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THE PREACHER'S MAGAZINE

—proclaiming Christian Holiness...

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THE

PREACHER'S MAGAZINE

JANUARY, 1973

VOLUME 48, NUMBER 1

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.....From the.....EDITOR

Ring in the New!



HAPPY NEW YEAR!

It's that time again.

Why is it that the hour of midnight on one particular night of the calendar year takes on such significance for so many people? This would make an interesting question for the historian to answer. He would inform us how it all began. We might even let the psychologist answer it. He could see all kinds of emotional release, catharsis, escape from reality, and wishful thinking in it. The "typical man" in today's secular society (if there is such a person) certainly would have his answer, and it would be an occasion for celebration and an excuse for removal of restraint in his indulgence of the appetites.

To say the least, if we had a dollar for every time we had given or received this greeting, we could retire wealthy, even after taxes, tithes, and generous offerings to churches and charities.

There is, however, something genuinely and authentically exciting for the Christian about the new year, because it is *new*. New days are ahead, and there are new opportunities for living, new experiences for thinking and feeling, new persons for knowing and loving, new depths of devotion to Christ for exploring. "The past," as one has expressed it, "is a cancelled check. Tomorrow is a promissory note. The only cash I have is today."

So how could there be a more appropriate time to announce that we are ready to "ring in the new" in the *Preacher's Magazine*? For the first time in her 47 years, she is now interdenominational. With the January issue we welcome as subscribers the pastors of the Free Methodist church and the pastors of the Wesleyan church. Welcome aboard, brethren!

Your names on the list add to our total number of subscribers by 50 percent over our highest total up to this time. Your denominations will produce promotional materials (in pages 16a and following) especially for you, as we Nazarenes have been doing for the past several years. The articles and features in the editorial pages will be as interesting and as valuable for you, we believe, as they have been for us during these years we have been exclusively a Nazarene publication.

Most important to us, your participation is welcome. Associate Editors Dr. Donald N. Bastian, Dr. Robert W. McIntyre, and Bishop Donald Shafer will assist us in channelling materials from the Free Methodist, Wesleyan, and Brethren in Christ contributors. Dr. Bastian is pastor of the College

Church in Greenville, Ill. Dr. McIntyre is general editor for the Wesleyan church at her headquarters in Marion, Ind. Dr. Shafer is bishop of the Brethren in Christ Church in Upland, Calif. Added to the list of contributing editors along with six general superintendents of the Church of the Nazarene are the bishops of the Free Methodist church and the general superintendents of the Wesleyan church. You have already noticed their names on the inside cover.

It is indeed a "Happy New Year!"

Aldersgate is more than a street. It is more than an event in history, memorable to those of Wesleyan faith everywhere. It is a spirit, and it is the spirit of cooperation among us. Its spirit is epitomized by the Aldersgate Publishers Association, who conceived the idea of a cooperative *Preacher's Magazine*, and have brought it to existence as we have it with this issue.

No Substitute for Teamwork

It is all too easy to forget certain basic truths while becoming alert to the importance of other considerations. A good example is happening all too often in our day, as some of us become more and more involved in "critical thinking" until we forget how to function as a team.

Right now we are all conscious of how 40 men on a football squad can execute intricate patterns of offense and defense in order to defeat the men of an opposing squad in a contest of strength and skill. Do you suppose the Church might get back to some of the basic principles which make the difference between success and failure on the gridiron?

How would it be if a football team played the game like it is being "played" in the average church? Can you imagine such a situation?

The "coach" calls the names of the players who are to start the game. Three or four are late, one or two others do not come because they had other plans for the day. Fortunately, there are some substitutes available, and the game begins.

But wait! The quarterback won't call the signals. He didn't want to play today. He is "miffed" with the coach. A time-out is called and he is coaxed into going ahead with the game. Now one of the players takes exception to the quarterback's call. He believes there should be freedom to express opinions and all should have a part in decisions. The huddle of players becomes a confused crowd of individualists who are being intellectually honest in their differences. There is ferment. There is dialogue. There is dissent. But there is also a penalty for delay of the game.

You cannot see the editor's tongue right now, but you know it is in his cheek! But it is not in his cheek as he observes that, however good all these concepts are (ferment, dialogue, intellectual integrity, dissent, ad infinitum), there comes a time to decide who calls the signals, and then to work together.

There are virtue and beauty in loyalty to leadership, and there is no substitution for teamwork. Not on the football field, not in any arena of contest, not in any organization of endeavor, and most especially not in the Church of Jesus Christ, where we are "workers together with God."

In the age-long effort on the part of God to recruit men to carry-out His purposes, He is handicapped by a lack of faith in His ability to do the unusual.

I Can Do Anything That God Tells Me to Do

THE STATEMENT of our theme is a universal one: "I can do anything." This embraces all things, and it has but one limitation: God must tell me to do it.

There is but little problem in assuming divine guidance when the thing to be done is desirable and possible within our own strength. It is when the thing to be done is not desirable and its doing is beyond human strength that the believing is difficult.

When the task to be performed is within human power to perform, there is no need to ascribe its accomplishment to God. Since all human powers have their origin in God and are granted to us at His discretion, we can truly say that God enables all performances. His enabling power makes rape possi-

ble. His extended strength makes bank robberies successful, and through His power men are able to defy and reject Him.

The air that we breathe, the water that we drink, the minds that we employ, and the spirit that we possess have all been given or permitted and we can truly say that by His power "we live, and move, and have our being."

When I speak of doing anything that God tells me to do; I am thinking of those things that do not come as a matter of course, but such things as are directed by Him in a special way. The power and the presence of God are largely buried and forgotten in ordinary life. We are inclined to take them for granted and no special thought of God as Provider is entertained.

If God is to be seen, it must be in that which goes beyond the ordinary. But few will call anything an "act of God" when they can do it in their own strength, regardless of their personal relationship to God. Quite often it is believed that all things have come in a natural, impersonal way; or if there is belief in an original Creator, that He sets all things going and does not personally interfere or change the order. In other words, things are run by es-



by
T. W. Willingham

Kansas City, Mo.

established laws without personal interference. The rule, therefore, is adjustment to things as they are with no anticipation of any personal interposition.

If the above were true, there would be no point to my theme, for there would be no speaking God to order any change or suggest the doing of anything that is not being done. But the "absentee God" theory is false. There is a God who, although He has established rules and laws to govern His universe, has reserved the right to manifest himself in altogether different ways if He chooses to do so. It is of these possible speakings—these direct orders—that I speak, and affirm that I can do anything that He asks me to do. The thing commanded may be without parallel in human history—God is the Author of many originals and is capable of many more.

The problem that arises here is the willingness of but few people to believe that God desires to do anything except "according to Hoyle"; therefore most people close the door to His directing voice. Not only have but few people believed that He might order something absolutely new, but many do not believe that He cares to repeat many things that He has done in the past. The living, acting God is largely ruled out, and anything different from the usual is considered as being out of the question.

I affirm that God can still communicate with men and order them in ways not according to the usual. I further affirm that one thus ordered to act can do anything that he is ordered by God to do. Unless one firmly believes in the supernatural—that working in the hearts, minds, bodies, and affairs of men—he is likely to immediately close the door to any suggestion as coming from God if it is not in line with what is being done by others. Thus the supernatural is eliminated and God's movements are confined to the natural or-

der. His strong arm is not seen, and His awe-inspiring power is not felt.

In this connection, there are three things that stand out in my mind.

First, there is an ever increasing disregard for God and His established laws, and a general ignoring of Him altogether.

Second, God has not changed in His desire to manifest himself to men. He has exemplified this desire in many ways in the past and at the expense of many of His chosen messengers, culminating with the supreme sacrifice of His Son.

Third, God has ordained to carry on His work through human instruments. At this point He has labored under handicap from the beginning of the race. Only Noah was left of the antediluvians to defend His cause and carry out His purposes. Out of possibly several million persons, only Caleb and Joshua of the 20-year-olds or older that left Egypt got to the Promised Land. Later God lamented that He found no one to stand in the gap, and His judgment fell upon the people because there was found no one to intervene.

In the age-long effort on the part of God to recruit men to carry out His purposes, the great handicap has been the lack of faith that what He commands us to do we can do. We cannot do it without His help; neither could Christ, for He said, "I can of mine own self do nothing." How much weaker can one get? It is absolutely impossible for anyone to be weaker than Christ said He was, and yet He always had the divine resources to fully carry out the will and commands of the Father; for He said, "I do always those things that please him."

Jesus heads the list of the men of faith. He announced that, saying, "I will put my trust in him" (Heb. 2:13). If He had no power within himself, as He affirmed, He must have gotten it from the Father—and like us (for He was like us), He must needs get it

from the Father by faith. He must have preached His dependence upon the Father so fully that even His enemies understood the source of His power; that is evidenced by the fact that while He was on the Cross they derided Him, saying, "He trusted in God; let him deliver him now, if he will have him . . ." (Matt. 27:43).

So dependent was Jesus upon the Lord and so complete was His trust in Him that He dared to suffer the most excruciating pain—even hell itself—but not without the Father's promise firmly in His grasp: "Thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption" (Acts 2:27). He had demonstrated the power of faith in creation, in the vicissitudes of an earthly sojourn, in the tempter's maximum tempting power, and now He was to test it in the soul's supreme crisis—physical suffering, death, separation from God, and descent into hell.

The Book of Hebrews lists the names and exploits of many Old Testament heroes of faith, but it places Jesus at the head of the list and sets Him forth as our Example. *The New Testament from 26 Translations* presents Jesus in this unique role (see Heb. 12:2). It represents Him as being the "Leader" in faith, the "forerunner" of faith, "the pioneer and the perfection of faith," "our leader and example in faith."

Jesus had perfect faith. He was fully persuaded that what the Father ordered Him to do He would enable Him to do. He had absolute faith in the promise made to all the sons of God: "As thy days, so shall thy strength be."

He was our "example" of faith; and how could He be an Example of faith if He operated His own life by His own innate power and not by the power of the Father, received by faith?

If Jesus, possessing no power within himself, could—at the command of the Father—turn water into wine, still the storm-tossed sea, feed a multitude with a small basket of food, cast out devils, and heal the sick, and do it all by faith in His Father's commands, why do we need to water down His simple, understandable statement, "He that believeth on me, the works that I do shall he do also"? This promise has become as an ornament of beads about our necks—an object of veneration, but as meaningless as the beads worn by the heathen.

How may we walk in the path of Jesus, doing the works that He did? First, we must see that He did them, not in His own strength, but in the power of the Father. Second, we must see that the works that He did were ordered by the Father; hence they formed the basis of faith. Third, we must see how diligently He listened to the Father and how carefully He obeyed Him. His long hours of communion with the Father made the revelations of the Father's will possible, and His simple faith transmuted those commands into miraculous deeds and words of wisdom. He lived close enough to hear the Father's voice and was dedicated enough to obey it, even unto death.

If one is certain of the Voice, he may believe unto obedience and fulfillment. God awaits such sons.

It is not the business of Christianity to provide an organization for the world, but to infuse the spirit of Christ into the organization of the world.

—Harold Fisher



THE OVERTONES OF THE MINISTRY

By Raymond C. Kratzer

Dist. Supt., Northwest Dist.
Church of the Nazarene.

I. Optimism

In the production of music there are many facets which make up harmony and symphony. When a musician performs according to the laws of harmonies, the sounds which he produces have beauty and symmetry which bring pleasure to both the artist and the audience.

Among the many parts of a musical production are the "overtones." These are the "higher tones which faintly accompany the fundamental tone produced by a musical instrument, created by the vibration of small sections of the string or air column" (Webster). In a stringed instrument an overtone is called a "harmonic" and may be produced by tapping a string lightly at a certain point. This stops the vibration, and a unique and rather pleasant overtone is heard.

In the ministry there is the possibility of overtones which, when put into operation, produce beauty and symmetry in the life and influence of the man of God. In their absence, there results a rather stilted approach which is devoid of the charm and radiance of an effective ministry.

We are admonished to "grow in grace, and in the knowledge of our Lord." Peter talks about the "grace of

life" (1 Pet. 3:7), and Paul emphasizes the importance of "seasoning" in our speech and manner, so that the greatest impact might be made upon those to whom we minister.

