steps toward eternal life
1. Intentions good and honorable
2. Attitude seemed right
3. Wanted Christ’s approval

II. His Present

A. He was moral, declaring he had kept the commandments since his boyhood (v. 20).
1. Commandments: Jesus mentioned—Nos. 5-10 (the second table from the list in Exodus), dealing with our relationship to our neighbor and matters of conduct.
2. The involvement he showed—many get very enthusiastic about fellowship, charitable interests, fund drives, crusades, etc., but when confronted with matters of faith and relationship with God, their fervor dies.
3. Christianity is a “both/and” religion.

B. He was not Christian.
1. Jesus gave the two greatest commandments of all time: Love the Lord totally, and your neighbor as yourself.
2. He left certain things undone:
   He kept the second table of commandments, but had forgotten his relationship with God. Faith always precedes works. Good works become the fruit of righteousness.
3. Christ demands more than our moral lives.

III. His Problem

A. He totally misunderstood what vital Christianity is all about.
1. Thought righteousness could be purchased by goodness. “What shall I do?”
2. You can never become good enough for salvation; it was purchased on the Cross. You cannot buy a free gift (cf. Eph. 2:8).
3. He thought he had the right idea about his own morality. Good deeds cannot cancel sin; only the blood of Christ (1 John 1:9). He had the right. He understood himself, but when Jesus looked at him and loved him, he really saw himself.

B. Do you understand what Christianity is all about?
1. Eternal life is desire of most people, but good intentions are not enough: Desire must become faith in Christ.
2. Eternal life is within reach of all of us (John 3:16; 1:12; Rom. 6:23).
3. Eternal life must be received. It is unearned, unmerited, undeserved—a gift. “As many as received him...”

Conclusion: Receive Christ now and the eternal life He offers.

David Nixon

When Trouble Comes

Scripture: Ephesian Epistle

Thesis: Trouble is native to the work of the Kingdom, but it does not necessarily spell defeat.

March, 1974

Introduction: Paul’s Epistle to the Ephesians derived its fragrance, not from rose beds of social acceptance and prosperity, but from situations of adversity. He writes here in a dark, lonely cell. Let us look at Paul’s problem under these headings.

1. The Conquest—a worthy action (3:6-7)
   A. Paul’s mission was divinely ordained (3:2).
   B. His spirit was above reproach (3:8).
   C. His converts were those who had never heard (3:1).

2. The Conflict—a frustrating reaction (6:20)
   A. Paul had great concern for his converts (6:18).
   B. He was accustomed to liberty and boldness (6:20).
   C. His circumstances were contradictory to his mission (6:20).

3. The Climax—a satisfactory counteraction
   A. Paul made a pulpit out of his prison (6:20).
   B. He made his frustration a point of appeal (4:1; 6:11).
   C. He requested prayer for his continued effectiveness (6:18-20).

Conclusion: Though external forces of evil may converge against the work of God, God will not leave either the work or the workman without a means of effective witness.

R. Brueggemann

WRONG, LOST, SAVED

A skeptical man sat down to read the Bible one hour every evening. After a while he said to his wife, “If this book is right, we are wrong.” A few evenings later he said, “If this book is right, we are lost.” Still later he said, “If this book is right, we may be saved.” And they were!

—Selected
My life shall touch a dozen lives.
Before this day is done.
Leave countless marks for good or ill
Ere sets the evening sun.
This is the wish I always wish,
The prayer I always pray;
Lord, may my life help other lives
It touches by the way.

On Sunday Church Attendance
The devil has a lot to say
About the way we spend God's day.
And if we don't give lots of care,
We'll have no time for God or prayer.
We hope when Sabbath Day is done,
Christ will have been the honored One.
That nothing which the world displays
Will spoil the HOLIEST OF DAYS.

—J. Edward Ferguson

The more we count the blessings we have,
the less we crave the luxuries we haven't.

Satan is never too busy to rock the cradle of a sleeping Christian.

This is the thrilling story of God's miraculous working through yielded people in a very difficult area. Your faith will be strengthened as you read of God's multiplied answers to prayer in what would otherwise be impossible situations. You'll find yourself saying often with Vic Olsen, "Thank You, Father." Your backside will be stiffened as you suffer with Muslim convert Daniel at the hands of merciless persecutors. You'll praise God when you finally meet Mr. Andre' Almond. Your sympathy will be sharpened, national liberty appreciated, and spiritual vision enlarged.

Although this couldn't be classified as a minister's professional book, it is a must for those who would understand and appreciate what is taking place in one of the world's newest nations.

I read with profit the trio: Jeanie Lockert's, "On Duty in Bangladesh" (Zondervan, paper, $1.25), James and Marti Helley's "Christ in Bangladesh" (Harper and Row, $4.95), and then Dr. Olsen's volume. His is the largest and is being recognized as a missionary classic. If you can't read all three (the order suggested), by all means read Dakar Diplomat in Bangladesh.

HELM PHILLIES HOYER

What Do You Think of Jesus?
By David Nevin (Concordia, 1973. Paper, 144 pp. $2.50.)
Here is a thoughtfully written, well-written book about Jesus Christ which presents interesting treatments designed especially for the minister who feels he does not have the time for the more thorough and more substantial works that abound on the subject. The author teaches such doctrines as Christ's virgin birth and bodily resurrection, and he, and treats them as important aspects of Christian theology. He says that to believe hell is simply what some people have done during this life is to whistle in the dark (p. 96), and to play a game. "A hell on earth has to end" (p. 30), he says, but he is quite sure that the "hell after death" does not.

In spite of the view of Dr. Nevin, head of the Missouri Synod Lutherans, that some of their scholars are tending away from classical evangelism, I find little departure from piety and Protestantism among them, and recommend Dakar Diplomat in Bangladesh, as well as other books, that are published by Lutheran's Concordia Publishing House.

J. KENNETH GUNNER

The Church and the Ecological Crisis
By Renee Barnett (Eerdmans, 1974. Paper, 138 pp. $2.50.)
Numerous books have appeared which
simply discuss the ecological crisis, but this
time, after examining the crisis itself, treats its
relation to the Church. The author does not
believe that the injunction to man to "subdue"
the earth (Gen. 1:28) is responsible for the
ecological crisis the Judeo-Christian West is in
today. He points to the fact that man was
placed in Eden "to dress it and keep it" (Gen.
2:15), and that "this shows he is not to misuse
the earth."

The author says that the Christian ethic of
love should include promoting a good en-
vironment for others. He writes, "Love con-
strains us not only to will the welfare of our
neighbor, but also to preserve and promote the
kind of environment that maximizes the pos-
sibility of full selfhood for each" (p. 36). He
feels that "the world is the bearer of the holy"
(p. 37), and that to "thoughtlessly rape and de-
grade it violates God's creative love" (p. 37).
Christians should revive the "adoration of na-
ture" (p. 38) found of ten in the psalms (e.g.
16:1).

If we are prone to think that our generation
is the only one at all to become concerned
about the imbalance between living creatures
and the environment, these words of Samuel
Taylor Coleridge, written in 1819, might be
surprising:

"The river Rhine, it is well known,
Becomes your city of Cologne;
But tell me, nymphs, what power divine
Shall henceforth wash the river Rhine?"

J. Kenneth Grieder

---

**COMING next month**

- The Bright Side of Death
  Because of the resurrection of the
  Lord Jesus, death has a new meaning.

- It Was My Heart They Monitored
  Our church is in need of better health
  care facilities.

- The Heart of the Pastor
  To love as Christ loved is the key to a
  fruitful ministry

**The Person and Work of The Holy Spirit**

By R. A. Torrey (Zondervan, 1910, 1973, Cloth,
326 pp., $4.95.)

This is a reprint of an important work on the
Holy Spirit—somewhat on the person, but
mostly on his work. Torrey makes it clear that
the Holy Spirit is subordinate to both the Pa-
ther and the Son, although he is divine (see
pp. 360). This is the Bible's teaching, and it
is historically orthodox; but many Evangeli-
als do not want to admit any subordina-
tion to the Father on the part of either Christ
or the Holy Spirit. Torrey treats such works of
the Holy Spirit as conviction, witnessing to
Christ, regeneration, indwelling believers,
guidance, and teaching.

The Drug Crisis and the Church

By Harlan H. Barnett (Westminster, 1971,
Paper, 176 pp., $2.95.)

This well-written book presents an overview
of the drug problem, along with discussion of
the Church's role in ministering to the victims
and their families. The author discusses the
misuse of drugs in America, the various kinds
of drugs, the reasons why people use them,
"A welcome gift to everyone who loves the Bible."—Bruce Larson.
"A translation Wesleyans can trust. It will help them to understand God's Word more clearly and correctly."—Ralph Earle.
"A source of delight. It provides clarity without being ostentatious in its contemporaneity."—D. Ebron Trueblood.
"An excellent and eminently useful translation."—W. T. Purkiser.
"At last! A worthy successor to King James!"—Charles E. Blair.
"A trustworthy version. It achieves immediacy without conversational casuistry."—Calvin D. Liston.

The NEW INTERNATIONAL VERSION is a modern translation from the original tongues. It is not a revision of the King James Version, as are the Revised Standard Version and the New American Standard Bible. It is not a paraphrase like The Living Bible. It is thoroughly accurate, written in language easily understood and up-to-date, but retaining the dignity that befits the Word of God. It is the work of 100 international Bible scholars, including Dr. Ralph Earle, Dr. Harvey J. S. Blaney, and Dr. I. Kenneth Crider from the Church of the Nazarene. The governing committee of 15 includes two Wesleyan scholars—Dr. Earle and Dr. Stephen Paine of Houghton College.

573 pages. * Cloth-board binding, gold-stamped $5.95

A significant publication every minister will want to become acquainted with, RIGHT AWAY. Excellent for giving too!

Available from your PUBLISHING HOUSE
The Bright Side of Death

THERE WERE SECOND THOUGHTS about this title. A bright side to the horrible experience dreaded by humanity since the beginning of its existence, feared alike by the highly educated and the woefully ignorant, avoided by every means available, and shunned even as a topic of conversation by people who prefer not to face its grim realities? A bright side to death?