It is often the little things, the overtones of our ministry, that make the difference between failure and success. Attention needs to be given to these areas of our lives, some of which will involve more skill than just ordinary devotion to duty. In fact, correct overtones, when properly executed, can add that plus to a production that will surprise and please, as well as to complete the total plan.

One of the basic overtones of the ministry is that of OPTIMISM. This is that attitude of soul and mind that always looks on the bright side. It expects good to be predominant. It radiates a positive relationship to circumstances and refuses to be caught in the meshes of the melancholy.

Some individuals by nature are possessed with an optimistic spirit. Others must develop it through dint of hard work and determination. But however it is acquired, it is a vital ingredient that must be activated if one's ministry is to be effective. Without it your life

will become a dull routine, and every untoward circumstance will be a straw man who seeks to destroy you or harm you in some way.

There are many things in the ministry that are not conducive to an optimistic spirit. Sometimes the parsonage is inadequate and a neglected entity as far as most of the more affluent members of the congregation are concerned. The personality quirks of many of the members of a church may tend to irk rather than bless a pastor. The seeming isolation of one's charge from centers of district activity, close fellowship with other pastors and district leaders, may invite a feeling of loneliness. The apparent callousness of a community, as far as being open to a warmhearted gospel is concerned, can stifle the outflow of pleasant feelings. And, of course, there is always Satan, who is ready with his wedge of discouragement, which he uses forcefully as he tries to pry the heart open so that he can pour in a quantity of self-pity.

What should be done when optimism is running at a low ebb? Should one make it public that he is feeling blue? Should you look sad and disconsolate as though God were dead or had forgotten you? The answer is NO, a thousand times NO! Pessimism begets pessimism. Optimism begets optimism. We must choose the latter and set about to destroy the blues by the weapon of optimism.

John Wesley had problems with his faith. But he determined that he would not be denied. He began to preach faith, talk faith, pray faith, teach faith, until—sure enough—he received faith.

Likewise, when we have no optimism, we should begin to preach optimism, pray for optimism, teach optimism, and act optimistic until we become optimistic.

J. B. Chapman used to say that, when you are faced with great problems, you should "ignore the problems and preach the promises." I have tried just that and have discovered the miracle of victory in the pursuance of a positive ministry. Isaiah said: "In quietness and in confidence shall be your strength" (30:15). In other words, when we have faith in the outcome and are not pessimistic about God's ultimate design, we will discover a quiet confidence that will make us laugh at seeming impossibilities and cry: "It shall be done!"

If you feel a bit discouraged at times, share it with your wife—but don't let the children in on your secret. And by all means, don't let any of your members hear it from your lips or see it on your countenance. Oh, yes, tell the Lord about it, and then cast all of your care on Him, "for he careth for you." Don't carry it away from His presence, but leave it there. In return for it He will give to you "beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness" (Isa. 61:3).

Remember that when you inaugurate, by the act of your will, the stopping of a temptation to be pessimistic, there will result the lovely overtone of optimism. It will add a pleasantness to your life that will be like a surprise package, and it will enhance your whole impact upon those you seek to help.

The measure of a Christian is not in the height of his grasp, but in the depth of his love.

—Clarence Jordan

One vital aspect of a pastor's total ministry is his ministry to his own family.

The Pastor as Husband and Father

DISTRICT SUPERINTENDENT A. E. Sanner once told his pastors, "You are a husband and father first and a pastor second." Whenever that order is reversed, heartache and loss result.

The first duty and privilege of the pastor, after care of his own soul, is to help his wife make it to heaven and help her fulfill her destiny on earth. In great measure her soul is in his hands. His second responsibility is to help his children find their highest fulfillment—both here and hereafter. There seems to be confusion with some at this point, as though in giving consideration to the well-being and fellowship of his family the pastor is somehow taking away from his ministerial duties and impact—almost as though they are separate identities. Pastors, you are soul winners, and those souls over whom you have greatest influence and for whom you bear paramount responsibility are in your own home.

Some time ago I heard a minister speak, who is presently enjoying unusual numerical and organizational success. He is sought after as a speaker (partly at least) because of this. Later I was given opportunity for a time of serious discussion with him in a small

group. As he expressed his views of success—churchwise—I found a nagging question in my mind. Finally I asked it, "What is your philosophy of the pastor as a father and husband?" I had not meant the question to be staggering—but it was. It was almost as though I had mentally struck him. As he groped for answers, I think we both suddenly realized that he had not thought through *any* philosophy of his own in these important areas. I fear he was scarcely aware that he needed clearly defined concepts and guidelines concerning his role as husband and father.

We must remember that the success of the minister's home and marriage is eternally intertwined with his success in the ministry. Somewhere along the way he will awaken to find his ministry either *weakened* or *lost* by his neglect of these all-important issues.

Consider first the pastor as husband. Marriage is the most demanding human relationship in life because of its constancy and emotional involvement. One of the greatest contributions to your generation is to succeed in your marriage. A happy, well-adjusted, loving Christian home is a beacon light in a dark world—particularly in this day of crumbling concepts of values.

One of the most meaningful assets to your marriage—made possible through the ministry—is sharing life together in its highest realm and at its highest

level. The spiritual verities, the burdens and needs of your congregation, the hopes, plans, prayers, dreams for God's kingdom, and the effort to see their fulfillment can be a tremendous instrument for unifying your marriage.

Perhaps no vocation calls for more total teamwork than that of the ministry. A wife needs to feel she is really on the team, not only in the public area but deep in the heart of her husband and his ministry. A successful layman once said to us, "I could envy you your work in the ministry, for you can share together in every area of your marriage."

A man's basic attitude toward his wife is expressed in so many, unconscious ways, and none of these is lost on his congregation. This is also an extremely sensitive area to the wife herself. She needs to feel her husband's care and concern for her well-being in every way. This applies in the everyday humdrum of life as well as in the public life they share. Whenever a wife is embarrassed by her husband's open criticism or subtle derogatory jest, or is neglected in the courtesy due her, the pastor's public influence is lessened, and people in the immediate circle are uncomfortable. The wife may carry it off as best she can, but these wounds leave scars. On the other hand, the kindness and courtesy bestowed on a wife by her pastor-husband are something which lends pride to a congregation, though it should never be given for that reason.

It is immensely important for a pastor to provide for and even insist on his wife's attendance with him at district meetings, unless illness prevents. Even loss of wages for a working wife is small sacrifice for the compensation of their mutual benefit. When we were young, there wasn't enough money in our budget, no district supplement, and no extra work available for us. But faced with the dilemma of this problem, we found we couldn't afford

for me to miss these sharing times—either for our own needs or for the ministerial image it created by our togetherness. *Together* we shared the spiritual flow, the challenge, the fellowship of pastors and wives and the laymen. *Together* we returned home, mutually challenged, uplifted, and refreshed to pour our lives into the task with renewed fervor. This was especially true of preachers' meetings.

A woman is a mysterious person (even to herself), so do not despair if you cannot always understand her. Wrapped up in her life and personality are intuitive depths that are difficult to live with, even for herself. She needs you, and you are the only human being who can rightly meet her needs. She needs your approval, your understanding, your support and love. Her most obstinate moments can quickly be nullified by your kindness and assurance. If you only knew how to use your tactics of understanding, *you could always win the argument.*

She desperately wants to please you, even when she appears totally indifferent to your wishes. In a counseling session, one young married woman said tearfully, "Why do the things he says hurt so badly, when I would scarcely mind at all if someone else said them?" Obviously, it is because she loves him, and his opinion matters most to her. This is so marked that some of us will never wear a hairdo or a new dress again if our husbands even insinuate that they do not like it. Take care—for moneywise this could be expensive!

Study your mate. Seek to know what she feels and thinks and find that for which her heart cries. Learn what is most difficult for her, and ease her path at that point. No one else can adequately do it for her.

Accept her as she is. Encourage her to improve, but accept her for herself. Many a pastor's wife feels she is a cog in the wheel. Lift her out of this feeling by your attitude. Help your chil-

By Mrs. E. B. Hartley

Nampa, Idaho

dren and your congregation to appreciate her by the attitude you carry toward her. Nothing is so devastating as being taken for granted.

One lovely, efficient, conscientious, hardworking pastor's wife I know is never taken out of town just for fun or to have a meal alone with her husband. The duties of church and parsonage go on in a never ending cycle, and she will grow old too soon. If there isn't enough money for a dinner, a sandwich in a lovely place will do. It is the knowledge that you wanted to be with her and that you were thinking of her which counts. Remember, one rosebud is as good as a whole dozen, or one small bottle of perfume as treasured as a large, ornate one.

Consider now the "soul" of your marriage. There must be communication if it is to succeed. This is the breath of your marriage, without which there can be no real "soul." Communication must take many forms. Some have tried to make one form of communication carry the whole load of marriage, but this is impossible. Whatever else we may rely on as communication, it must include words. We need to say to each other what we feel. We trust that this can be primarily positive, but we must learn to talk things out to each other without fear of rejection.

I will never forget my husband's kindness to me one day in the old Boise parsonage. It seemed my load of duties that day was overwhelmingly big. My husband came through the kitchen from the church to get something from his Sunday suit coat. He was hurried, but as he came back through the kitchen, he stopped long enough to say, "Darling, I love you. You know—don't you?—that I just couldn't make it without you." He went back to his study, but I can still recall my feeling of uplift. God used my husband's words to lift my load that day—and on many other days as well.

In the soul of your marriage there

must be love—love covers a multitude of faults, eases the pathway, heals the wounds, senses the needs, accepts the person, is intuitive and kind!

In the soul of your marriage there must be the "Beloved Presence." Two people who love each other can find the epitome of love only as each loves Jesus Christ supremely—not theoretically, but truly. Only where divine love indwells and enfolds can there be the perfect blending of two hearts and lives. Here two personalities, though separate identities, are so totally caught up in their mutual love for God that their lives flow together in a oneness and harmony that is touched by the Eternal.

There must be a constant "going to the Cross" on the part of each, but the husband needs to lead the way. One pastor relates that he and his wife had had a serious disagreement over the concept of where his duties lay between church and family. She felt that he was giving too much attention and time to the church to the neglect of his family. They discussed it and agreed to pray about it.

Later they came together to talk it over. He told his wife very frankly that he felt he had been called to the ministry and she should be willing to go along with it all the way. She replied, "Please read Eph. 5:25." He found it and read it quickly and meaningfully: "Husbands, love your wives, even as Christ also loved the church, and gave himself for it." He looked up to find her eyes pleading with him as she requested, "Please, will you read it again?" He read it over more slowly. A third time she asked him to repeat it. He did so very slowly this time. God gave illumination and this pastor went apart to pray again.

God said to him, "Son, go to the Cross."

"O Lord," he groaned, "if I do, my wife will say she was right."

The Lord's insistent call to the Cross remained upon him. Finally he fell at the Lord's feet and cried his heart out, discovering that there was no conflict between church and family, but a responsibility to both. As a result of this experience on his part, his wife also walked the Calvary road; and out of it, he says, there has grown a relationship beyond anything they could ever have known otherwise. The Cross is the answer to our marriage problems, and

its solutions are satisfying and eternally beautiful.

To make a good, strong Christian marriage requires work, communication, humility of spirit, prayer, much love, and a constant dwelling in the presence of the Master. God is in the business of carving out good marriages. To succeed in this area is to make your greatest contribution to God's kingdom on earth—as well as in eternity.

(Next month—"The Pastor as Father")

This I Remember-

Memories of Early Holiness Leaders

By Joseph Gray*



Phineas F. Bresee

I. Phineas F. Bresee

We sat across the table in a rural home in central California.

"Young man," he said, as he turned his piercing eyes on me, "I understand God has called you to preach."

"Yes, Sir," I managed to stammer as I gulped with embarrassment at having the spotlight turned on me.

My mind went back to the time a few months before when I had given my heart to Christ. I also remembered the day when God had sanctified me wholly, and the day He had called me to preach.

Shortly after these events I had been asked to fill in for a service at the little

(Note: To better acquaint Nazarenes, Free Methodists, and Wesleyans with some of the past leaders in the holiness movement, a series begins with this issue.—Ed.)

*Lubbock, Tex.

town of Waukena. At that time the people were worshipping in a tent while they built a church. Now the new church was finished and Dr. Bresee was there to preach the dedicatory sermon. Because I had held that service in the tent, I was one of the guests invited to participate in the dedication. I was staying in the home of Brother Vallow, and Dr. Bresee was a guest in the same home.

A new church building was quite an event in those early days of the church, and we usually took several days to celebrate it. That is why Dr. Bresee, senior general superintendent in the Church of the Nazarene, was there to conduct a three-day holiness convention. The dedication of the church would be a fitting climax to that convention.

Our host was the manager of the local lumberyard and his home was a place of hospitality for many people. As

I sat at the same breakfast table with Dr. Bresee. I was both thrilled and frightened to be in his presence. I affirmed the fact that I was indeed called to preach. I am sure Dr. Bresee saw that I would need a lot of preparation before I would really be ready to preach.

"Then if you are truly called to preach," Dr. Bresee continued, "let me give you a verse from the Word of God that has been a great help to me in my ministry."

He opened his Bible to Isa. 50:4 and read, "The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary." He paused in his reading and turned to me with these words, "Young man, that is God's standard of learning."

As the years went by, I learned of Dr. Bresee's passion for an educated ministry. I learned of the founding of Deets Pacific Bible College, the school that later became Pasadena College. And so I realized that he was not discounting formal education that day. He was simply saying that the need to wait on God for wisdom was equally as important as the need for scholastic education.

He resumed his reading of the verse from Isaiah, "he wakeneth morning by morning, he wakeneth mine ear to hear as the learned."

He paused again in his reading, took his glasses from his nose, turned to our host, and said, "Brother Vallow, for over 40 years God has wakened me every morning and given me His plans for the day." No wonder this man was such a wise leader.

When the prayer time was over, I sat buried in thought and said to myself, "If God can do that for Dr. Bresee, He can do it for me. I will try to hear from Him every day before I talk to anyone else."

My thanks go out to Phineas F. Bresee for this devotional pattern in

my life. That was in the spring of 1914. Now, over 50 years later, I still try to get God's divine guidance every day. I try to listen to Him every morning before I listen to anybody else. The radio stays off and the newspaper is left unread. I try to be awake at least half an hour before anybody else in the house. It has worked well for me. If I am traveling, however early I plan to be on the road, I plan to have at least 15 minutes of quiet time, as well as group prayers, before we leave. No matter how busy the day is to be, I put God first.

This is the memory of Dr. Bresee that stands out most vividly in my mind. Those words from a busy minister to a shy and awkward boy top all other memories of him.

He was a great preacher. I heard him preach a number of times and I always thrilled to his ministry. His favorite book was Isaiah. In the convention at Waukena, his evening messages were all from that book. One afternoon he preached a simple, yet unforgettable, message on "Some Axioms of Holiness." It was a great teaching message on the doctrine of entire sanctification.

He was a commanding personality. He was always neatly dressed. He seemed to me like some great Old Testament patriarch. In appearance he seemed to remind me of Moses, but I qualify this by saying, A *kindly* Moses. His eyes could flash fire, and his voice could roar like thunder, but there was always a gleam of love in his eye.

He revered and adored his wife. I remember the love with which he spoke of her on that particular occasion when I was with him. He mentioned how carefully she always packed his bags for his trips, whether he was traveling alone or with her. He mentioned how careful she was of every piece of his equipment. Few if any of his biographers have spoken of this

(Continued on page 29)

Shelter may be provided with the best of intentions, but it does not always build strength

Props and Pillars

By Mary Ann Hawkes*

A DEAFENING CRASH lifted its protesting voice to the night! The little blue VW shivered and sagged on its four tired feet. Paul and Daniel looked at one another. Gratefully each acknowledged that the other was alive and well.

They climbed out to see what had brought their 50-mile-an-hour ride to such an abrupt end. A huge boulder rested on the pavement. Pushed into place by a road crew, hurrying to get home at the close of the day, it supported a caution sign. The leg of the sign was missing, so a prop had been substituted.

Quick examination showed only a bent wheel. After changing the wheel and pulling the wires to the still blaring horn, the men drove on into the night. Sixty miles later, just as they turned into the driveway, the steering wheel lifted off in Paul's hands. A closer inspection revealed that the entire steering mechanism had been torn loose under the car. All because of a prop!

Have you watched Sunday school children beg for the privilege of holding up the board? You know—the board that keeps falling down because someone forgets to fix the hinge? The children are honored and flattered to be chosen as the prop for the day. A

*Victoria, B.C.

January, 1973

temporary substitute for a few minutes' time spent in repairing the hinge so the board can stand on its own!

To be a spiritual prop may be very flattering, but it usually has devastating results.

Grant had never been made to face life as it really is. Sheltered by his parents, he ran away from unpleasant situations. The university presented confusing and conflicting choices. Philosophy and ethics courses overwhelmed him. He spent hours and hours with a well-meaning Christian friend—arguing, discussing, leaning. The friend moved away. Grant is still a weak, aimless Christian. Why? Because he was propped up by a man when he should have been taught to build with the great Pillar of Life, Jesus Christ. A man can give encouragement and help, but he can never take the place of a solid and determined faith founded on Jesus Christ.

Joyce had not been to church for weeks. When asked the reason, she answered, "I don't like the church since Pastor Wright left." Why? Grievances, complaints, criticism, depression, all were unloaded on the pastor and his wife. They meant well and felt they were showing love by being always available with a sympathetic ear. Yet, when they left, Joyce was adrift. She had been propped up by people.

Of course, it would have taken more time in the beginning to teach Joyce how to build with the pillar of close fellowship and communion with God. Patient instruction in growing to spiritual maturity would have helped her to face the fact that often grievances are only in our imagination. The real hurts and perplexities are taken to the Lord and left with Him. Today she could have been a strong Christian—an inspiration to others. Instead, she is a disgruntled stumbling block to others—never darkening the door of any church. When her prop was taken away, she collapsed.

We would be less than honest to deny that it is flattering to be the sun in someone's universe. To be needed gives security and a sense of accomplishment. But if we become props in our efforts to help others, then we have failed to rise to one of the most exciting challenges offered a Christian—to bring others to Christ and patiently help them grow toward spiritual maturity. The full fruit of our labors is to stand back and watch our child in the faith stride steadily into life, his hand firmly clasped in God's, his life built on the only unshiftable Foundation—Jesus Christ.

It can be a very painful experience

for us to watch those we love and for whom we are concerned as they walk through deep waters and trying experiences. We will do them a great injustice if we try to shield them from the storms of life!

Travellers driving through Manning Provincial Park in southern British Columbia are greeted with an unusual sight along the river's edge. Tall trees that once lifted leafy arms to the sun are now scattered on the ground or propped at weird angles against the other trees. What happened? A highway department sign explains that you are looking at a "blowdown." For years these trees grew close together. Then the highway came through. Hundreds of trees were cleared. When the strong outer circle was cleared, the sheltered trees were exposed to winds that roared and twisted along the valley floor. They couldn't take the storm. The explanation ends with the thought-provoking statement that while shelter tends to weakness, exposure builds strength.

Living for Christ is the greatest life there is! Don't be a prop and rob someone of the exhilarating fullness of a life solidly rooted in Christ, reaching tall and strong through and beyond the storms of life. A life beautiful in the sight of God and man!

To leave the old with a burst of song,
 To recall the right and forgive the wrong,
 To forget the things that bind you fast,
 To the vain regrets of the year that's past,
 To have the strength to let go your hold
 Of the unworthwhile of days of old,
 To dare go forth with a purpose true
 To the unknown of the year that's new,
 To add your gift to the world's good cheer—
 Is to have and to give a **HAPPY NEW YEAR.**

The call of God transcends all other priorities, and carries with it some exciting promises

The Transcendent Call

By Allen Bowman*

ALL OF US ARE CALLED—called to repentance, to holiness, to a specific task. In every case the call is urgent.

One day during the Boer War, as the train was pulling out of Waterloo Station in London, a hot, tired man entered a car and dropped into a seat, exclaiming, "I'm called!" So worn out was he that he soon fell asleep, and people noticed that he was a stoker, black with grime from his engine. He awoke and exclaimed again, "I'm called!" Then he explained that he was a reservist who had been ordered to join his regiment at Aldershot immediately. He hadn't even waited to wash himself or change his attire.

Fanaticism? Possibly. But there is a startling similarity in the response of Peter and Andrew to the call of Jesus. They didn't even pause to get the smell of fish off themselves. The record says simply, "And they straightway left their nets, and followed him" (Matt. 4:20). Likewise those other fishermen, James and John: "And they immediately left the ship, and their father, and followed him" (v. 22).

Levi was tied up with government business when he was called. Surely he would spend a day or two winding up his affairs. He didn't. He left all, rose up, and followed him" (Luke 5:28). The call transcended everything.

*Marion, Ind.

Of course there were procrastinators. But they got short shrift from the Lord Jesus. They were simply not fit for the Kingdom (Luke 9:60, 62).

A friend of mine who was called to the ministry in his youth succumbed to fear and hesitation and took up farming instead. But he could no more shake off the call of God than he could shake off his own skin. Along in middle life he became so miserable over it that he decided to say yes. His attempts at preaching were pitiful. The last letter I got from him was filled with gloom and grumbling. He blamed the church for its educational requirements, which he now found impossible to fulfill. He was doomed to spend his declining years in haunting regrets: "For the gifts of God and his calling are irrevocable" (Rom. 11:29, NEB).

The call of God transcends our human limitations. Moses' plea that he was not eloquent, Gideon's excuse that he amounted to little, Jeremiah's insistence that he was too young—all these withered before God's imperative and His abundant promises.

A young Chinese woman, Betty Hu, who worked with the Bethel Mission in Shanghai before the Communist take-over, felt called to evangelism. But because of brutal treatment in childhood her health was frail. A physician pronounced her an invalid who could live only a few years, provided she would

spend most of her time in bed. But after two months of boring existence as an invalid she responded to an urgent call from Foochow for a woman evangelist to work with students. She was mightily used of God. Hundreds were converted. And she returned with her health much improved.

When Bud Robinson sensed God's call to preach, a steward of the church told him, "You stutter so, and have so little physical strength, you would bring reproach on the church and do more harm than good." Another kill-joy said, "For the Lord's sake, don't you ever try to preach." But Uncle Buddie did preach. And at his first quarterly conference after he began, he reported that he had held 27 prayer meetings, had preached 50 times, had prayed in 95 homes, and had seen about 60 people converted. Everyone knows of his later fame as an evangelist.

The call of God transcends unfavorable surroundings, hardship, and discouragement. John Knox was so completely convinced of his call to preach in Scotland that he never doubted it even while he was toiling for 19 months as a galley slave on French ships. The hardships were undermining his health; yet when a ship on which he was suffering came within sight of Scotland's coast, he was as sure that he would someday preach there as though he were already standing in the pulpit. And he did preach there—so effectively that the country was shaken by a spiritual earthquake.

The honor bestowed on a man by the divine call towers far above any earthly recognition. But it is a life-and-death matter. "For though I preach the gospel," said Paul, "I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!" (1 Cor. 9:16) To his eternal credit he did it willingly. And at the end he could exclaim triumphantly, "I have fought a good fight, I have finished my course, I have kept the faith"

(11 Tim. 4:7). Like others who say, "Here am I, send me"—and who follow through—he will shine "as the stars for ever and ever" (Dan. 12:3).

Practical Points that make a difference

Communication Is the Key

Dear Son:

Our pastor is a master in the art of human relations. He recognizes that "surprise" can be devastating in administrative practice.

The other day he made the mistake of arranging a youth choir practice without telling the senior choir director. Since a few of the teens were singing in both groups, there was an irreconcilable time conflict.

What did he do? Knowing that he was in the wrong in premature planning, he went to his director, explained the situation, asked for his forbearance until the schedule could be worked out. He started his planning with more deliberation, in which all interested parties were involved.

Son, while the Holy Spirit puts up with a great deal of our bungling, how much time and effort might be released to Him if we were more skillful in our human relations! Take care that you do not fall into the trap of "bulling" ahead when it is more than a "china shop" you destroy. Time is always on your side.

Love,
Dad

PASTOR'S SUPPLEMENT

Compiled by the General Stewardship Commission
Harold O. Parry, editor.



By General Superintendent Stowe

Recently I stayed at the Key Bridge Marriot Motel in Washington, D.C. It was here that the inspiration for a tremendous evangelistic thrust to reach our continent for Christ was born in the hearts of a group of concerned Christian leaders several years ago. This site contributed the word "key" to the official name for this campaign—"Key '73."