Yes, there is a bright side since Christ died for our sins and rose again on the third day and lives today, interceding for us before the Father. A bright side because He can say to us with divine authority, "And this is the will of him that sent me, and so let it be. Amen; and it shall be so. "The earthly house of this tabernacle of mortality bodies shall not live forever. D. L. Moody pointed out, in one of his sermons that if there were no death the wicked would live through century after century, becoming more wicked. The aged and ill would suffer through millennium after millennium, a mockery of God’s mercy. The Christian sees God’s goodness in death, since He wills it to be so. "The earthly house of this tabernacle" will be dissolved, and so let it be.

The bright side of death is life; eternal life through Jesus Christ our Lord.

There is a bright side to death because it is God’s will and plan that these mortal bodies shall not live forever. D. L. Moody pointed out, in one of his sermons that if there were no death the wicked would live through century after century, becoming more wicked. The aged and ill would suffer through millennium after millennium, a mockery of God’s mercy. The Christian sees God’s goodness in death, since He wills it to be so. "The earthly house of this tabernacle" will be dissolved, and so let it be.

The bright side of death is seen also in the promise that we do not approach it alone, but with the certain assurance that God is there. The Psalmist knew this and expressed it, “Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me” (Ps. 23:4). Death is not as
lonely as it seems, for Christ has been there before us. The sting is no longer there, for our Redeemer lives, and His presence is with us in death as well as always.

The bright side of death, furthermore, is seen by the Christian through his understanding of what follows it. The dying thief grasped this truth when he heard Jesus say, “To day shalt thou be with me in paradise” (Luke 23:43). Death does not seem nearly so dark when it is seen against the light of the eternal glory of the life which follows it. It is the door through which we enter heaven’s bliss. It is rest from the troubles and trials in our pilgrimage, toward a better world.

There have been brief glimpses of what this means to those who have been inspired by the Holy Spirit to express it. St. Paul saw it, at least through a glass darkly, when he reckoned “that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us” (Rom. 8:18). He distinguished between this life and the life to come, and the difference was between the temporary and the permanent. No wonder he could write to the believers in Corinth, “For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory” (2 Cor. 4:17). It is what follows death that really counts. Death is our gateway to glory.

Wesley said, “Our people die well,” and indeed they do. They know they need not dread death because Christ has conquered it, and therefore “God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away” (Rev. 21:4). So it was understandable that Martha McCracken should die declaring, “How bright the room, how full of angels!” And Lois Hull’s last words should be, “Dying . . . dying . . . it’s wonderful, wonderful!” S. B. Bangs died saying to those around him, “The sun is setting; mine is rising. I go from this bed to a crown. Farewell!” And Jordan Ardie’s final statement as he crossed the divide of worlds was “Eternity rolls in before me like a sea of glory.”

So then, death, where’s your sting? Our fathers before us met you without flinching, through faith in our living Lord. Abraham and Isaac passed through your deep waters, and so did Jacob. Likewise did the patriarchs, the preachers, and the prophets. The apostles, every one of them, shared Christ’s victory over your power. So did Savannah, Chrysostom, Luther, and Livingstone. And so will we, except those who are caught up alive when the trump of God sounds and the Lord returns.

Because of the resurrection of the Lord Jesus, death has a new meaning, and it is not all bad. It was His prayer, “Father, I will that they also, whom thou hast given me, be with me where I am” (John 17:24). There you have it. With Christ! The bright side of death.

So it is that God-anointed preachers can proclaim the good news to all who may be fearful of this our last great enemy. And so it was that Arthur John Gossip could preach to his congregation just a few days after his beloved wife’s tragic death, and say: “Standing in the roar of the Jordan, cold to the heart with its dreadful chill, and very conscious of the terror of its rushing, I too, like Hophni, can call back to you who one day in your turn will have to cross it, ‘Be of good cheer, my brother, for I feel the bottom, and it is sound.”

Preaching holiness is much more than preaching doctrine alone, and it need not be repetitious and uninteresting.

Preaching Holiness

Part Two—What?

What do we mean when we speak of preaching holiness? Primarily we mean the preaching of the traditional message of the Wesleyan teaching of entire sanctification based upon the Scriptures and personal experience.

There are three movements to the acceptance of a doctrine related to the work of God with man. We begin with the Scriptures and what they teach about this truth.

Second, we relate it to human experience. What need of man does this teaching disclose? What does the Word offer as the fulfillment for that need? What are the steps to be taken by man to have the need met in his own personal life? How do the results of the experience of fulfillment agree with the teachings of the Scriptures?

The third movement is the formulation of a statement of doctrine which is an endeavor to explain in human language—which is a poor vehicle for that purpose—what God has done in man, how this experience agrees with the Scriptures, and what results may be found in the life of the man who has experienced this relationship with God. Relating this movement to the doctrine of entire sanctification, we find a basis for our understanding of what we mean by the preaching of holiness: namely, the teachings of the Scriptures, the acceptance of the teaching and through the work of God the enjoyment of the experience in heart and life, and the proclaiming of the doctrine based on these facts in an endeavor to bring other persons to know God in this relationship.

Some think that preaching holiness means only the preaching of the doctrine, and they seem to think that such preaching must be dry and uninteresting.

A pastor said, “There is only so much that can be said about holiness [meaning the Doctrine alone], so there is apt to be much repetition in a pastor’s messages.”

But the thought of doctrine leads us back to the Scriptures and to the glory of the work of God in human experience and daily life. Hence there need be no repetition in the sermons. With such a background he can preach doctrine with a thrill from a burning heart. So in this sense preaching holiness is more than preaching doctrine alone.

It would be beneficial for a pastor to consider the full scope of the message of holiness. He will then realize that it helps him to lead his people to a better understanding of God, the
Holy One (Isa. 57:15). He can stress the various aspects of God's nature as revealed in His moral attributes; His mighty works as revealed in His Word, His creative acts, His providential care, and His desire to make Himself known to man as a God of love and redemption; His continued love and patience with man in his sinfulness as He endeavors to win him back into His fellowship.

Particularly will he realize how the holy God has revealed himself in Jesus, who showed us what God is like, and who is the example of holy living in human life on earth. Jesus reveals how far God in His love will go to redeem sinful man. He made the supreme sacrifice on Calvary and was resurrected the third day that he might forgive the sins of man and sanctify him wholly; that He might enable him through this relationship with Christ to live a sober, upright, and godly life in the world (see Titus 2:12, RSV), and to be "a good advertisement for the Christian faith" (v. 5, Phillips).

Further, he will see that God has given us the Holy Spirit, who is "God, in the present tense," which is further evidence of His concern for man. The Spirit's presence provides for man a day-by-day relationship with God in which He makes available to him His wisdom, His teaching, His comfort and strength, His guidance, and His power, and also the fellowship of the Spirit within the body of Christ—the Church. His presence is transforming: "We all, with open face beholding . . . the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" (2 Cor. 3:18), and He ever leads us to the fulfillment of our destiny, that of being "conformed to the image" of Christ (Rom. 8:29). Indeed, the scope of the message of holiness reaches into every facet of personality and into every phase of human life.

The pastor must realize always that primarily he is not preaching a sermon; he is preaching to people. He is endeavoring by the help of the Holy Spirit to communicate the message of God in such a way as to meet the needs in the lives of those who hear him.

His message must be contemporary—to meet the needs of people in their living today. Sermons which may have been suitable even a few years back will not meet today's needs. The old theme may be used, but the sermon must be revised to help people live in today's world. Always there is need to bring people enslaved by sinful habits and dispositions to find Christ as Saviour, as Deliverer, and as abiding Companion, to lead believers into the fullness of salvation through the baptism with the Holy Spirit. The preaching of holiness must also embrace the whole of Christian living—it is through the experience of entire sanctification that man is brought into the life of holiness.

The people of God need teaching and guidance on the possibilities present to them in this life of holiness. They need to understand in some measure what God can make them to become in life and in service, as in a living relation with the Spirit they appropriate to themselves in daily life the manifold provisions offered them in Christ—and made possible in their lives through their response to the Holy Spirit (cf. John 16:13-15).

The needs of people today are primarily within themselves. They need to have emphasized again and again that in Christ there are provisions made for them to overcome the pressures of life in our world today; for them to meet successfully the disappointments of life, many of which are related to the generation gap in the actions and activities of their children; and for them not to be defeated by the fears that harass them.

For example, many Christian doctors were amazed to find that the reactions and fears of many "sacrilized" Christians were the same as people who were not Christians during and following the earthquake in southern California in 1971. In other geographical areas the same is true of those who experience storms and other disturbances of nature.

The relationship with God in the life of holiness does give a poise in these fearsome experiences which non-Christians do not share. This poise is found through the provisions of Christ which are to be appropriated by His people.

Then there are the frustrations of life, the lonesomeness felt among both the young and the old, the feelings of insecurity. The preaching of holiness will help to give a clearer and more scriptural knowledge of the provisions of Christ for Christian living, and of the adequacy and hope that can be found by responding to the Spirit in a relationship with Him in the life of holiness.

The preaching of the message of holiness embraces the total scope of human life.

Pastoral Ponderings and Prayers

One to One

By G. Lewis VanDyne*

This morning I had the opportunity to meet with my Sunday school superintendent for breakfast at Sampo's restaurant. As we met to share the work of Sunday school, we were also able to share concerns and ideas about the ministry of this church. Such times afford me as pastor helpful insights into people's lives, and help me to get a better perspective of what is happening in the life of the church. I always come away feeling that more such meetings must be a part of my ministry.

It is difficult to get the real feel of people when you deal with them in large groups. Especially is this true when there is a pulpit or some other physical or psychological barrier between you and the people. The best thing I have found to put between me and other people is food.

The simple sharing of a glass of water or a cup of tea or coffee seems to afford a channel rather than a barrier. Lord, help me to apply this to all my relationships with people. Perhaps it would be wise to afford such a time in the church schedule for people to come together in ones and twos with only a cup of tea or coffee between them. There certainly are enough barriers between people now.

Whatever the method, Lord, help me to work at having nothing between us as Your children but open channels of communication and love.

*Pastor, Church of the Nazarene, Santa Barbara, Calif.

April, 1974
It Was My Heart They Monitored

Some years ago I suffered a serious heart attack. I am not complaining, nor am I asking for sympathy, nor am I offering advice to those who have never known this particular illness. I am merely stating a fact and making some observations.

For days I lay in the Coronary Care Unit at Penrose Hospital in Colorado Springs, totally immobilized, my fluttering heart beating for its very life.