But the real key to "Key '73" is not a motel but a man, and that man is you and thousands of other evangelical ministers like you. If every person in North America is confronted with Christ during this year, it won't be in spite of you; it will be because of you. *Ministerial leadership will be the key!*

This has always been true. Evangelism is primarily a man and secondarily a method. Mr. Eli Lilly, the prominent churchman and philanthropist, made a detailed study of the history of his church, Christ Church, Indianapolis. He concluded that the difference in growth and vitality at various periods stemmed primarily from the quality of its leadership. Among the 18 pastors who served this church, only five inspired an upsurge of life in the congregation. These were ministers with vision, selfless dedication, and evangelistic concern.

Will this be the greatest soul-winning effort in the history of the world? Do you dare to believe that this can be the year of destiny for your church? Your attitude will create the climate for your clientele.

Vision must then be particularized and personalized. This means the acceptance of definite goals:

Pastor—how many individuals will you covenant to win to Christ and the church in personal evangelism? Have you set a growth target for your congregation? What definite plans have you made to achieve these goals? Are your laymen being trained and assigned to specific soul-winning responsibilities?

Evangelist—have you committed yourself to lead a specific number of people to the Lord in your endeavors this year? Will you volunteer to go out in personal soul winning with pastors during your revival efforts? Will you agree together with each pastor for a definite-size group of converts and new church members from each evangelistic crusade?

Once the minister has succeeded in orienting his church to every-Sunday and between-Sundays evangelism, spiritual momentum will begin to exert its influence. As new Christians are won, they will begin witnessing to their old friends and leading them to Christ. A soul-winning church, empowered by the Holy Spirit, will rely less and less upon mechanical motivation. Scores of holiness congregations are proving this to be blessedly true. Ministerial leadership is being freed from the necessity of providing artificial stimulants and is able to give attention to opening up new channels through which the Spirit may operate.

What more thrilling challenge to ministers of the gospel than this—to be the real key to 'Key '73'!



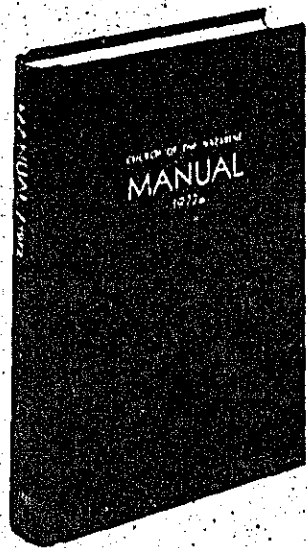
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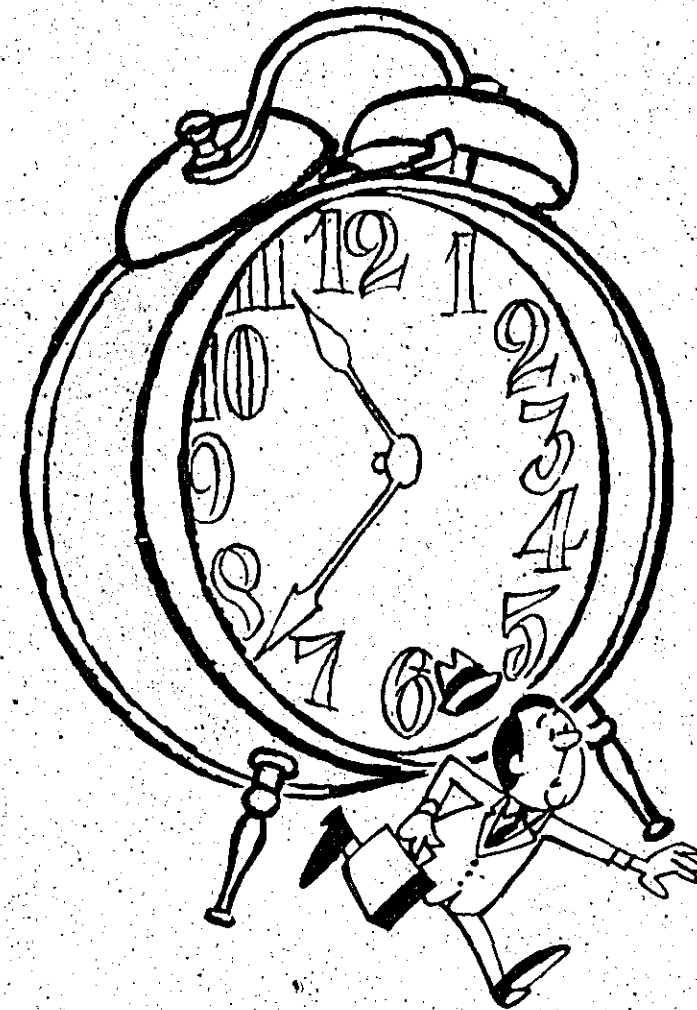
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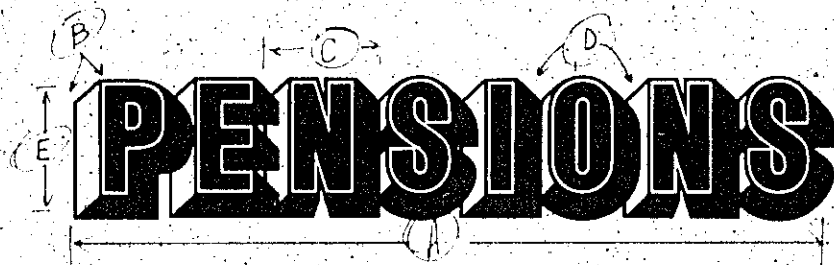


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Handy Order Form on page 167

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EDUCATION

ANNUAL SEMINARY SUNDAY

February 11, 1973

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YOU ARE RIGHT -- OUR NEEDS CONTINUE!

We urgently need to upgrade our facilities and purchase both physical and educational equipment. With the exception of some window air-conditioning units added, the building is much as it was when NTS occupied it in 1954. After 20 years in the present facilities we are beginning to need some major repairs. This summer we had to spend \$8,000 for pointing up the exterior of the administration building.

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This fall's record enrollment of 302 is 8% above last year's. NTS is now among the 25 largest of 187 seminaries in America. We are using every inch of space in our buildings. As we continue to expand, our needs will also increase.

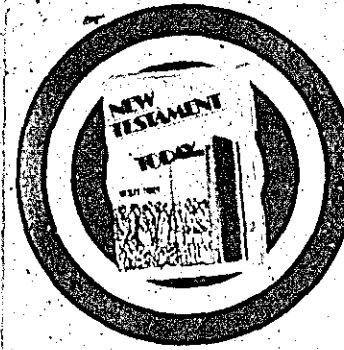
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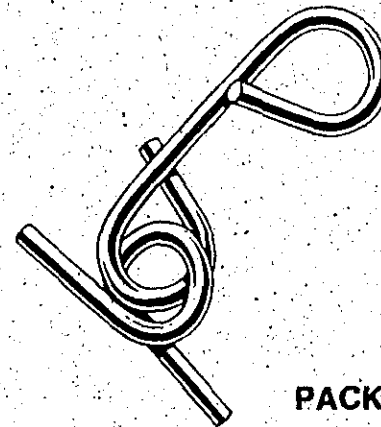
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CHURCH SCHOOLS

DEAR PASTOR:

Since some districts have their *Other Sheep* campaigns before May, we thought it best to give you this information during January.



1. WE ARE DEPENDING ON YOU!

The *Other Sheep* expiration tapes will be sent to you, the pastor, instead of the local president. On the outside of the envelope will be a stamp reading, "PLEASE RUSH THIS MATERIAL to the Local NWMS President or *Other Sheep* Secretary." This procedure is necessary because of the many changes in local NWMS presidents. We are depending on you to see that the one who needs this material receives it as soon as possible.

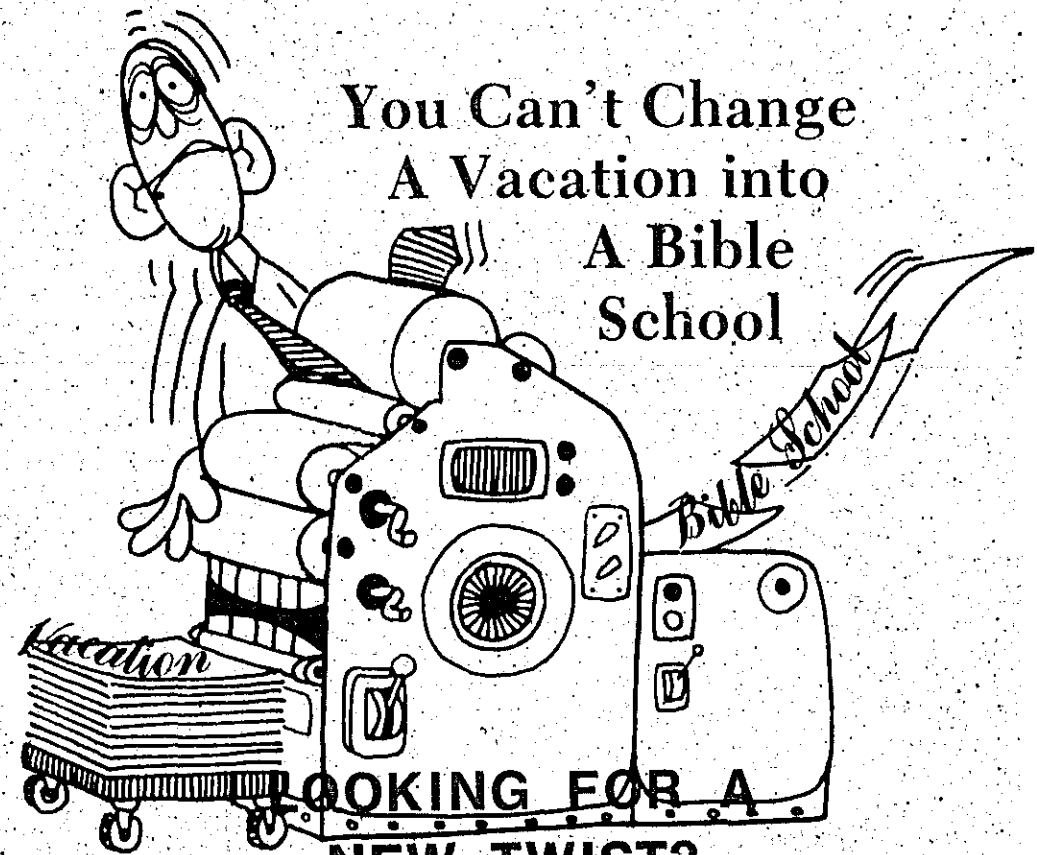
2. THE SUBSCRIPTION PRICE

A three-year subscription to the *Other Sheep* will be \$2.00 when ordered through the church. "Interim" subscriptions will be 75 cents for one year and \$1.50 for two years.

3. 1973 SCHEDULE—"OTHER SHEEP" CAMPAIGNS

Group 1 Group 1 Districts— three-year sub- scriptions—\$2.00 each	Group 2 Group 2 Districts— "interim" one-year subscriptions—75c each	Group 3 Group 3 Districts— "interim" two-year subscriptions—\$1.50 each
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Canada Central	Calif. California	Alabama
Canada Pacific	Central America	Arizona
Canada West	Chicago Central	Colorado
Central Ohio	Dallas	Florida
Dakota	E. Tennessee	Georgia
E. Kentucky	Iowa	Houston
E. Michigan	Joplin	Indianapolis
Hawaii	Kansas	Michigan
Idaho-Oregon	Los Angeles	Mississippi
Illinois	Louisiana	Nebraska
Kansas City	Maine	Nevada-Utah
Kentucky	Minnesota	New England
Missouri	N. American Indian	N. Arkansas
New Mexico	N. Carolina	N.E. Indiana
New York	N.W. Indiana	N. California
N.E. Oklahoma	N.W. Illinois	Philadelphia
Northwest	N.W. Ohio	Sacramento
N.W. Oklahoma	Oregon Pacific	S. Arkansas
Rocky Mountain	Pittsburgh	S. Carolina
S. California	San Antonio	S.W. Indiana
S.E. Oklahoma	S.W. Ohio	Spanish East
S.W. Oklahoma	Upstate New York	Tennessee
Virginia	Washington	Wisconsin
Washington Pacific	W. Latin America	
West Texas	W. Virginia	

4. LOCATE YOUR DISTRICT and confer with your local NWMS president and/or *Other Sheep* secretary regarding the *Other Sheep* subscription campaign in your local church.



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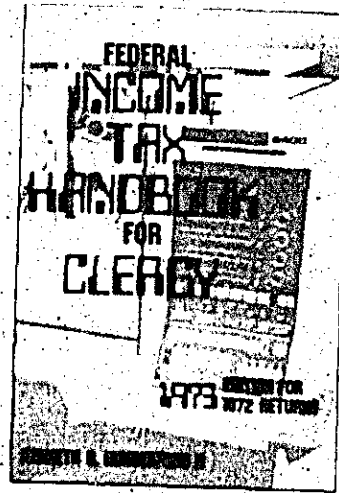
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THE PREACHER'S WIFE

Mrs. B. Edgar Johnson

Priority for Today . . .

By Arlene Wright*

Perhaps there are some who think that because you live in a parsonage you are exempt from the wiles of the devil. But pastors' wives are tempted just as the laity.

I have been a Christian for many years and have developed a habit of daily devotions. Yet one of the ways Satan tries to defeat me is in this area. Why doesn't he want me to have my devotions?

First, he knows that when I read my Bible, and have communion with my Lord, I receive strength. As I face the day, I do not know what it will bring—for the minister's wife it could bring many things. Only as I lean on the Lord do I have strength that I need, for I realize that I have no strength of my own. I am glad for the promise, "My grace is sufficient for thee; for my strength is made perfect in weakness" (II Cor. 12:9).

Then the devil doesn't want me to be a witness. The greatest witness of God's grace and power is the regenerated and sanctified life of His children. We need power to be effective witnesses. This power comes from God. Jesus felt it necessary to spend many nights in prayer. To have the power I need I must commune with Him.

During the past summer I underwent serious surgery for removal of a tumor

*Pastor's wife, Olivia Mjnn.

on the pituitary gland. This experience gave me many opportunities to testify for Him while I was in the hospital. God wondrously brought me through and I give all praise to Him. More than just allowing my life to witness, I must speak, as the early apostles did, of the things which I have seen and heard.

Another reason Satan would hinder my devotions is that he doesn't want me to stay close to the Lord. The devil knows the power of prayer and of close communion with the Lord. There is power in the name of Jesus.

When we were moving from a church in Iowa to our pastorate in North Dakota, we were pulling a trailer which contained all our earthly possessions. We were unaware that our shock absorbers on the car were in a very poor condition. Suddenly our trailer began to swing from side to side on the highway, pulling our car from one edge of the lane to the other. The car was about to go over and we prayed, "Jesus, help us!" God answered, and it was as though an angel took hold of the car and the trailer and brought it under control. There was no time for a lengthy prayer, but we just called on the matchless name of Jesus.

One way Satan works is to remind me of all that I must do in the day. He would like to have me start my washing or other work and let my devotions wait for a while. Or he tries to

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hurry me through, so I don't get much out of them. But I have found a secret. When the devil tells me all that I have to do, I tell him that the most important thing I have to do today is to talk to my Lord and read from His sacred words. I have found this works. As long as I believe this with all my heart and soul—and practice it—Satan can-

not defeat me along this line. He will use different methods with different people.

My hope and prayer is that you will make your devotions—both private and family—the most important thing in your life, for your own spiritual well-being as well as for the people you lovingly serve.

Faith in **ACTION**

Sacrifice Self and Save Souls

By Jane Kristoffersen*

I HAVE SPENT MY LIFE living in Nazarene parsonages—first, as a P.K., and now as a P.W. I am constantly learning more about "how to minister" to others, but the lesson I learned over a year ago has been one of the most important of all.

Though our parsonage is a very busy one (particularly because of Western Electric's ringing contribution), and though we have two young children, I decided last year that I should take on two projects: (1) I should occasionally substitute-teach in the public schools and save the \$25.00-a-day salary, so we could go to Norway to visit my husband's family. This seemed like a worthy and noble thing to do, since we had been married for nine years and I had never met his

*Pastor's wife, Madison, Wis.

family. (2) I should enroll in a correspondence course in education. I reasoned that the education side of my religion and education majors could always stand some padding for security reasons. States vary in their certification requirements, so this course might come in handy someday. So I made the necessary arrangements to set up my goals and began substituting and studying.

I had never worked since we had started pastoring (except for some piano lessons in my own home), and this was a new experience for me. I had refrained from working for the sake of my children and the church. But these two projects were different!

In a few weeks, however, I began to feel like something was wrong in my life. I seemed under bondage and

lacked my previous freedom and victory. Besides, I was getting physically tired from trying to "be so many people." One day in burdened prayer I was pouring out my heart to the Lord when I definitely felt Him ask me if I was willing to give up the correspondence course, so I would have more time to give to His immediate work of winning young adults. For months I had been concerned over the needs of young adults. My husband and I had already begun "Friendship Evangelism," among prospective young couples. If I dropped this course I would have that time and energy to use to "spread the gospel." I knew there would be time to take that course if and when I ever needed it! I didn't need it now. Then I felt, too, that if there wasn't time for me to substitute-teach I would not do that either. God would have to work out that trip to Norway in His own way. I experienced such freedom and blessing again that I soon cancelled both projects.

About that same time God led my husband into intensive personal soul winning. Since then there has been no time for any extra projects for either of us. After caring for the needs of my

family, my time has gone completely to God and the church.

There are times that a couple (not just the pastor) is needed to make a soul-winning call. Also we regularly invite new prospective couples into our home for a simple lunch, so we can earn the right to later make a soul-winning call. The excitement has been delightful. The Lord has given us one couple after another.

Our church membership was 71 before God required us to "thrust out." In eight months He added 64 members (mostly young adults) by profession of faith. He has blessed our personal finances and we are planning that trip in the near future. Do you wonder my cup is filled and overflowing, for He doeth all things well! He can be trusted!

We in the parsonages have only so much time in a year—so much strength to expend. We must sacrifice our personal whims and imaginary needs if we expect to have the necessary time and strength to "witness to win." Maybe this is what Jesus meant when He said, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me" (Mark 8:34).

The Everlasting Image of a Minister

By R. J. Ferrioli*

WALKING THROUGH a parking lot, I noticed a young woman balancing an armload of packages, trying to shift them about so she could open the car door.

"Here, let me help you," I called. She turned to me a little embarrassed and said, "Oh, Rev. Ferrioli!"

*Pastor, Philadelphia.

"Why, hello there. How is your mother feeling?" I had called on her mother in the hospital, at her request, some weeks ago, and was praying that she would come to church in appreciation for those calls. She told me later of the parking-lot experience. "I was embarrassed when I saw it was you, for I had neither thanked you nor volunteered to come to your church. I hoped

that you would not recognize me, but you did—and even remembered my name. Your courtesy made a great impression on me and presented an image of what I had imagined a minister should be."

After talking with her I felt indeed that the minister is "on the job" 24 hours of every day. In every encounter, wherever he may be, the minister is presenting an image to the public.

How does an alert clergyman build his image?

1. *By his appearance.* A successful minister is careful in his dress, keeping clothes neatly pressed and clean. His family and his home are also under scrutiny and should reflect care and interest. A successful pastor will look like a success, even if he is having a rough time in a small church.

2. *By his attitude.* His attitude is revealed in his facial expression, his posture and bearing, before he even speaks. A superior attitude alienates others immediately, and a negative attitude will soon do the same. Self-confidence, without arrogance, is a desirable attitude to develop.

3. *By his interest—in his work, his family, home, community, and world affairs.* He should be active in community affairs and genuinely interested in what's going on in the world.

4. *By dependability.* When a successful minister is called upon for any type of help, he willingly gives his best. He doesn't procrastinate in either the task or the promises he has made.

5. *By being law-abiding.* He obeys the traffic laws and shows courtesy while driving. That other driver may be a "prospective customer!"

6. *By using his time to the best advantage.* During working hours he devotes himself fully to the job. On off hours he uses his time wisely for self-improvement, recreation, and family and community activities.

7. *By his honesty.* He firmly believes "honesty is the best policy" in

every situation.

8. *By his manners.* Respect and courtesy are shown not only to his people and superiors, but to everyone at all times.

9. *By attention to his health.* He doesn't need to be a fanatic, but should have regular checkups, and exercise daily care in his eating habits. Watch the breath when hungry—keep aid handy. He owes good health to his church, to his family, and to himself.

10. *By his enthusiasm.* True enthusiasm, not a false "hail-fellow-well-met," overbearing attitude. Enthusiasm comes naturally if he is proud of what he is doing for the Lord and enjoys his people. If he doesn't enjoy people, he is in the wrong business!

11. *By never gossiping.* Gossip is a harmful habit—not only to those being maligned but also to the one handing it out.

12. *By his temperance.* He practices moderation in all areas—including eating.

A minister is selling a most important product—himself—24 hours a day for Christ.

STATEMENT OF OPERATIONS OF THE CHURCH OF CHRIST, 1973	
October 1, 1973	
1. Total membership	10,000
2. Total attendance	15,000
3. Total offerings	100,000
4. Total contributions	50,000
5. Total expenses	120,000
6. Total surplus	30,000
7. Total deficit	0
8. Total assets	100,000
9. Total liabilities	50,000
10. Total net worth	50,000

A Plea for Definition

By R. G. Fitz, Sr.*

WHEN THE KING JAMES translators looked about for a suitable English word to translate the Greek word *agape*, they were in difficulty. We didn't have it. They decided that "charity" would have to serve. And they loaded a heavy responsibility on it with the declaration that "charity never faileth." But charity felt the drag of her poor relations and buckled under the load.

When the ASV came along, they rejected "charity" and asked "love," undefined, to serve.

"But," says Love, "what am I supposed to mean? Romantic love? Parental love? Platonic love? What?"

"Oh, forget it," says ASV, "just get in there and carry on. Let the scholars worry about definitions."

"Oh, no," say the scholars, "we are overloaded now, and there are too few of us to do all that we need to do."

"But," say the songwriters, "we need definitions now, and we have had very little help since Charles Wesley's 'Love Divine.'"

"Well," say the scholars, "what's wrong with 'Love Divine'? Go ahead and use it."

There has been a rash of Bible translations in recent years, most of them of the New Testament, but they seem to be agreed that "love," undefined, is an adequate rendering of the original *agape*. But the Lord didn't seem to think so!

Peter had denied the Lord three times, and he was under a spiritual shadow. Not long after the Resurrection Christ appeared to seven of His disciples beside the lake. He prepared a

breakfast and fed them. After they had eaten, He spoke to Peter: "Simon . . . do you love me more than these?" (*Agapas Me*) (RSV)

"Yes, Lord, I love You with friendly affection."

"But, Peter, do you love Me with holy affection?"

"Lord, You know I love You as a Friend."

"Well, Peter, do you even love Me as a Friend?"

Peter was grieved that the Lord asked him again the third time. He said, "Lord, You know all things. You know that I love You as a Friend."

Jesus said, "Feed My sheep."

Peter could not fail to see that Christ was probing deep into his own heart-ache and disappointment over his failure; but he would be somewhat encouraged by the Lord's confidence in him to "feed the sheep." Not only so, but he probably recalled Christ's words: "When thou art converted, strengthen thy brethren." At any rate, it is a logical assumption that Peter looked for a place to pray, and stayed there until he was assured of restoration. How else can we understand Peter's glorious and able leadership at Pentecost?

But how shall we define that holy affection that *never* fails? It is greater than faith or hope, suffers long and still is kind, envies not, seeks not her own, bears all things, and endures all things. By it we are commanded to love God with all our being, and also by it we are commanded to love our wives, and even our enemies, and in our sorrow rejoice (II Cor. 6:10). No human love can rise so high! It must be divine love!

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IN THE STUDY

Journeying with Jesus Through John

(January 7—April 29, 1973)

After a Christmas sermon on December 24 and a New Year's sermon on December 31, you will be ready to begin the series on John's Gospel on January 7. If proper announcement is made that the church is going to spend four months journeying with Jesus through John, it should create considerable interest, and help to build consistent attendance.

In order to reach the last two chapters in time for the Easter season, the entire Gospel will have to be covered in four months. This will require a more concentrated study than will be the case later with the three Synoptic Gospels. We plan to devote the remaining eight months to Mark, and then a year each to Matthew and Luke (see the December issue of the "Preacher's Magazine." Thus the four Gospels will be covered in three years.