And you would not believe the number of wires that were attached to various parts of my anatomy. And these wires were all connected to extremely sensitive monitoring devices out in the nurses' area. These machines showed the nurses moment by moment what was happening to my heart, and how it was responding to the multiplicity of stimulations being administered.

If that monitor ever showed a flickering or faltering, the nurses were ready to rush to my bedside. Those nurses remained close enough to keep a watchful eye on that monitor 24 hours a day.

God bless those efficient nurses, the dedicated doctors, and the splendid machines that monitored my heart! Because of them, and the power of prayer, I am still here to write these sentiments.

Now, let me philosophize a moment or two in a vein that may be helpful to those of us who are in the ministry.

There were other physical needs demanding attention while I was in Coronary Care Unit, but my heart got all that technical attention from the monitoring mechanisms.

My stomach called out at regular intervals, and my veins, tastefully prepared, came promptly at the right times, but there was no monitor attached to my stomach.

Why not? Isn't my digestive system important, or vulnerable? Believe me, it responds automatically to the whiff of fresh pastry or frying bacon. My taste buds are alive and well. But think of the tragedy if my appetite faltered and died. Think of it—never again to be able to enjoy good food!

Then why didn't my doctor get worried about my stomach? I can't recall that he ever asked me about my appetite. His total attention was focused on that expensive and sensitive machinery that told the story of my heart. Perhaps the doctors reasoned, if the heart fails, why worry about the stomach anyway? Or they might have decided, if the heart recovered, the stomach might prosper also.

I also had problems with my mind. I was mentally apprehensive. My brain battled overtime, trying to solve all the problems that would arise if I stayed too long in the hospital. My family! The Bible College! Concerns of this nature pressed in relentlessly on my every waking moment. I even felt like asking for psychiatric help. Why didn't these brilliant medical men attach wires to my brain to monitor my mind? Would they have been shocked at the abnormalities they might have found? I shudder to think of having my brain monitored!

But there it is. My stomach was not monitored. My brain was not monitored. The ceaseless attention of the nursing staff and the doctors was glued on the monitor which told them the story of my fluttering heart.

Perhaps in our church work we can tune in on this bit of medical advice. Let's keep the monitor on the organ in our church which is actually the one most desperately in need.

Every local church has an appetite all right—a social instinct and a physical need. And it might be a temptation to put our finger on that pulse to see if that is doing well. But, when I lay between life and death, it was my heart they monitored. The stomach could be cared for later.

Every local church has a mental need too. Our people must be fed; their minds crave and deserve intellectual food of substance and quality. But it is not wisdom to monitor the mind as though it were the most pressing need.

Our churches live or die depending on the heart—the spiritual tone, the warmth and presence of the Holy Spirit. Let's keep our monitor there. How long has it been since God took over our services and brought a tide of blessing? If it has been too long, maybe we had better check the monitor.

I still recall my experience with a sense of deep appreciation. When I was hospitalized with a desperate need, IT WAS MY HEART THEY MONITORED.

--

Jesus Christ—Lord over All

While Henrietta Mears was visiting the Taj Mahal in India, her guide, in order to demonstrate the unusual acoustics of the high-domed structure, stood on the platform in the center of the main hall and shouted: "There is no God but Allah, and Mohammed is my prophet." His cry rang sonorously through all the chambers of the monument.

Then Dr. Mears asked if she too might say something, and when permission was granted, she ascended the steps and exclaimed in her low, powerful voice, "Jesus Christ, Son of God, is Lord over all." Like peals of thunder rolling through the caverns and across the valleys of an Alpine mountain range, her words raced from wall to wall and down the corridors of the minareted shrine: "Lord over all—over all—over all."
To love as Christ loved is the key to a fruitful ministry.

**The Heart of the Pastor**

By Frank VanValin*

Two researchers from the University of Minnesota conducted a survey of professors and administrators at 68 universities, both public and private. They asked the respondents to list in order of importance the objectives of the American university. On a second list, the survey asked what they believed ought to be the objective of a university.

More than 7,000 individuals responded. The number one objective on both lists was “To protect the freedom of the faculty.”

A reasonable question in response to the subjective view of the typical professor would be, “And what about the student?” Does the university exist for the professor or the student? Who is serving whom?

The fact that the student is at the other end of the process has become incidental. In fact, the survey made no mention of the student in any of the first 10 objectives on either list, except as a unit of intellectual raw material.

If thousands of university instructors have lost sight of the real purpose of teaching, is it any wonder that student perspective has gone haywire? And so the academic community has tolerated vandalism, arson, rifling of files, unlawful seizures of private and public quarters, and sexual promiscuity.

If the teaching profession in higher education can become so twisted in its perspective, the same can happen to the ministry. The forces of society militate against treating people as people. There is a tendency in the ministry to forget the real focus of the Church. We can become indifferent to the needs of people and degenerate in our work, turning attention inward upon ourselves rather than outward toward others.

This was the problem of Ezekiel’s day. The shepherds were more concerned with themselves than with the people. The Lord spoke through the prophet: “My flock became a prey, and my flock became meat to every beast of the field, because there was no shepherd, neither did my shepherds search for my flock, but the shepherds fed themselves, and fed not my flock” (Ezek. 34:8).

We must never permit the hurts and needs of people to get out of focus. Our business is not the Church as an institution. Nor is it a program of organized responsibilities. The pastor’s concern must run much deeper than the popularized success syndrome related to statistical data.

Our business is people—sinful and righteous people; sick and healthy people; needy and independent people; lonely, frustrated, distraught people. We must minister to the up-and-inner as well as the down-and-out: People need us, and we need people. That is what the Church really is—people. Sing-out youth groups express it well in one of their songs, “Up with People.”

Jesus’ key concern was people: “For the Son of man is come to seek and to save that which was lost” (Luke 19:10).

The Lord saved His most intimate instruction for the disciples until that final night of His ministry. In the Upper Room, He talked about “greater things” they would accomplish through the Holy Spirit. But the prerequisite of receiving the Holy Spirit in His fullness was love—to love God with all their hearts, and to love one another.

Christ repeatedly talked about “a new commandment.” The old commandment was to love one another, but the new dimension qualified the level of that love—as I have loved you.” There is the difficulty—to love as Christ loved. You cannot love your enemies, turn the other cheek, go the second mile, and forgive seventy times seven. The Holy Spirit. He is the Power to love.

The new commandment was reiterated in John’s First Epistle and echoed in all the apostle’s writings. It finds its most lofty declaration in Paul’s treatise to an unloving church (1 Corinthians 13). Peter expressed it well when he commanded the dispersed and suffering Jews to “love one another with a pure heart fervently” (1 Pet. 1:22).

Love is the “North Star” of the Christian Church, the most distinguishing characteristic of the fellowship of believers, the key to evangelism. One of my members was asked the secret to growth in our congregation. Her answer was “Love.” Love is also the heartthrob of the effective pastor. Without it creativity runs low, sermons bounce off the pews in uncommunicative echoes, and one’s ministry is reduced to motion without meaning.

If any pastor wants to excel in his work, let him distinguish himself in the art of loving. Love covers a multitude of weaknesses. When there are those discouraging occasions where every technique and program crumbles, “love never faileth.”

Pride is one of the most insidious perils of the minister. The accolades of doting parishioners fall like music on his ears. One of the strong temptations is to beam one’s ministry to the “amen corner.” One undiscerning pastor said, “I give the people what they want.”

It is easy to use legalistic judgments and spiritualized accusations toward those who stand against the pastor. We can out-argue most of our people, but when the dust has cleared and feelings have been sorted out, we have lost the person.

I never felt I could afford to lose a single person. The minister not only needs those who back his program, but he cannot afford to be without the antagonist who questions, even attacks his ministry.

I have always been able to learn something from people who least appreciate me. You can find some germ of truth in the most devastating criticism if you respond with the right attitude. I have had recent contact with a pastor in another evangelical church who over the years developed a messianic complex. He subjectively spiritualized his mistakes and publicly abused those who disagreed with him. He suffered from an overpowering sense of personal insecurity by replacing any church officer who hesitated to support his program. Consequently his fast-growing church is beginning to fall apart.

We have to take the bitter with the sweet. There is no way to achieve a successful pastoral ministry without some disappointments and failures...
Practical Points that make a difference

A Creative Pastor Who Has Us in Mind

Dear Son,

Have you ever sat down in your study and creatively and prayerfully asked for guidance on your preaching? How easy it is to get into the same old "rut." It is not difficult to repeat yourself in different ways over and over again.

Our pastor rose early in the morning for his "coffee with Jesus," exercise, and moments of creative fellowship when he dreams about dreams, sees visions of what can happen, and "lets out" his mind on preaching motives and materials. As a result, he knows where he is going and we know that he knows.

It gives me a sense of security to know that our pastor has me in mind when he is preparing his messages.

He is not answering questions not asked. He is not preaching for preaching's sake. He has his people in mind—their growth, their development, their knowledge of the Word—and they look forward to hearing him Sunday by Sunday.

In fact, while I enjoy "special events," I am really satisfied with my pastor's pulpit ministry as a weekly fare. It has paid off with interest; new people, souls finding Christ, and a growing fellowship. What more could we ask for than a creative pastor who has us in mind?

Love,

[Signature]

The Preacher's Magazine

Do the Work of an Evangelist

By Russell Metcalfe*

Have you ever given specific thought to the development of your evangelistic skills? Am I irrelevant in speaking of such a task in terms of "skill"? Or are all evangelists born and not made?

The Bible makes it clear that there is a particular calling to evangelism. This high calling is to be accompanied by the gifts and grace of the Holy Spirit. Evangelists are men to be honored and used and encouraged. (I'm sure they wouldn't mind if we went back and underlined that word used.)

But, in a different and yet no less imperative way, all Christians, and particularly all ministers of the gospel, are charged with the holy responsibility of giving an evangelistic thrust to their work for God. No single aspect of Christian work is the exclusive domain of specialists. Just as full-time evangelists should strive to have a well-rounded presentation of gospel truth, so pastors and other men who are called to preach should not neglect the specific task of evangelism in their ministry.

Many pastors excuse themselves for a weak evangelistic emphasis in their preaching because they feel inadequate, particularly in giving altar calls. Comparing their own efforts to their favorite camp meeting evangelist, they humbly conclude, "Some have it—some don't." It never occurs to them that evangelistic skills; attitudes, techniques, and emphases can to a certain extent be improved and developed.

Because the task is holy, it does not necessarily follow that God equips the minister doing evangelistic work without any effort on his part. Precisely because the task is holy, it is better done when well prepared than when left to chance inspiration. I imagine that the priests who hand-carried the ark of the covenant soon learned certain techniques without losing their holy awe and respect.

There are many areas in which we pastors can seek to improve as we try to obey that charge to do the work of an evangelist. You may have a longer and better list than I, but here are six short checkpoints that can help us to more effectively "cast the net."

1. Cultivate utter simplicity in spiritual directions.

Let people know exactly what God expects them to do in order to find salvation and cleansing.

Granted, life is complex, and there...
are no simplistic answers to many of the situations represented in the pews. There is such a thing as "overkill." Our evangelistic preaching should not seek to point out every snap and sandbar, but should rather proclaim the main channel through which all may pass. The requirements for saving faith are minimal and irreducible, and better yet, they are simple. Let our main thrust be for this simplicity, not for subtle nuances of doctrine. Even our illustrations may show that, while each situation is different, and each individual is unique, yet all have certain basic spiritual needs, and grace is available to meet those needs.

2. SEEK TO BE DIRECT.
Much like the need for simplicity is the need for directness. We must not only make it plain what God has provided, but we must make it clear that God expects the hearers of His Word to respond with responsibility.

Further, we must make it plain that there is no time as certain and sure as the present. In kindness and in love we must dare to face men in a challenge of self. We dare not back down from the implication of gospel preaching. By its very essence it must bring hearers to a point of choice: This is God's will! What will you do about it?

3. EVANGELISM MUST BE MESSAGE-CENTERED.
God uses human personalities, and we all have a lot of ourselves in our preaching. This of itself is neither good nor bad. But it is a dangerous thing when a pastor deliberately seeks for personal enhancement through the pulpit ministry. Even though it is an exhilarating thing to speak of serious matters to attentive people, the minister must never for a moment lose sight of the fact that what is all-important to his hearers is what God said, and is saying through His Word, and that the minister is only an instrument. We must not consciously seek to enhance our reputation, or show to our best light. Our conscious effort must be to state honestly what the Word of God has declared to be the situation for which we have prepared, and that is immediately before us. Preach the Word!

4. PRAY FOR A HOLY OPTIMISM.
It is true that Jonah was a very effective evangelistic speaker even though he had a rotten attitude. But it is clear to me that God didn't give us Jonah's history to make him our example. How much better to emulate Moses or Paul in their holy intercession, or Barnabas in his willingness to encourage, or Jesus himself, as He saw not only what men were, but what they could become through His grace! An effective pastor-evangelist is one who sees a saint in every sinner. And if he has this holy vision of optimism in the place of prayer and in his dealings with his hearers, he may be more effective to many of them in this regard than the full-time evangelist. Strive to cultivate the habit of seeing people as they could be through grace, and then of praying God they shall be.

5. PRAY FOR A HOLY SYMPATHY.
If there is a key to the power of persuasion, it is a genuine feeling of love, of caring, of sympathy for the one being persuaded, by the persuader. A medical doctor may dispense both prescription and treatment with little or no personal involvement with his patient, and a pulpit minister may dispense both truth and wisdom in the same manner. But the old definition of evangelism—"One beggar telling another beggar where to find bread"—is never more apropos than in the evangelistic pulpit. If we would be effective we must avoid "preaching down" to anyone, from the smallest child to the wildest of sinners. In each of our congregations there are those misfits who seem to do everything they can to be "hard to love." But remember your key to the power of persuasion, and pray for genuine sympathy, and do not be ashamed to use it as a tool in your work of evangelism.

6. PREPARE YOUR SERMON-CLOSING CAREFULLY.
Most of us know what we want our sermon to accomplish. We prepare our conclusion with care. We preach to the end, and then what? Why not go beyond the sermon proper, and write out, word-for-word, your post-conclusion exhortation?

Along with a careful selection of a song of invitation, prayerfully decide what you feel you should ask the people to do. Keeping in mind simplicity and directness and the other

---

**THE STARTING POINT**

*By C. Neil Strait*

**"The Wonderful Works of God"**

(Acts 2:1-4:11)

There is a phrase in Acts 2:11 that is worth considering... we do hear them speak in our tongues the wonderful works of God.

This summary of the believers' witness to the Pentecost-event is the summary of every man who has experienced the work of the Spirit in his life. There is no greater explanation of the Spirit's thoroughness. Truly, the observer's response, "the wonderful works of God," is worth considering.

Consider this—WHERE THERE IS A SURRENDERED HEART, THERE IS A WONDERFUL WORK OF THE SPIRIT.

A phrase in 2:1, "one accord," is indicative of the surrendered hearts that were present.

Whatever their disagreements, their agreements were more impor-
tant. We are not to assume they were
in accord on all things—but on the
item that mattered most, their sur-
render to the Spirit.
So, whatever the phrase may sug-
gest, it established their accord about
one thing—Jesus was Lord of life.
They laid aside all to follow Him.
Their following led to an Upper
Room. Through surrender, they be-
came the recipients of God's Spirit.
Their accord, their unity, centered
around the possibility of God. They
believed, together, that God was go-
ing to do something in their lives.

There's something about believing
that the best is yet to be, with God.
But that ignites a man's faith and opens
the way for God to work. When a man
thinks all his great, exciting, mean-
ingful experiences are behind him,
his spiritual experiences are over.

The believers in the Upper Room
had surrendered their belief to God.
Not until this last part of our being
is given over to God are great things
possible. Seldom do we consider
the possibility of surrendering our belief
to God. But it is possible—yes, ne-
necessary.

And because the Upper Room fol-
dowers surrendered their belief
to God, there was a sense of expectancy.
Anytime you and I effect that com-
junction of obedience with God's call,
or that mixture of our faith with
God's promise, that stirring together
of our wills and God's plan, we may
expect the wonderful works of God.
For then comes the fullness of time
in our spiritual experience.

Anytime you have adequate and
complete preparation for God's com-
ing, He is going to come. Not always
with drums beating. Not always with

sounds of wind and fire. Not always
with stirring feeling. But He will
come. Sometimes ever so gently.
Even quietly. But definitely, dynam-
ically, and decisively.

'Consider also—WHERE THERE
IS A SHARING HEART, THERE
IS A WONDERFUL WORK OF

God.'

Acts 2:32, "We all are witnesses,
could well be the summary of the
second stage of Pentecost, which was
sharing—the first stage being re-
cieving.

Where there has been a wonderful
work of God there is always a shar-
ing heart. The authenticity of an
experience is somewhat validated
by the urge, the need, the desire to
share. The Pentecost event was never
just hearsay, because the receivers
became sharers. There is no greater
way to validate the wonderful works
of God than to share them with oth-
ers.

Wherever they shared, the won-
derful works of God continued. Acts 2:41
and 47 speak of souls being added to
the church.

Consider finally—WHERE
THERE IS SERVICE, THERE
THE WONDERFUL WORKS OF GOD
CONTINUE.

Acts 2:41-47 tells us something
about the growth of the Early
Church. Notice these words—"con-
tinued," in verse 42, and, "continu-
ing daily with one accord," in verse
46. They suggest obedience.

The obedience it suggests com-
bines three things—service, sharing,
and surrender. These three responses
combine to bring "the wonderful
works of God."

The peace that Jesus gives may be
received by anyone at any time, and
enjoyed everywhere at all times.

In the Medley of Madness
I Heard a Voice

The peace that Jesus gives may be
received by anyone at any time, and
enjoyed everywhere at all times.

THE "MEDLEY OF MADNESS"—where
could that be?

Really, that is not the proper ques-
tion. The correct question is, Where
on the inhabited earth may one go
where there is not a medley of voices?

To make the matter worse, the voices
are in conflict. And, face it frankly,
they are not only in conflict, but in
many instances they are hostile.

One glance at a news digest con-
firms this affirmation. Long ago Isha-
h saw man's sad plight and said,
"All we like sheep have gone astray;
we have turned every one to his own
way" (Ps. 11). Here is God's picture
of man's fallen plight—no unity, no
peace, no cooperation, each on his
own, going his own way.

The "medley of madness" is every-
where, but it was in this medley that
I heard a Voice. I first heard it when
I was a small lad. It came to me in the
silence of the eventide. It came again
and again. At last I listened. It was
soft, tender, and woeing. Its cadence
was unlike the disturbing din of the
raucous throng. Its call was to rest.
I listened. I heeded. I found. I am
happy.

I have found what the mad, clam-
oring multitude can never find. I
found rest in the midst of the tumult
—rest in the fury of the storm.
Strange as it may seem. I found it
not by struggling, not by demanding,
but by surrender—for thus does life
begin.

Through the years I have turned
my hearing aid to the tones of the
Voice—-the Voice unlike that of any
of the wild, maddening crowd. The
Voice of Calm. The Voice of Power.
The Voice of Peace.

This maddened age is crying for
peace, but feverishly preparing for
war. It hopes to find peace when
peace comes to the world. The so-
ber fact is that there is no peace coming
—not this side of the coming of the
Prince of Peace. The mad rush for
universal peace is futile, but for the
Christian it is not necessary. It would
be enjoyable, but it is not required.
The Master's words "Be of good
cheer" were spoken against the back-
ground of His declaration "In the
world ye shall have tribulation"
(John 16:33).

by
T. W. Willingham
Kansas City, Mo.

The Preacher's Magazine
April, 1974
The Preacher's Magazine

The peace which Jesus gives may be received by anyone at any time, and enjoyed everywhere at all times. The Voice I hear amid the deadening din is one of quietness: Its piercing note penetrates the noise of tumult, and its message comes through without distortion. This Voice gives direction as well as peace. It points to a safe but narrow way through all the divergent paths. It speaks at the intersections and indicates the turn.

To add to the medley of madness by worldlings, there is the medley of ignorance from well-meaning friends. One beckons for speed, and another for caution. One points to the east, and another to the west. If there were no Voice, who would guide?

There is a marked difference between the voices of others and the voice of my Shepherd. The voice of the Shepherd often calls to paths on which I find no recent footprints. Friends would cry: "Unsafe!" "Unorthodox!" And some would say, "Unchristian!"