January 7, a.m.

BEGINNING WITH THE WORD (1:1)

SCRIPTURE: John 1:1-18

INTRODUCTION: Genesis starts out with the statement: "In the beginning God created the heaven and the earth." But John goes back even farther, to the time when there was no material creation. He says: "In the beginning was the Word, and the Word was with God, and the Word was God." How far back was that? Our finite minds are totally incapable of comprehending eternity, so we have to believe this truth without being able to understand it.

John begins his Gospel with a theological Prologue (1:1-18). Here he presents the eternal Word. The entire Gospel of John is an exposition of the meaning of this divine Word for us.

In the Prologue, John presents the Word

as eternal, divine, Creator, incarnate, and Revealer.

I. THE WORD AS ETERNAL (v. 1)

Where did everything come from? How did everything begin? These are questions that every thoughtful person must ask. And the only logical answer is: An eternal, uncaused First Cause. There is no alternative. The Bible teaches that this uncaused First Cause was the eternal God. It also teaches that this God existed eternally as Father, Son, and Holy Spirit.

Here the Son is presented as the "Word." The Greek term is *Logos*. This had two meanings: (1) a thought or concept; (2) the expression of that thought in a word, either spoken or written. The Greeks especially emphasized the first aspect, a more passive, philosophical one. The Hebrews majored on the second aspect, a more positive, practical one. They thought of God, not as a silent, remote Deity, but as the God who speaks to His people. John's use of *Logos* is based on the Hebrew background, as found in the Old Testament.

"The Word was with God." The preposition "with" is *pros*, which suggests "face-to-face with." And John repeats this in verse 2, combining the first two clauses of verse 1 by saying: "This Logos was from all



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The Preacher's Magazine

eternity in face-to-face fellowship with the Father."

II. THE WORD AS DEITY (v. 1)

"The Word was God." It is difficult to put into English the full force of this. In the first place, the word for "God," *theos*, is used here without the article. This anarthrous construction emphasizes kind or quality. It would be incorrect to say, "The Logos was the God," for the Father and the Holy Spirit are also God. Furthermore, the term *logos* occurs first in the clause for emphasis—*theos en ho logos*; literally, "Deity was the Logos," or, "The Word was Deity." It is the strongest possible affirmation of the deity of Jesus Christ.

The verb *en* (pronounced *ayn*), used three times in verse 1, calls for a word of comment. It is in the imperfect tense of continuousness, suggesting eternal timelessness. That is, the Logos was with God, and was God, forever.

III. THE WORD AS CREATOR (v. 3)

Literally verse 3 reads: "All things came into being through Him, and apart from Him not even one thing came into being." Here we find a change of verbs. In the first two verses "was" (four times) is *en*, the imperfect of *eimi*, which means "be," signifying eternal existence. But here it is *egeneto*, the aorist of *ginomai*, "become." The aorist tense indicates punctiliar action, action at a point. The Logos always existed, but there was definite time at which matter came into existence. Only God, the Trinity, is uncreated. And the greatness of Jesus Christ is shown in the fact that He is the Creator of all things.

IV. THE WORD AS INCARNATE (v. 14)

Here again it is the verb *egeneto*: "The Word became flesh." He was eternally God. But He became man at a point of time, on that first Christmas night. As man ("flesh" in a human body), He "dwelt among us." The Greek says He "tabernacled among us." The verb *skenoō* comes from *skene*, which means "tent." This suggests that the eternal Logos just "pitched His tent" among us for a short time. But the noun *skene* is used in the Septuagint (Greek) Old Testament for the Tabernacle in the wilderness, which was the symbol of God's presence in the midst of His people. So Jesus in His earthly life was "Emanuel," or, "God with us" (Matt. 1:23).

As the Logos, the Son had always been "the true Light, which lighteth every man that cometh into the world" (v. 9). Even though He was the world's Creator, it did not recognize Him (v. 10).

The statement of the Incarnation really begins with verse 11. The first "his own" is neuter (*idia*); the second is masculine (*idioi*). What the verse means is: "He came to His own house [Palestine, Jerusalem, the Temple], and His own family [or "people," the Jews] did not receive Him."

Then John gives us one of the great evangelistic texts of the New Testament: "But as many as received him, to them gave he power—rather, "right" or "authority" (*exousia*)—to become the sons of God, even to them that believe on his name."

V. THE WORD AS REVEALER (v. 18)

God is Spirit (John 4:24) and so is invisible. But the eternal Son has now revealed Him in visible, human form. "Declared" is *exegesato*; the Logos has "exegeted" God. The verb literally means "to lead, show the way." Jesus has led God out into human view and has showed us the way to Him.

Instead of "the only begotten Son," the oldest and best Greek manuscripts have "only-begotten God" (*monogenēs theos*). So the Prologue begins and ends with the strongest possible affirmations of the deity of Jesus Christ.

January 7, p.m.

BEHOLD THE LAMB OF GOD (1:29)

SCRIPTURE: John 1:29-49

INTRODUCTION: In Jesus' day lambs were a familiar sight. Flocks of sheep grazed on the hillsides of Judea and Galilee, and often a household would include a lamb that slept with the family at night. The Jews knew what John was talking about when he mentioned a lamb.

But John had something higher in mind than a literal lamb. He was speaking of Jesus figuratively as "the Lamb of God" in verses 29 and 36. What did he mean by this expression? The Old Testament suggests three answers.

I. THE PASSOVER LAMB

The greatest single event in the history of Israel was the Exodus. To this the people

looked back as the beginning of their national life. It was the time when God redeemed His chosen people from Egyptian bondage.

The night before the Israelites left Egypt, the angel of the Lord slew the first-born male child in each home. But the Israelites who sprinkled on their doorposts the blood of the Passover lamb were exempt from this judgment. The Jews still commemorate this every year as they eat the Passover lamb.

Paul writes: "For even Christ our Passover is sacrificed for us" (1 Cor. 5:7). The prophetic words of John the Baptist doubtless included this concept.

II. THE DAILY LAMB

Twice each day, at nine in the morning and three in the afternoon, a lamb was offered on the altar of sacrifice in the Temple (Num. 28:4). John's listeners would think of this. So Christ is not only the Lamb of God who takes away the sin of the world. He is also the Lamb who gives us daily communion with God. For the morning and evening offerings were the regular hours of prayer each day (cf. Acts 3:1; 10:3, 30).

III. THE SUFFERING LAMB

A third significant reference to the lamb is found in Isaiah 53:3-7, 10-12. In fulfillment of this prophecy Christ died as the Sacrifice for our sins.

The word for "lamb" in John 1:29, 36 (*amnos*) is found elsewhere in the New Testament only in Acts 8:32 and in 1 Pet. 1:19. In both of these passages it clearly carries the idea of sacrifice. The verse in Acts is a quotation from Isa. 53:7. 1 Pet. 1:19 states that we are redeemed from sin by "the precious blood of Christ, as of a lamb without blemish and without spot."

We might mention the fact that another word for "lamb" (*arnion*, meaning "little lamb") is found in John 21:15, and 27 times in Revelation.

January 14, a.m.

BEGINNING OF MIRACLES (2:11)

SCRIPTURE: John 2:1-11

INTRODUCTION: John the Baptist was an ascetic from the rugged wilderness of Judea; Jesus was a sociable Person from the homey little village of Nazareth in Galilee.

John preached in the desert, letting the city people come out where he was; Jesus made His headquarters in Capernaum, a busy center of fishing and commerce. One day He and His disciples went to a wedding in Cana, which was near Nazareth.

I. THE MARRIAGE (vv. 1-5)

In our modern, hurried times it is difficult for us to envision the tempo of life in Jesus' day. A wedding feast would usually last from one to three weeks. We ourselves have attended an Arab wedding celebration in the eastern part of Jerusalem which continued every evening for about a week.

This makes it easier to understand why the supply of wine gave out. Probably more people came than were expected and stayed longer. Since hospitality was one of the main virtues of that culture, the situation was very embarrassing to the host.

So Mary came to Jesus with the gentle suggestion: "They have no wine." Jesus' answer seems doubly harsh. In the first place, He addressed her as "Woman." But obviously no discourtesy was intended; for while He was dying on the Cross, He tenderly greeted His mother this way (John 19:26). In the second place, "What have I to do with thee?" sounds cruel. Literally the Greek says: "What to Me and to thee?" Probably this means, "What have you to do with Me?" The Master was gently reminding her that she was not to dictate or direct His working of miracles. "Mine hour is not yet come" perhaps expressed the idea that Christ was waiting for the Father to indicate when He should act.

Mary showed a meek spirit. She simply turned to the servants and said, "Do whatever He tells you to do."

II. THE MIRACLE (vv. 6-10)

Standing nearby were six large, stone waterpots, holding some 20 gallons apiece. The water was used to wash the hands and feet of the guests as they arrived, so that they would be ceremonially clean before eating.

Jesus told the servants to fill the jars full. When they had done this, He said: "Draw out now, and bear unto the governor of the feast"—the master of ceremonies. The first verb is *antico*. It is found only here (vv. 8-9) and in 4:7, 15. In the fourth chapter it refers to drawing water out of Jacob's Well. So some have suggested that the servants

drew the water, which turned into wine, directly from a well.

At any rate, as the servants drew the water it was changed into wine. The master of ceremonies pronounced it the best wine of the whole feast.

III. THE MEANING (2:11)

The word for "miracles" in verse 11 is *semeia*, which means "signs." John regularly uses this for the miracles Jesus performed (13 times). He was concerned to show what these miracles *signified*. Yet they were demonstrations of divine power, so that some would translate the word as "supernatural signs." Another good suggestion is "sign-miracles."

What did this sign-miracle signify? The answer is: The superiority of Christianity to Judaism. In himself Jesus fulfilled (filled up) the requirements of the Old Testament law—just as the six waterpots were filled. Then He brought to men the joy of a new religion.

For us today it means that true Christianity is not legalism—represented by those waterpots—but the joy of the Holy Spirit in our hearts.

January 21, a.m.

BORN AGAIN FROM ABOVE (3:7)

SCRIPTURE: John 3:1-17

INTRODUCTION: One day somebody asked a slave girl: "Topsy, how old are you?" "Dunno." "Well, when were you born?" "I ain't never been borned; I just grewed up." Too many church members are "Topsy Christians." They were never born spiritually; they just grew up in the church.

I. A SEARCHING SOUL (vv. 1-2)

Nicodemus came to Jesus by night. This was not because he wanted to talk quietly with this Teacher from Nazareth. He was "a ruler of the Jews," that is, a member of the Sanhedrin. He was one of the Pharisees, the strictest sect in keeping the law of Moses. He was a very religious man, but he felt the need of help. That is why he came to Jesus by night.

II. A SHOWING SAVIOUR (vv. 3-13)

Nicodemus greeted Jesus courteously. But the Master got right down to business with him: "Except a man be born again, he cannot see the kingdom of God." Incred-

ulous, Nicodemus asked, "How can this happen?" Jesus then pointed out that physical life comes by physical birth; in the same way, spiritual life comes only through spiritual birth (v. 6). So Jesus reiterated the point: "You must be born again." And a spiritual birth is the work of the Holy Spirit (vv. 6, 8).

III. A SACRIFICING SAVIOUR (vv. 14-17)

Again Nicodemus asked, "How?" (v. 9). But this time his attitude had changed from incredulity to a desire for information. Jesus revealed to him how salvation would come: Christ must die on the Cross, so that "whosoever believeth in him should not perish, but have everlasting life."

January 28, a.m.

THE WATER OF LIFE

SCRIPTURE: John 4:5-26

INTRODUCTION: A woman was walking across a field alone, out of fix with everybody. She had tried five husbands and forsaken them all. Now she was living with a man without being married to him.

She is a total contrast to Nicodemus—the religious moralist who kept the Law meticulously. But both needed a Saviour.

The story of Jesus and the woman at the well is the greatest example of personal evangelism to be found in the New Testament. We can learn from the Master how to do it.

I. GETTING ACQUAINTED (vv. 5-15)

Jesus was thirsty but had no way to get a drink from the well. The woman had a water jar. So Jesus courteously asked for a drink.

Instead of granting His simple request, the woman began arguing with Him. He was a man; she was a woman. In those days no self-respecting Jewish man would be seen talking with a woman in public—not even his own wife or mother. In the second place, she was a Samaritan and "the Jews have no dealings with the Samaritans."