Under such circumstances, I check the Voice with care. I know there is a ventriloquist and a counterfeit as bent on deceiving all—even the elect. Then I check and double-check— and check again.

While the Voice may lead counter to the conventional, He never leads contrary to the written. And with all His leadings, He gives double assurance, accompanied by peace.

I have checked this Voice and will continue to do so. He demands no haste born of uncertainty, and casts no shadow over one’s tender conscience. All He asks is attention, nearness, and obedience. These granted, He makes himself known. Reality marks His every move. The heart is light and carefree. The whole being is full of light and life. Each dawning day brings new vistas and the assurance that the way is more pleasant as the journey continues.

"The sheep... know his voice, and a stranger will they not follow. (John 10:4-5). There need be no fear of the Shepherd’s voice if one carries the constant assurance that he belongs to the great Shepherd’s fold. Such assurance is available for us all. The promise is, “The Spirit itself beareth witness with our spirit, that we are the children of God.” (Rom. 8:16).

"Try the spirits” is a divine injunction. The speaking Voice welcomes investigation. Mark up the messages that come through the throng—check their fulfillment. If they are false, the voice was false. Check again and again. By constant application one comes to discern “both good and evil,” and by the same token, he comes to understand the Voice.

The way ahead has never been trodden by us. The way taken by most Christians does not lead to the better treasure of the Master. New paths must be entered, a new Voice must be heard, or the voice of the Speaker comprehended more clearly. All this argues for a closer walk with the Speaker, an ear more deaf to the noises of the rabble, a casual listening to all the speakers, and a passionate longing to hear the clear, soft tones of the loving Shepherd’s voice.

Our listening must be constant, our obedience complete, and our ears ever turned toward Him. To start the perilous path at His call requires constant contact for successful completion.

Peter heard the "come," and started, but was not constant in the looking and began to sink. His cry for mercy was heard.

Learn by his mistake. Go at the Shepherd’s call, but be open for His orders, and all will be well.

The Preacher’s Magazine
UNIFORM CHURCH TREASURER'S RECORD

A Self-contained Record Book for Maintaining the Unified Treasury System

1. Offers simplified accounting, understandable even to those with no formal bookkeeping training
2. Gives a detailed financial picture of each department and auxiliary of your church
3. Provides the pastor with all needed data for preparing his annual report
4. Flexible in use for any church—large or small

R-150 COMPLETE (with Binder and Fillers Listed Below) ................... $6.95

A reminder to PASTORS OF THE MORE THAN 2,000 CHURCHES currently using this outstanding record system...

ANNUAL REPLACEMENT FORMS
NOW available • Order by numbers listed below.

R-165 OFFERING REPORT BLANKS (55 triplicate forms; 2 carbons) .................................................. $2.00
R-163 CASH DISBURSEMENTS and RECEIPTS JOURNAL, package of 25 ... 95c
R-164 LEDGER SHEETS (For Local, District, General, Etc., Budgets),
package of 25 .......................................................... 85c
R-151 MONTHLY REPORT FORMS (13 Each of Summary, Expenditures,
Budget Progress Form), package of 39 ................................... 75c
R-168 INDIVIDUAL GIVING RECORD SHEETS, package of 25 ........... 60c
R-169 DIVIDERS, set of 8 .................................................. 50c
R-149 THREE-RING BINDER .................................................. $3.95

NAZARENE PUBLISHING HOUSE Post Office Box 527, Kansas City, Missouri 64141

LOVE So Amazing, So Divine,
DEMANDS
My Soul—
My Life—
My All.

Easter Offering for
World Evangelism 1974

April, 1974
Mission Fields at Home (FS-7317); 35-mm. cassette sound. Every Christian is a missionary and there are unreached mission fields in every community. True life stories of Nazarene laymen who have found mission fields close to home. Purchase price, $10.00; rental $2.00.

Mission Means Multiply (FS-7316); 35-mm. cassette sound. The Dakotas and New York City provide contrasting approaches to multiplying the church as both carry out the true mission of the Church of Jesus Christ. Purchase price, $10.00; rental $2.00.
CHURCH SCHOOLS

“*We just don’t have time for discussing the Bible at our family devotions. I know it’s helpful, but we just can’t do it.*”

**Sound familiar?**

Now TABLE TALK provides a family-altar plan for every home.

There are at least three ways these devotionals can be used:

1. Read the scripture passage and its explanation; discuss the questions; think about the “Thought for Today”; and have prayer.

2. Read the scripture passage and its explanation; think about the “Thought for Today”; and have prayer.

3. Read the scripture passage and have prayer.

The first option should be set as the normal pattern for your family-altar time. If you are a bit rushed, use option No. 2; and if there just isn’t any extra time at all, option No. 3 can still be used.

Order Table Talk for the families in your church this quarter—on your regular literature order blank.

---

**Have You Considered Bible Quizzing?**

It can be a vital part of your church’s ministry to youth.

Book selection for 1974-75: 1 and 2 Corinthians

Order your materials directly from the Nazarene Publishing House or purchase them at your district assembly from the NPH representative.
A ministerial tool for recording the information throughout the year needed to complete your annual district report.

FOR WEEKDAY—A six-day work-schedule chart for keeping notations on calls, appointments, and meetings.

FOR SUNDAY—A full page for recording sermon theme, text, songs, special music, announcements, attendance, and offerings and summarizing previous week’s activities.

OTHER FEATURES—Monthly Expenditure Reports, Membership and Subscription Record—identical to the “Annual Report of Pastor” form. Also includes calendars, sheets for recording children dedicated, funerals, marriages, baptisms, names and addresses, and summary of year’s activities.

All material comes in a quality, fine-grained, leatherette, six-ring binder wih handy storage pocket in back. Pocket-size, 7 3/4 x 4 1/8 x 3/8; 1/2" rings with “push open” button at end. Takes 7 3/4 x 4 1/8", six-ring fillers.

MINISTER’S DAILY WORKBOOK may be started any time of the year. However, begun with your NEW assembly year and used consistently throughout the following 12 months, it will provide fingertip information for meeting the deadline of next year’s annual report. Ideal for inserting sermon notes too.

For the 2,500 pastors now using this “Workbook”

R-62 Complete Set of Binder and Inserts ......................... ONLY $4.00

R-51 Annual Replacement Refill ..................................... $1.50
R-53 Address Sheets, package of 20 ............................... 25c
R-88510P Plain Filler, package of 50 .............................. 35c
R-31011 Binder ........................................................ 3.25

POST OFFICE BOX 527
KANSAS CITY, MISSOURI 64141

GOAL:

"Go ye into all the world, and preach the gospel..."

April, 1974
1973 Summary of 90 Percent Districts
Pensions and Benevolence Budget

PENSIONS AND BENEVOLENCE
DENOMINATIONAL AND DISTRICT
PENSIONS AND BENEVOLENCE
BUDGET PAYMENT RECORD

The shaded spaces indicate each year the district paid at least 90 percent of its Pensions and Benevolence Budget.

DISTRIBUTION RECORD

"DOUBLE COVERAGE",
Life Insurance

Annual premiums are paid by the Department of Pensions and Benevolence. "Double Coverage" is automatic to all ministers insured under Plan 1 or districts paying 90 percent of their official 4 percent Pensions and Benevolence budget apportionment.

The 4 percent is based on the total spent for local purposes, except monies spent for buildings and improvements and church indebtedness, in the past assembly year (4 percent of the sum of Column 8 in Columns 1 and 2, in the pastor's annual church financial report).

Denominational Average
92.01%
CHURCH SCHOOLS

They can't afford to wait—

May 19*

Has your church school board considered Senior Adult Ministries yet?

Did you know that most senior adults are reasonably well and active and that in many churches they are enjoying senior adult programs now?

Director, Senior Adult Ministries
6401 The Paseo
Kansas City, Mo. 64131

*See Superintendent’s Packet—spring, 1974.

STEWARDSHIP

CHANGE OF ADDRESS FORM

PASTOR—a Service to You

When you change address, fill in the form below and mail to the General Secretary.

Name ___________________________ Date of Change ___________

New Address __________________________ State ________ Zip ________

City ___________________________ State ________ Zip ________

Name of Church __________________________

New Position: Pastor ( ); Evang. ( ); Other __________

Former Address __________________________

Former Church __________________________

All official records at Headquarters and periodicals checked below will be changed from this one notification.

Check: "Herald of Holiness" ( ); "Other Sheep" ( ); "Preacher's Magazine" ( ); "Other" __________

(Clip and send to the General Secretary, 6401 The Paseo, Kansas City, Mo. 64131.)

Those Who Love God
Love All People Everywhere.

HOW?

BY:
—praying for the conversion of those who do not know Christ
—supporting our missionaries with our prayers
—generously giving of our means to support the cause of world evangelism
—giving of ourselves in service on the foreign field or homeland

ENCOURAGE EVERYONE TO SHOW HIS LOVE BY GIVING
IN THE EASTER OFFERING ON APRIL 14, 1974.

GOAL—
Dear Pastor:

Help Wanted and Needed!

NOW—for 1973-74 Assembly Year

WHY?—In 1972-73 the NWMS lost over 2,000 missionary readers

RESULTS?—Yes, we still made the reading goal denomination-wide—

BUT does this mean

LESS-INFORMED NAZARENES?
LESS-CONCERNED NAZARENES?
LESS-INVOLVED NAZARENES?

We hope not—but this is not a favorable sign.

PUSHING THE PANIC BUTTON?
No. Just enlisting your help. Time is short for some districts.

WILL YOU HELP?

★ BE A READER YOURSELF. If you have not already done so, read at least
two missionary books.

★ CHALLENGE EVERY BOARD MEMBER TO BE A READER.

★ CHECK NOW WITH YOUR NWMS LEADER to see where your local church is in reading and do whatever is necessary to bring your society up to the minimum goal at least—better, exceed the minimum.

THANKS, PASTOR. WE APPRECIATE YOUR HELP.
Assembly Season Is Beginning. You will be pondering soon the Annual Pastor's Report. Perhaps you have felt some concern about reporting your statistics accurately, or have been wondering how you can get your report finished on time. Your statistics are at least one of the instruments by which you, your local church, your district, and your entire denomination measure progress, church growth, and, in some ways, spiritual development. It is certainly the desire of every pastor to accurately and clearly report his past year's work. With this in mind, may we offer some helpful reminders to assist you in completing your report accurately?