Instead of entering into an argument, Jesus put out some bait (v. 10). But again the woman objected (vv. 11-12), almost sneering: "Are You greater than our father Jacob?"

In reply, Jesus gave the beautiful words of our text (vv. 13-14). What was the woman's reply? Verse 15.

II. GETTING DOWN TO BUSINESS (vv. 16-24)

It seems obvious that this woman was hedging, fencing. As a prostitute, she felt uneasy in the presence of a holy Man. If she thought that Jesus could install within her a supply of physical water, she was just plain stupid. But probably she was trying to get away from Him.

This is suggested by the fact that Jesus abruptly changed the conversation (v. 16). Badly shaken, the woman answered defiantly, "I have no husband." Then Christ confronted her with her sin (v. 18).

Still hedging, the woman tried a new tack. She would lead this Man off into a theological argument (v. 20), so that He would forget her moral problem. When Jesus tried to show her the spiritual nature of true religion, she tried her last tactic (v. 25). How often we have heard it! "Yes, I know I need to, but—not now."

III. GETTING A DECISION (v. 26)

Poor woman! She didn't know with whom she was talking. Suddenly Jesus confronted her with who He was (v. 26). And then she capitulated. How do we know? She left her water jar and hurried back to the village to bring her friends to Jesus. He had to spend two days there in evangelism of that town.

January 28, p.m.

THE GREAT PHYSICIAN (5:8)

SCRIPTURE: John 5:1-16

INTRODUCTION: One of the striking features of John's Gospel is Jesus' interview with individuals. We have two outstanding ones in chapters 3 and 4. These are an impressive study in contrasts. Similarly we find a great deal of difference in the two interviews connected with healing miracles—the impotent man at the Pool of Bethesda (c. 5) and the man born blind (c. 9). The reactions of the two men were decidedly different.

I. THE COMPLAINT (vv. 1-7)

The Pool of Bethesda in Jerusalem has been excavated in modern times. It is found to consist of two rectangular pools, with a colonnade between them. That explains the "five porches," or colonnades. There were two on the sides and two at the ends, with one in between the pools. "Sheep market" (v. 2) should be "Sheep Gate." This was

in the east wall of the city, north of the Temple Area—near where St. Stephen's Gate is now. This was the place where sheep were brought in to be sacrificed in the Temple.

The last part of verse 3—"waiting for the moving of the water"—and all of verse 4 are not in the best Greek texts. This is obviously a superstitious legend that was put in the later manuscripts by some scribe as an explanation of the reference in verse 7 to the troubling of the water. It is thought that when the springs that fed this pool were especially active they stirred up a red substance in the water. The people thought this gave it healing qualities. It is in line with the legends surrounding some healing shrines in the world today.

A man who had been a helpless cripple for 38 years was lying there. When Jesus asked him if he wanted to be made whole, he answered in a complaining voice (v. 7).

II. THE CURE (vv. 8-9)

Jesus' word was with power. He spoke, and the man was healed.

III. THE COMMAND (vv. 10-16)

The Jews objected to the healed man carrying his bed-mat on the Sabbath day. He was breaking the law! The man countered that his Healer had told him to. When they asked who it was, he said, "I don't know." It is difficult to understand how a man could be miraculously, instantly cured and not even ask the name of his benefactor. This man seems weak in mind as well as body.

Soon after this, Jesus met him in the Temple and gave him a command: "Sin no more, lest a worse thing come unto thee." This may imply that the man's original illness was due to sin.

When the man discovered who his Healer was, he rushed off to the Jews and told them that it was Jesus. Once more this individual shows up as not very bright. Presumably everybody in Jerusalem knew that the Jewish leaders were opposed to Jesus. Sure enough, as a result they persecuted Jesus and tried to kill Him because He had healed a man on the Sabbath and had told him to carry his bed.

One lesson we can learn from this is the need for appreciation. Another is that we should avoid sin if we want to have God's blessing.



Prescription for Renewal

TEXT: Remember therefore how thou hast received and heard, and hold fast, and repent (Rev. 3:3a).

PURPOSE: To encourage back into the fellowship those who have lost the faith.

PROPOSITION: There is a way that the backslider may find spiritual renewal.

INTRODUCTION: How many of you have ever had a prescription given to you by a physician? He gave it to you because he discovered that your physical system was not as it should be. He probably told you it was important to follow directions if you wished to be cured of your trouble. In the text we find God's prescription for all who are spiritually sick.

I. "REMEMBER"

A. The Joy Christ Gives

1. Joy of fellowship
2. Joy of service

II. "HOLD FAST"

A. To the Word of God

1. Its promises
2. Its warnings

B. To the Love of God

1. Its certainty
2. Its hope

III. "REPEAT"

A. Forsake Your Evil Way

1. Your indifference to God
2. Your unconcern for others

B. Turn Again to God's Way

1. The straight way
2. The narrow way

CONCLUSION: I had a friend who was told many times what he must do if he wanted to live, but for some reason he refused to obey the doctor's orders. Need I tell you his refusal cost him his life? Remember, it is His prescription and your life. I know you want to take advantage of such an un-failing remedy.

J. FOYCE SPRULL,
Huntsville, Ala.

Christ's Great Provision

SCRIPTURE: John 14:15-19. Background: John, chapters 14-17.

PURPOSE: To help those who have not received the baptism with the Holy Spirit to realize that He is promised to all who are Christ's.

PROPOSITION: It is the Holy Spirit who enables us to be what God expects us to be.

INTRODUCTION: At one time or another, most of us have found it necessary to be away from home. Going away always involves making some kind of provisions both for the traveler and for those who are to remain at home. Being a minister, I have often prayed and prepared messages for a revival which was to be held in some distant city. But I have not only prepared for my journey; I have also tried to make ample provision for my family, who were to remain behind. We have often had a family conference at which time we discussed each member's responsibilities as well as the necessity of working together while I was to be away.

In this scripture Christ is telling His disciples of His provision for them.

I. THE GREAT NEED (16:7)

A. A Divine Presence

1. To guide us
2. To teach us

B. A Divine Helper

1. To intercede for us
2. To strengthen us

II. THE GREAT RESPONSIBILITY (15:26-27)

A. To bear fruit

B. To be a witness of the truth

III. THE GREAT VICTORY—Oneness, Unity (17:21-23)*

A. A unity of love

B. A unity of purpose

CONCLUSION: If the disciples of Christ in the Early Church needed the baptism with the Holy Spirit, then so do we. What a great provision Christ has made for us in the Gift of the Holy Spirit! He comes to abide, not with us, but in us. He is a mighty Force who will come in and so possess us that in Him we may live victorious Christian lives.

J. FOYCE SPRULL,
Huntsville, Ala.



—1973—

The new year is here! I will start with a prayer and resolve not to be disagreeable. I will not criticize. I refuse to waste my valuable time.

This year in one thing I am equal with all men—time! All of us draw the same salary in seconds, minutes, and hours. I will not waste my time, because the minutes I wasted yesterday are as lost as a vanished thought.

This year I refuse to spend my time worrying about what might happen—it usually doesn't. I am going to spend my time making things happen.

This year I am determined to study God's Word to improve myself; for tomorrow I may be wanted, needed, and I must not be found lacking.

This year I am determined to do the things I should do. I firmly determine to stop doing the things I should not do.

This year I will not imagine what I would do if things were different. They are not different. I will make a success with what material I have.

This year I will stop saying, "If I had time . . . I know I will never find time" for anything. If I want time, I must take time.

This year I will act toward other people as though this might be the last year or day I will have on this earth. I must be ready to meet my Maker.

I will not wait for next year, or tomorrow—for tomorrow never comes.

—Selected—

Life is like a calendar—

When a page is turned, it's gone.
And no matter what you do next week,
No yesterdays will dawn.

And the opportunities you had
But put off for a while—
Like pages from that numbered pad—
Are now on history's file.

—Selected—

I RESOLVE.

I will, like:

PAUL—forget those things which are behind and press forward.

DAVID—"lift up mine eyes unto the hills, from whence cometh my help."

ABRAHAM—trust implicitly in my God.

ENOCH—walk in daily fellowship with my Heavenly Father.

JEHOSHAPHAT—prepare my heart to seek God.

MOSES—choose rather to suffer . . . than "to enjoy the pleasures of sin for a season."

DANIEL—commune with my God at all times.

JOB—be patient under all circumstances.

CALEB and JOSHUA—refuse to be discouraged because of superior numbers.

JOSEPH—turn my back to all seductive advances.

GIDEON—advance even though my friends be few.

AARON and HUR—uphold the hands of my spiritual leaders.

ISAIAH—consecrate myself to do God's work.

ANDREW—strive to lead my brother into a closer walk with Christ.

JOHN—lean upon the bosom of the Master and imbibe of His spirit.

STEPHEN—manifest a forgiving spirit toward all who seek my hurt.

TIMOTHY—study the Word of God.

THE HEAVENLY HOST—proclaim the message of peace on earth and goodwill toward men.

JESUS—overcome all earthly allurements by refusing to succumb to their enticements.

Realizing that I cannot hope to achieve these objectives by my own strength, I will rely upon Christ, for "I can do all things through Christ which strengtheneth me."

Calvary Crusader Newsletter

CARL SUMMER, pastor

God calls His children:

Saints because of their character,

Disciples because they are learners,

Believers because of their faith,

Brethren because of their relationship,

Christians because of their birth in

Christ.

—Selected—

This I Remember

(Continued from page 12)

very close bond between them, but this was clearly apparent to me.

One of my last memories of him was in old First Church at Sixth and Wall Streets in Los Angeles—the church that came into being as a result of his faith and vision. If you have read Girvin on Bresee, you will recall that one of Bresee's vest pockets was "an eagle's nest." That was in the days when gold pieces were in circulation. A 10-dollar gold piece was an eagle. A five was a half-eagle, and a 20 was a double-eagle. Whenever he received a gold coin for the building, he placed it in the "eagle's nest," until he had enough to deposit in the bank.

Standing in that structure which he had built and loved, he conducted the Christmas love feast. This service had become a great tradition. It was the time when the saints came together to break bread in an hour of glorious fellowship. It was the last one he would conduct. During the course of his brief message that morning he stopped to say, as he had said many times before, "We must always keep the glory of God on our services." At least twice after that he interrupted himself to say, "O brethren, above all else, keep the liquid glory down; keep the glory down!"

Before that year was past he had gone to be with the Lord he loved in the more excellent glory. I did not have the privilege of attending his funeral, but I had the opportunity of being in a memorial service for him a little later.

The thing that stands out about that memorial service was *not* the many tributes to his greatness as a preacher, an administrator, and a leader. He was all that. But what I remember are the men and women with tears in their eyes, and a lump in their throats who told how he encouraged them and stood by them in times of crisis.

One man told of coming to an assembly with a heavy heart because of the financial burden of a home mission church. He had about decided that, if he had to work anyway, he would leave the ministry and use all his talents to support himself and his family. Dr. Bresee sensed what he was going through and took time to encourage him, both on the floor of the assembly and in private. He even took a special offering for him. The man went back to his church with new faith and courage.

Another told how he came very close to stepping back into open sin without actually doing so. The tears flowed unashamedly down his cheeks as he told of Bresee's tender compassion and understanding. He stood by him in the days when he wept his way back to full victory.

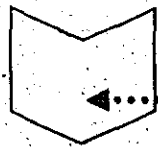
Phineas F. Bresee was truly a great man. He was a brilliant organizer and a challenging preacher. He was also a man who could inspire others to action. Rev. E. A. Girvin called him "a prince in Israel," and with this description I fully agree.

However, I see him as another figure. In the second half of *Pilgrim's Progress*, John Bunyan presents a wonderful character, "Mr. Greatheart." If you have read it, you will recall that Mr. Greatheart was always ready to encourage and refresh those pilgrims who needed a lift along the way. This is the picture that I carry in my mind of Dr. Bresee. He was not only a prince in Israel, but he was Mr. Greatheart, bringing help and strength to those who needed it.

THE NEW YEAR

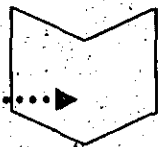
*A new year lies before you
Like a spotless tract of snow.
Be careful how you tread it,
For every mark will show.*

—Selected—



HERE AND THERE

AMONG BOOKS



Conducted by the Editor

All books reviewed may be ordered from
your Publishing House.