1. As soon as possible after the close of your statistical year, meet with your department leaders and give each a departmental report form received from the district secretary. Be sure to set a deadline for returning the completed form; allow ample time for you to make your report on time.

Attention
All Ordained Elders

Would a handy minister's I.D. card help you as you call in your community? The Certificate of Standing card is prepared annually for all ordained ministers who request it. If you have not received your free I.D., you may want to send for it today! Just write: Office of the General Secretary, International Headquarters, Church of the Nazarene, 6401 The Paseo, Kansas City, Mo. 64131.

---

Facts About World Missions

527 missionaries in 53 world areas
2,589 national workers
1,558 of these are preachers
1,509 organized churches on mission fields
1,194 preaching points and missions
646 fully self-supporting churches
107,245 full and probationary Nazarene members
8,423 members received by profession of faith in 1973
2,467 Sunday schools on mission fields
194,176 pupils enrolled in Sunday schools
1,393 Nazarene World Missionary Societies
52,245 NWMS members
1,007 Nazarene Young People's Societies
41,642 NYPS members
30 Bible training colleges
876 students enrolled
187 nurses training in Nazarene hospitals
4 hospitals with bed capacity of 791
49 clinics with bed capacity of 154
463,643 patients treated
$2,036,995 contributed by local churches on mission fields
$98,788 sent to Kansas City from local mission-field churches for world evangelism

New Areas entered in 1973:
- St. Lucia, West Indies; Indonesia; Lisbon, Portugal; Honduras, Central America; Antigua, West Indies

Areas under consideration for opening Nazarene work in the future:
- Hong Kong; France; Spain; Dominican Republic, West Indies; Colombia, South America
is satisfactory. There is a 50c-per-volume fee for evaluating these study guides. (a plan's especially desirable for home study. By studying the respective books of the Bible, the study guides, and completing the questions, one can gain a good understanding of the Scriptures. Each guide has questions printed in the back.

Send in the completed questions to the Christian Service Training Office, 6401 The Paseo, Kansas City, Mo. 64131. The answers will be evaluated and returned to you with a Christian Service Training credit card if the work is satisfactory. There is a 50c-per-volume fee for evaluating these study guides.

CHRISTIAN SERVICE TRAINING

FILING MADE

EASY

with this remarkable, new

BAKER'S TEXTUAL

TOPICAL FILING SYSTEM

NO MORE Expensive and Complicated Systems
NO MORE "Homemade" Systems for Filing
NO MORE Marking of Books
NO MORE Coding of Articles
NO MORE Wishing for a Good File System
NO MORE Registering Your Entire Library

Every TEXT in the Bible and thousands of TOPICS are listed. With each there is space for writing in reference numbers, which in turn refer its users to a special section listing material related to that particular verse or subject. An index-prevent duplication. Space also is provided for entering other subjects of your own choosing not included.

Perfected by a minister, Rev. Neil Fount, who was keenly aware of the needs in the minister's library, and who was also aware of the limited amount of time and expense which a minister can spend with a filing system.

Beautiful de luxe binding in a durable Fabricoid with gold stamping and gilt edges. Thumb index for instant reference, silk marker, attractively bound. Complete with instructions. Expandable for a lifetime of use. 9½ x 11¼" 2⅞" thick, 708 pages.

Limited Offer, ONLY $19.95 net
Order NOW and SAVE $10.00
Order by number R-239S

Filing Marking of Books

Order by number R-239S

Nazarene Publishing House / Box 527, Kansas City, Missouri 64147
Nervous breakdowns are caused by trying to force someone or something into a mold that will not be forced.

The Long-Hair Crisis

I have shared in a previous article about a progressive healing I have experienced in my nearly shattered nervous system. The secret was a surrender—in this case to allow my husband to be his own liberated self in the giant steps of faith and change God has enabled him to envision.

Once the big surrender was made, there still remained those consecutive surrenders which are a must for spiritual and mental healing.

The teen dilemma

This seems to get quite paramount when the children of the home become teens and begin to think for themselves. We have two teen-agers at our house who are both independent thinkers, but know a more robust, enthusiastic relationship with the Lord than I equaled at their age.

Our son was the first to reach the teen years, and we allowed his choice about many things until our better judgment conflicted. My husband retained his decisions for moral issues. My conservative “What will the people think?” made me more nit-picky than was necessary or healthy for me or my relationship with my son.

The fads of youngsters are constantly changing and much of the outward appearance will be in today and gone tomorrow. When the hair of the young boys began to creep closer to the ear level, my boy was no exception.

The parent dilemma

The longer it got, the more violently I reacted. I was obsessed with the so-called “demoralization” of it. I read the condemning articles about the long, hair freaks in Christian publications and kept a continual “dropping” of the same record, “Cut your hair,” until I think I was tuned out completely.

A few times I tearfully persuaded my husband to force our son to the barbershop, and he came home shorn. He usually went to his room, crawled in bed, pulled the covers up over his head, and remained there for hours. Somehow my triumph always held a shadow over it.

Time and again my husband was forced into a decision. The fact that my nerves were at a thin level was no joke, and that conflict had set in was certain. Was that a greater risk than our son’s losing all parental
communication? Was the yoke I had placed upon him a necessary one?

An internal dilemma
My husband put it to me loud and clear, "Is your problem a moral issue?" I frankly admitted it was not. It was a hair issue. I have found, if conflict is given root, the original problem is soon compounded. I failed to see any of my son's virtues, which I tell you modestly are as great as any son could ever possess. But since the "beard in my eye" had become such a monster, I closed the door of communication and stayed in my lonely world. My never flinching husband asked if my concern was really for my son or for the way it might appear to our congregation for him to have long hair. I passed that one up.

It was time for college, and I thought surely at our church school he would relent, for I still didn't have the victory over "my image."

Facing the facts
The parting wasn't too pleasant, and father and son got all the entrance work done together. By this time the old nervous system had taken a fierce beating, and I sought several days for rest and reflection.

In my reflections I found these notes: "All nervous breakdowns are caused from trying to force someone or something into a mold that will not be forced. The problem is that you are not willing to live in the world on a live-and-let-live basis."

This swung my conscience to the roots, but once again the Spirit enabled me to face my stubborn self, which had held vindictively to its own way.

Finding the cure
I went out my confession to the Lord. But I knew the work had only begun. At Thanksgiving, I had a chance to kneel by my son's bedside and with sizzling tears ask--no, beg--his forgiveness.

He has never entertained grudges, so this was no problem for him, but I knew it would take a while for me to forgive myself.

Today his hair is moderate in length because of his own decision. It looks great to me. I'm glad I made the effort. It is long. His devotional life in the Scriptures is a joy to my heart. His ideals and sincere walk with Jesus melt me, with praise and happiness.

I've shared my experience with many mothers and dads, and they have found a release from this anore. I thank God that He won't waste anything--even our mistakes.

O God, I know in Thine I am free from conflict and division. Help me to daily learn to "resist not evil." Let me not withhold approval to my loved ones, giving them a chance to be healed, loved, inspired, and made whole. Amen.

The average parish minister who has been in the profession for 15 years hasn't had 15 years of experience at all. He has had either 3 years' experience five times or 5 years' experience three times. If he can keep moving he never has to change anything but his location.

—James Glass
The Christian Ministry, Jan., 1971

How do we measure the growth in a church when the mortgage has been foreclosed?

God's Way of Measuring Our Success
By Rickey Dean Short

What a privilege it is to serve a church with 60 members and a debt of $93,000! I did—as Sunday school superintendent. Many times for purely practical reasons (foreclosure), growth was a topic.

Our immediate objective was to grow, although our ultimate purpose was the salvation of sinners. Sometimes it was hard to distinguish between God's call to build and the financial necessity for it. Perhaps we were fooling ourselves, but we always tried to keep our growth motives on a spiritual basis.

At times I felt like crying with Moses and with Joel, "If only each member of this church were a prophet! That God would put His Spirit upon them!"

Time and time again, money and membership were my standards for measuring growth. Are the gifts of the Spirit material blessings? Are His gifts grain, oil, and wine? For whom is the measure of success money?

For God? No, not for God. He is going to measure our success quite differently, and this is cause for rejoicing. I have been defeated many times, and I have seen the pastor defeated because the lack of money seemed to indicate something was wrong. We must not fall into this trap.

How much does it cost to share the gospel? How much money must we have to contribute to the spiritual hope and consolation of mankind? How much does it cost to contribute to the moral energy and thoughts of a teen-ager? Just how much does it cost to give happiness and harmony to your neighbor? How much?

It will cost everything you have. But not more, because we are working with God and not for Him. We have to give Him every square inch of our lives; He will provide the more. Never in history has God failed men completely dedicated to Him. Full dedication is His standard for success. Foreclosure is not listed as failure. Nor, on the other hand, is writing a letter and asking a foundation for money listed as dedication.

How do we measure the growth of a church when it has been closed down? Possibly the answer is found in this prayer:

"Lord, today two churches were locked out of their buildings because of money problems. One of them is in the middle of a glorious revival and has seen two families come to You this week. The other reports four teen-agers starting a city-wide high school Bible study. Thank You, Lord, for the blessings of this day! Hasten the day when these churches will again move out of homes and basements. Continue Your work through them. In your holy name. Amen."
A Teacher Remembers

Lora Lee Parrott, Miss Munro, you taught for a number of years. Who are some of the young ladies you had in class who became preacher's wives?

Miss Bertha Munro. Oh, let's see. There were, many. I'm sure. Some who come to mind at the moment are Mrs. E. S. Phillips (Gertrude Thomas), Mrs. Ralph Earle (Mabel Mosher), her sister, Mrs. Harvey Blaney (Esther Mosher), Mrs. Wilson Lanpher (Gertrude Chapman), Mrs. John Riley (Dorcas Tarr). Others were Mrs. Robert Nielsen (Lois Emery), Mrs. Clair Umstead (Evangeline Smith), and Mrs. Ray Taylor (Phyllis Davis). Of course there were others.

L. L. P. Can you tell me anything about these good preacher's wives?

Miss Munro. Well, of course, each one is different. I remember Gertrude Thomas had a definite call to India. She had strong ambitions and was very independent. I recall that she helped support her family, even though she was in school. She managed exceedingly well. She was quiet about problems and seemed to have an unassuming way. She had such an unselfish love toward others.

L. L. P. But she didn't go to India, did she?

Miss Munro. No, her call was merged with her husband's. She assumed a more quiet attitude toward her call—to be what the Lord wanted her to be—and yet not rival her husband's call.

L. L. P. Did any of the other ladies have a definite call?

Miss Munro. Yes, and I feel all pastors' wives should have some kind of call to go in that service. However, Mabel Mosher had a very definite call to preach. Through the song, "I Can Hear My Saviour Calling, Follow Me," Mabel Mosher said, "Yes," to the call to preach.

L. L. P. And she has preached some?

Miss Munro. She shares her husband's call with never a grain of getting away from her own call. He preaches and she preaches, sharing his call and fulfilling her own. Her beautiful home in Kansas City—she leaves it much of the time to be with him in his preaching assignments. She conducts Bible studies, fulfilling her call in perfect fellowship with her husband.

L. L. P. You mentioned her leaving her lovely home—

Miss Munro. Her home is for God's disposal, whether they are there or not. She does one wonderful thing: whether they are at home or away, she keeps in touch with the needs of people, and lets people know that she cares, even by postcards or just a brief note. She does this when it seems others don't have the time.

L. L. P. Tell me about her sister.

Miss Munro. Esther was so ill for such a long time, so very weak. But she had the capacity to not burden her husband. But I remember when she told me she would never let her husband see her cry over her physical problem. She had strength from the Lord in this way.

L. L. P. Did you say Mrs. Riley was one of your students?

Miss Munro. Dorcas loved beautiful things. Before they were married she worked on the yearbook when John was editor. She was his assistant. She worked behind the scenes to make things right. She was sensitive to the fitness of things. It seems her role was to make John's ministry more effective—to supply the fine touches.

Lois Emery also has this sense of the fitness of things. She is friendly, outgoing, and generally capable. People liked her. She was a good student and a good thinker. She adorned the doctrine of our Lord Jesus Christ by her winsomeness and good sense. I think Lois could appeal to all classes of people and know how to adapt to changing times. She loves music, and seems to love the family situation, where she fits right in.

L. L. P. This is all so interesting. But one last thing: What literature would you especially recommend for the wives of preachers?

Miss Munro. Well, I would hope that Truth for Today would have much devotional material for the preaching wives.

L. L. P. It certainly does.

Miss Munro. Pilgrim's Progress should be read by every preacher's wife. Also C. S. Lewis' The Great Divorce and Till We Have Faces. His children's stories concerning Narnia tell about the kindly lion, Aslan, which is typical of Christ, and would be profitable reading for preaching wives.

L. L. P. Thanks, Miss Munro, I must get to the library!

What we DO is transacted on the stage of which the universe are spectators. What we SAY is transmitted in echoes that will never cease. What we ARE is influencing and acting on the rest of mankind. Living we act; dead we speak.

—Cumming

April, 1974
IN THE STUDY

Meditating with the Master in Matthew

April 7

THE COMPASSIONATE CHRIST (9:36)

Scripture: Matt. 9:35-38

Introduction: Compassion is a rather rare virtue today. People talk about it, but too few practice it. Real compassion is costly, and not many are willing to pay the price. But Jesus did, during His earthly ministry, and supremely in His death on the Cross. He has set the example.

I. His Constant Care (v. 35)

Jesus was so conscious of the needs about Him that He was constantly on the go. He went about all the towns and villages of Galilee. Everywhere He found people in need. His ministry was threefold. He was teaching in their synagogues. These Jewish places of worship and teaching the Scriptures offered the Master a perfect opportunity for explaining to the people what the Old Testament really meant. He would make its spiritual message clear. Every Sabbath day Christ attended the synagogue services, as He had done from childhood. And it appears that He was always permitted to expound the Scriptures.

He was also “preaching the gospel of the kingdom.” The verb for “preach” here is keryao. It came from the noun keryx, which means “herald.” A herald was one who made an announcement or proclamation. So Jesus announced that the kingdom of God had come—in His person. He proclaimed the gospel, the “good news” of God.

His third ministry was that of “healing every sickness and every disease among the people.” He is still able to heal the physical as well as spiritual ills of men. Probably we should have greater faith for healing for ourselves and others.

II. His Compassionate Concern (v. 36)

When Jesus saw the vast crowds, “He was moved with compassion.” This is all one word in Greek, splandochoreo. It is a strong word, suggesting deep stirrings inside. Furthermore, it is in the aorist tense of punctiliar action. So a more accurate translation would be, “He was gripped with compassion.” This was His immediate reaction to human need wherever He saw it.

Our word compassion comes from the Latin and literally means “suffering with.” That is why we say that compassion is costly. It means caring until it hurts. When we are hurt by the hurts of others, we have compassionate hearts.

III. His Call to Cooperate (v. 37-38)

The need was so widespread that Jesus couldn’t meet it all. So He asked His disciples to pray that the Lord of the harvest would send out laborers into His harvest field.

All of us have an obligation to either go as missionaries—at home or abroad—or to pray for those who do go. The need is so great that the prayers of all God’s people are needed.

April 14

THE PRICE AND PRIVILEGE OF DISCIPLESHIP (10:39)

Scripture: Matt. 10:34-42

Introduction: Christian discipleship carries a high price tag. It costs something to be a disciple of Jesus. But the privileges far outweigh the price. For there is a unique fellowship with Him when we take the path He took. The privilege of being His representative. His能满足er, is the highest honor we could have.

I. The Price: Persecution (vv. 34-36)

The hardest test that confronts some new converts is to have their family turn against them. But Jesus warned that this would be so. He came to disturb men’s false peace by demanding a decision; by calling for undivided loyalty to Himself. In thousands of instances this has meant that one’s closest loved ones have turned against him and persecuted him. They have become his foes.

But Christ asks for our first love. We must love Him more than we love any earthly relative. For it is only in loving Him supremely that all our other relations can fall into place.

II. The Price: Renunciation (vv. 37-39)

In order to find our lives we must lose them in Christ and in Christian service. Millions of God’s people have proved this true. Only those who have lost themselves in loving service to others have found the highest, largest life. W. D. Davies says: “Self-denial and self-sacrifice are the only ways to self-discovery.” When we give ourselves to God, He gives us back our redeemed selves for joyous, victorious living.

April 21

JESUS AND JOHN (11:11)

Scripture: Matt. 11:1-19

Introduction: We live this side of Calvary, the empty tomb, and Pentecost. John the Baptist lived on the other side. A look at this incident in his life helps us to appreciate the tremendous advantage that we have over him.

I. The Question of John (v. 3)

John had introduced Jesus to the Jews as their Messiah. Then he stepped aside, somewhat, saying, “He must increase, but I must decrease” (John 3:30).

Soon after this, John was arrested and imprisoned by Herod Antipas, the ruler of Galilee, because he had reproved Herod for marrying his brother’s wife. Herod had been entertained in the home of his brother Philip at Rome. When he left he repaid the hospitality by stealing his host’s wife and taking her back with him to Galilee. John, the rugged preacher of righteousness, told him plainly, “It is not lawful for thee to have her” (14:4). The result was that John landed in prison.

Weeks went by, and lengthened into months. John expected Jesus to deliver the Jews from the Romans and set up His messianic throne at Jerusalem. The long-awaited Kingdom of righteousness and peace would appear.

But Jesus didn’t do this. He traveled about in Galilee, preaching and teaching. It seemed that He was not fulfilling the messianic role. John, in conversation with the Jews of that day, expected the Messiah to be a deliverer and king.

Languishing in prison, John was plagued by doubts. Finally he could.
stand it no longer. Two of his disciples came to Jesus with the question: "Are You the Coming One, or shall we look for someone else?" (NASB). (The Jews referred to the Messiah as the "Coming One").

II. The Credentials of the Messiah (v. 5)

Instead of giving a direct answer to John's question, Jesus let the messengers watch Him for a while. Then He told them to go back and tell John what they had seen and heard.

Note the things that Jesus mentioned: "The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up." These were all demonstrations of divine power. And they were also manifestations of divine mercy. They were authentic evidences that Jesus was God's Messiah. His "anointed One" (the meaning of "Messiah").

But what was the climactic credential? "The poor have the gospel preached to them"—evangelists, "are being evangelized."

The greatest evidence that we are genuinely engaged with Jesus in the task of building His Church (16:18) is not our beautiful buildings or large crowds but the fact that we are evangelizing the poor. If we are not doing that, our work is not authentic; we are not in partnership with our Lord. The greatest glory of Jesus' ministry was His "common people heard Him gladly" (Mark 12:37).

III. The Contrast Between Jesus and John (vv. 18-19)

Speaking to the crowds about Him, Jesus said John the highest compliment possible (vv. 7-14). Nevertheless, the least person in the kingdom of heaven is greater than John (v. 11). That is because John belonged to the old order. He was the last and greatest prophet before Christ. The least Christian is greater in privilege, as redeemed by the blood of Jesus and part of the bride of Christ. John was only "friend of the bridegroom" (John 3:29).

John was an ascetic, a social recluse. So his contemporaries said, "He has a demon" (daimonion, not diabolos, "devil"). They couldn't understand him; so they disliked him. And that is usually the reason we dislike people today. Prejudice is unfair and unchristian, and it raises barriers between us and those that we ought to be winning to Christ. Evangelism and prejudice don't go together.

Jesus was a different sort of person. He loved to eat with people, to have social fellowship in order to win those He associated with. So strong was He in using this approach that He was called a glutton and a winebibber. There is a real sense in which we must win people to ourselves before we can win them to Christ. Jesus was also criticized for being a "friend of publicans and sinners." As holiness people, we can isolate ourselves so much that we fail to have any redeeming contact with those who need the Lord, been especially favored—"exalted unto heaven"—by His closeness. But perhaps this should be translated as a question: "And you, Capernaum, will you be lifted up to the skies? No, you will go down to the depths" (v. 23, New International Version). The Greek word for "depths" ("hell," KJV) is Hades, which literally means the place of departed spirits, or the "grave."

II. Revelation (vv. 25-27)

A. To Babes (vv. 25-26)

Abbeys and "eggheads" are too "wise" to listen to God. So He has to give His revelation to those intellectuals would call "babes."

B. To Believers (v. 27)

Christ is eager to reveal His Father to all believers. Faith is the prerequisite for knowledge of spiritual things.

III. Rejoice (vv. 28-30)

In Soul (v. 29)

This is one of the most beautiful passages in the New Testament. "Will give you rest" is literally "will rest you." It is His presence that rests us.

IV. Service (vv. 39-40)

"Take my yoke" in Jewish circles was a rabbinical expression meaning "Come to school to me." It means, "Become my disciple."

But the yoke also suggests service. The yoke was used to unite a pair of oxen in working. Jesus invited us to join Him in a wonderful partnership of service. Let us take His yoke—for life.

April 28

JUDGMENT AND INVITATION (11:23-29)

SCRIPTURE: Matt. 11:23-29

INTRODUCTION: Privilege always brings responsibility. The cities which had enjoyed to the fullest Jesus' presence and miracle-working power, were the most guilty in rejecting Him. These cities were a symbol of the whole Jewish nation, which was rejecting its Messiah. The result was the destruction of Jerusalem by the Romans in A.D. 70.

But individuals may accept Jesus. That is the message of the text.

I. REJECTION (vv. 23-24)

A. Chorazin and Bethsaida (20:23)

These were two cities on the north end of the Lake of Galilee. Chorazin was evidently some distance in back of Capernaum, while Bethsaida was on the Jordan River near where it entered the lake. Jesus had performed many miracles in these cities, but the people had refused to repent.

B. Capernaum (vv. 23-24)

This city was situated right on the lake, on the northwest shore. It was the main headquarters of Jesus during His great Galilean ministry. Its people had taking, which now involves the work of over 100 scholars.

Perhaps no Bible translation has been prepared with greater care. Each of the 66 books was assigned to a team of translators. After the initial translation is made, the results are submitted to an Intermediate Editorial Committee, which meets for weeks at a time. The same is true of the third stage, when a General Editorial Committee goes over all the material thoroughly. The fourth stage is the finalizing of the translation by the Committee on Bible Translation. In every case the work has been done entirely by competent evangelical scholars, working with the original languages. It is hoped that the Old Testament translation will be completed within the next few years.

Why another translation of the Bible? Don't we have plenty of good ones now?

Anyone who reads the Greek New

The Best Translation Yet?

By Ralph Earle

This remains to be seen. But there is no doubt that the New International Version of the New Testament (Zondervan, 1973) will soon be recognized as one of the best English translations of the New Testament in print.

Its history begins in 1965. In that year a group of evangelical leaders in the United States sent invitations to some 30 Old and New Testament scholars to meet in Palos Heights, a suburb of Chicago. At the closing session of this gathering a committee on Bible translation, composed of 14 men, was given the responsibility of preparing a new translation of the Holy Scriptures, to be done entirely by evangelical scholars. The writer had the honor of being selected as one of this group.

In 1967 the New York Bible Society International generously assumed the financial sponsorship for this momentous project. It has already invested hundreds of thousands of dollars in this under
The Risen Christ Walked Among His Disciples
By R. J. Ferriol

Scripture: John 21:1-14

I. His Appearance After His Resurrection
1. To Mary Magdalene
2. To the women returning from the sepulchre
3. To Simon Peter
4. To 2 disciples going to Emmaus
5. To the apostles, except Thomas
6. To the apostles, Thomas being present
7. To 7 disciples fishing
8. To the 11 disciples on a mountain
9. To about 500 at once
10. To James only
11. To all the apostles at His ascension

II. The Object of Revealing Himself
We have the record of only 11 times that Jesus appeared to His disciples during the 40 days after His ascension. This period was a connecting link between the three years of human, personal association with His disciples and His spiritual presence. He must now be known as the unseen Saviour who will abide forever with His people. The 10 days in the resurrection body was Christ’s great effort to help His disciples to realize He was a spiritual Messiah, a spiritual Saviour. The contrast between Christ seen as a Fellowman and Christ known only by thought and love was too vast and too abrupt. So He stayed on earth those 40 days, always present, but sometimes seen and sometimes unseen. The disciples felt that at any moment He might come (appear), and so they were helped to realize that He was always close by. This would prepare them for the time when they would no longer have any visible manifestations from Christ.

To accomplish this it was needful:
1. That He should appear often enough to give perfect proof that He was alive and the same Jesus they knew before.
2. That they should be trained to a realization of His divine nature and spiritual presence.
3. That by the Ascension there should be an unbroken connection between the visible and the invisible manifestations.

III. The Established Evidence of His Resurrection
1. The apostles had the most absolute faith in the fact of the Resurrection; they based their hopes and their preaching upon it. They were ready to announce it everywhere.
2. This faith came in direct opposition to their previous beliefs and worldly interests.
3. They had every opportunity for thoroughly satisfying themselves on this point.
4. By their declaration of the fact they induced thousands of the enemies of Christ to believe in Him.
5. They taught this fact, not only by their lives, but by their death.
6. Only the fact of the Resurrection can account for the marvelous change in the spirit and character of the apostles.
7. The truth of the Resurrection is seen by the change in the Church story.
8. The very existence of the Christian Church is a proof of the resurrection of Christ.
9. The works Christ has been doing ever since in the world are a proof that He who does them is a risen, living Saviour.

The conversion of every soul is the marvelous work and fruit of His Spirit.
The Stone

Scripture: Mark 16:1-4

Text: "And when they looked, they saw... the stone."

Introduction: If you take the story of David and Goliat and the one about the Jericho Wall and Moses’ water shortage, you begin to realize that God is never stifled by rocks.

I. The Women’s Despair (as they prepared to go to the tomb)
A. Buried hope
B. Embalmed Master
C. Faced with a rock

1. How can we see Him for the rock?
2. Who can lift the rock we face?

II. The Master’s Answer
A. Problems move when Jesus is raised.
B. Hope revives.
C. The stone is gone. (Nothing between myself and my Saviour.)

III. The Women’s Assignment
A. Go back—this world is still our place of sojourn.

The Preacher’s Magazine

B. Go out—reach all you can.
C. Go tell—don’t keep it in.

Conclusion: Has Jesus come alive in your heart? Has He moved the stone here, the heavy load, the obstruction? Have you found new hope? Take the challenge.

Bob Noah

BULLETIN BARREL

WHAT IS LOVE?

It is...
Silence when your words would hurt; Patience when your neighbor is curt; Defense when a scandal flows; Thoughtfulness for another’s woes; Promptness when stern duty calls; Courage when misfortune falls.

LOVE GIVES

Love ever gives;
Forgives;
Outlives;
And stands;
With open hands;
And while it lives;
Gives.
For this is Love’s prerogative—
To give,
And give, and give.

—John Oxenham

Every person has a choice—he can love the world’s beauty and be happy, or he can hate its ugliness and be miserable.

It is not so important to be serious as it is to be serious about important things. The monkey wears an expression of seriousness, which would do credit to any scholar, but the monkey is serious because he itches.

Christ doesn’t require His disciples to be ATTORNEYS—just WITNESSES of His saving grace.
The Psychology of Religion

This book’s value is its “phenomenological, developmental approach—uncon- cealed effort to understand various psychological and religious notions involved with a commitment to new orthodoxy” under the influence of Barth, Niebuhr, and Tillich. Theology, however, is minimal in this book. Considering such topics as conversion, mysticism, habit, loyalty, and ecstasy, Oates tries to explain these religious events from a psychological standpoint. He does not, as many psychologists, try to explain them away. Religion, for Oates, is real and important. Anyone wanting to become familiar with various psychological theories as they relate to religion could profit from this book.

J. Kenneth Grider

A New Wind Blowing

This is a detailed account of the 50-day revival that began in February, 1970, at Anderson, Ind., written by the pastor of the local church of God where the revival centered.

This revival had started a few days earlier at Ashbury College in Wilmore, Ky., and then spread to Ashbury when several students from Ashbury went there and witnessed to the things God was doing.

The author suggests that open confessions of need, in which Christians admitted their sins and shortcomings, was particularly what enabled the Holy Spirit to revive Anderson so spectacularly—from which city evangelistic teams traveled to most of the states of the U.S.A. and witnessed to the power of God.

I had previously read detailed accounts of the Ashbury revival. And indeed I had experienced it, for it spread within days to Olivet-Nazarene College, and then to Nazarene Theological Seminary—where we experienced the most special revival I have ever seen. Historians will no doubt compare the revival of 1970 with the Welsh Revival of 1904 and other special awakenings that have occurred, such as the Great Awakening of New England around 1740.

This account, written two years afterwards, recounts and appraises the revival of 1970 from the standpoint of one of its special co-laborers.

J. Kenneth Grider


FOR SALE—Scriptural index to Walter B. Knight’s Three Thousand Illustrations and Master Book of New Illustrations. $3.00 ordered from Frank W. Conric, 100 S. Bay Ave., Freeport, N.Y. 11520.

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

---

**PREACHERS’ EXCHANGE**

---

**COMING next month**

- With the Holy Ghost and Fire
  Pontecost! Not just the winds blowing, nor everybody speaking, but the fires of God burning in our hearts.

- Preaching Holiness—How?
  The concluding article in a vital subject deals with practical suggestions that should make it workable.

- Focal Points of the Gospel
  In a day when some seem to neglect the gospel, it helps to remind ourselves just what are its focal points.

- Control TV Before TV Controls You
  A Fuller Seminary professor hits straight from the shoulder at a need for spiritual discrimination in the use of the medium.

---

**AMONG OURSELVES**

It should not happen just once a year—at Easter time. Christians celebrate Christ’s triumph over death and the grave, and this they should do, and there is no more appropriate time for such rejoicing than the Easter season of the church year. This is nothing morbid about thoughts of death, if by this you mean the Christian’s thoughts on the subject, for they turn away from the sting and perceive the victory of it all. Pastor Earl Lee goes so far as to declare that death is God’s perfect healing—and indeed it is in the sense that God’s gift of eternal life makes physical death but a brief transition to the better life. The Psalmist must have caught a glimpse of this when he wrote, “He asked life of thee, and thou gavest it him, even length of days for ever and ever” (21:4). This speaks of REAL life, life with Jesus, life without sorrow, life with no pain or parting, life that lasts forever. So let the good news be shouted from the housetops. Christ is risen. He is risen indeed. We celebrate it now, and we shall not cease our celebration when Holy Week becomes history.

Yours for souls,