**An Index to the
Bauer-Arnt-Gingrich Greek Lexicon**
By John R. Alsop (Zondervan Publishing
House, 1968. Paper, 489 pp., \$4.95.)

Here is a valuable tool for all who find the popular Arndt-Gingrich lexicon difficult to utilize. The index is simple to use because it follows the sequence of the chapters and verses in the New Testament books. The entries are made under each verse number and include the Greek word, the page number, and quadrant where the entry can be found in the lexicon, and an English gloss.

Alsop's *Index* will prove to be a most useful tool and a great time-saver for all who use it, from those who know little Greek to those who are able Greek scholars.

MARK GOODWIN

Jack Hyles' Church Bus Handbook
By Jack Hyles (Hyles-Anderson Publishers,
1970. 159 pp., \$3.00.)

Dr. Hyles's church, First Baptist Church, Hammond, Ind., is currently among the top 10 Sunday schools in the nation, averaging 5,000 or more in Sunday school attendance. His church also operates the world's largest bus ministry, sending out over 120 buses in 1970, reaching as far as Chicago, Ill., in their out-reach ministry. Their

budget in 1971 for the bus ministry was \$101,500. Dr. Hyles wrote this book in collaboration with Mr. Charles Hand, who was director of the bus ministry itself.

This book is exactly what the title indicates—a handbook for the operation of an effective bus ministry. Its chapters deal with such things as choosing and maintaining the bus and personnel; financing; starting, and perpetuating the bus route; and forms for the record system. The last few chapters give the personal testimonies of pastors, bus ministry workers, and bus riders. The book is packed with ideas that are extremely practical and usable in most local church situations.

PAUL LORENZEN

Church Bus Evangelism

By William A. Powell (Daniels Publishers,
1971. 235 pp., \$3.00.)

If a person were starting a bus ministry in his church and he could buy only one book to use as a resource in that ministry, it is the opinion of this reviewer that this book should be that one book! Two hundred thirty-five pages of excellent resource material in articles, forms, outlines, schedules, and much more make this book an indispensable reference work for the pastor, bus captain, bus driver, or any other per-

sons involved in a local bus ministry.

In the words of the author in the introduction, "There has been an explosion of interest in church bus evangelism in recent months. Requests are coming from churches throughout the nation for any available information. There is very little information available in print anywhere at this time. This book is an attempt to provide some helpful information on this subject" (p. 9).

The articles and information are written almost entirely by Baptists and are geared for use in Baptist churches. But they are easily adaptable to use in other church organizational structures. Articles and information include the purpose of the bus ministry, soul-winning, training bus workers, bus insurance information, promotional ideas, and where to send for tapes on the National Church Bus Evangelism Clinic held in February, 1971. The attitude of the author and publishers can be seen in the statement, "There are no copyrights on this book. Anyone is authorized to reproduce any of this material if it is for the purpose of winning people to Christ."

PAUL LORENZEN

Winning Souls Through Buses

By Jim Vineyard with Jerry Falwell (John
T. Boyson Publishing Co., 1972. 160 pp.,
\$3.95)

Mr. Vineyard is director of bus ministry under the senior pastor, Jerry Falwell, at the Thomas Road Baptist Church, Lynchburg, Va. In three years their bus ministry has grown from one bus to more than 85 buses, averaging over 1,500 bus riders each Sunday. They have found that "the Sunday school bus ministry is one of the most effective ways to put the 'go' in the Great Commission" (p. 9).

The book is a comprehensive survey of the bus ministry used in the Thomas Road Baptist Church, but in addition to the description of their program, the authors share many instructive principles, some of the best of which are the "Leadership Principles" found on pages 94-105. Job descriptions are listed for the various workers needed in the bus ministry. Especially helpful is Chapter 11, "Program for a Junior Church," in which the authors do an excellent job of stating the principles and

procedures for operating a junior church for the children who ride the buses to church. Overall the book is an excellent, up-to-date treatment of the bus ministry and would be a great asset to a church interested in starting a bus ministry or one which already has one in progress.

PAUL LORENZEN

He Is There and He Is Not Silent

By Francis A. Schaeffer (Tyndale House
Publishers, 1972. 100 pp., \$1.95.)

The epistemological sequel to *The God Who Is There* and *Escape from Reason*, this book is an excellent, brief analysis of non-Christian concepts of knowing, with a biblical antidote.

Schaeffer is one of the finest Christian apologists now writing, and, while he lacks the depth of a C. S. Lewis, he has sought to understand modern man and confront him with the gospel. Although he is perhaps too cerebral for some, he deserves wide reading.

GERARD REED

Wild Rivers and Mountain Trails

By Don Ian Smith (Abingdon Press, 1972,
126 pp., \$3.00.)

Nearly everyone has a love for nature. Even the person who has always lived amidst the asphalt jungles has never grown a plant, has never cast a trout line, or stalked a deer, or climbed a mountain, or shouldered a pack, or explored tide pools on a deserted beach, has some kind of innate kinship with nature and imagines that with a little opportunity he could be a real outdoorsman. Illustrations from nature therefore find a response in the hearts and minds of a congregation.

The problem is that the average pastor has had little experience with the outdoors. Don Smith helps to solve that problem. For a quarter of a century he was a pastor, small cattle rancher, and schoolteacher in the rugged mountain country of central Idaho. He has written 22 descriptive vignettes of experiences in the mountain country—fishing, hunting, getting lost, animal life, nature's changing beauty—and applies some spiritual truth to each. The applications are not forced. This book

is a gem. It is thoroughly enjoyable reading and provides excellent illustrative material.

ALPIN P. BOWES

Confronting Popular Cults

By M. Thomas Starkes (Broadman Press, 1972, 122 pp., \$1.95.)

The author gives a concise evaluation of seven popular cults (Mormonism, Jehovah's Witnesses, Anglo-Israelism, Christian Science, Black Muslims, Eastern Mysticism, and Unitarian-Universalism) and suggestions on how to witness to their adherents. The book should be an aid in the enlarged contacts made during Key 73.

Cults are growing, it is stated, because they minister to persons. However, evangelical Christianity need not let them maintain that initiative.

The book is written with clarity and understanding. The first and last chapters are especially helpful in providing an overview of all cults, and guidelines for anyone desiring to witness to their members.

VICTOR J. BENC

Preachers' Exchange



FOR SALE—Bound copies of *Herald of Holiness*, 1929 through 1970; 1915 *Manual*; entire library of 1,000 volumes; old copies of *Preacher's Magazine*—back to 1932; eight copies *Twentieth-Century Pastor*, 1914; four copies, 1915.—Clyde W. Rather, 1956 S. Towne Ave., Pomona, Calif. 91766.

Service not available to bookstores and laymen.

WANTED: 1946-47 edition of *Let Us Look at India* (missionary study book). Also, reading course books of the same year. Please send information to Floyd Gardner, Rte. 1, Logan, Ohio 43138.



● Coming to Terms with Time

When you give tithes and offerings you have taken a giant step, but stewardship means giving all. That includes time.

● Wall-to-Wall People

A refreshing idea that brings people into the sanctuary expecting God to be there.

● Unction in Evangelistic Preaching

Like a breath of fresh air, it is not easily defined but it makes all the difference in the preaching of the gospel.

● Journeying with Jesus Through John

More Bible studies and sermon seed thoughts for a preaching program in the Gospel of John.

Contributors are needed for the *Preacher's Magazine*. Articles of interest to pastors, ideas that work in the parish, outlines of sermons and brief sermon manuscripts, descriptions of events which reflect the miraculous work of God in our midst in answers to prayers, and other items such as appear monthly in these pages are welcome. . . . Articles should be typed, double-spaced, and not too lengthy. Ideal length seems to average four double-spaced pages of type, but some can be longer. When songs or poetry are quoted, author should secure permission to quote copyrighted materials. We pay a modest fee for the materials used (with the exception of Bulletin Barrel, Preacher's Exchange, and such). Wesleyans and Free Methodists are receiving the *Preacher's Magazine* beginning now. Welcome, friends and brothers. And the Brethren in Christ are subscribing also. You will send your articles to your associate editors. They are: Free Methodist: Dr. Donald Bastian, 1300 Chestnut St., Greenville, Ill. 62246; Wesleyan: Dr. Robert W. McIntyre, General Editorial Office, Box 2000, Marion, Ind. 46952; Brethren in Christ: Bishop Donald Shafer, P.O. Box 245, Upland, Calif. 91786. . . . Nazarenes will send their articles directly to the editor as in the past. He hopes to hear from you.

Yours for souls,

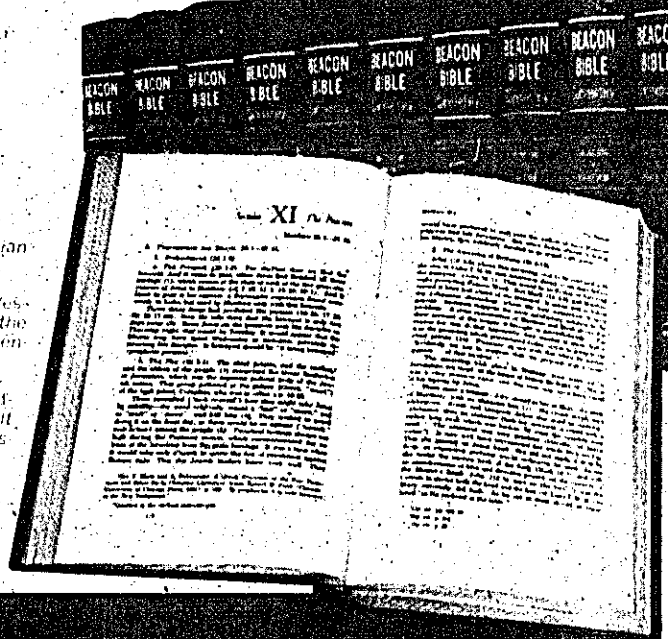
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THE PREACHER'S MAGAZINE

—proclaiming Christian Holiness

inside this issue:

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The Editor

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Mrs. E. B. Hartley

UNCTION IN EVANGELISTIC PREACHING
Harold L. Volk

WALL-TO-WALL PEOPLE
Ron Lush, Sr.

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THE

PREACHER'S MAGAZINE

FEBRUARY, 1973

VOLUME 48 NUMBER 2

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The Evangelical Publications Association, 1500 Broadway, New York, N.Y. 10018
 Second-class postage paid at Kansas City, Mo. Postmaster: send address changes to
 Preacher's Magazine, P.O. Box 100, Kansas City, Mo. 64101. Subscriptions: \$2.00 a year.
 Copyright © 1973 by the Evangelical Publications Association. All rights reserved.
 Printed in the U.S.A. Second-class postage paid at Kansas City, Mo. Postmaster: send address changes to
 Preacher's Magazine, P.O. Box 100, Kansas City, Mo. 64101. Subscriptions: \$2.00 a year.
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.....From the..... EDITOR

Coming to Terms With Time



THE EMPHASIS IN FEBRUARY being stewardship, and on this particular February being the stewardship of *time*, there are certain thoughts that push into the mind and demand attention.

"Time" happens to be one of those elusive, indefinable concepts people discuss as though they know all about it, and then behave as though it is totally baffling to the understanding. When asked to do something unpleasant, they say they don't have time. When in need of a reason for failing to perform a service, they say they ran out of it. When they face an opportunity to spend time doing something they enjoy, they declare they have more time than money, which does not make much sense when you stop to think about it, since there is no real basis for such comparison. Does a penny equal a second, a dollar compare with an hour?

Like most abstracts, time, to be understood, needs to be placed in relationship to something more easily comprehended. Albert Einstein once said to a group of college students, "When you sit with a nice girl for two hours, you think it is only a minute. But when you sit on a hot stove for a minute, you think it's two hours. That's relativity!"

That is indeed relativity, and it is something more. It is an excellent example of the effect of attitude upon the use of time. When a human being is doing what he enjoys doing, time flies. When he does what is not related to his will, his motivation, and his affection, time drags. This is why St. Paul admonished the Ephesian Christians that they should put their efforts into "redeeming the time, because the days are evil" (Eph. 5:16).

Roy Angell's story of the Norwegian merchant spending his eightieth birthday calculating the use of his time brings a chuckle to those who think about it. The elderly citizen figured that during his 80 years of life he had spent nearly five years waiting for people, three months scolding children, six months tying neckties, and eight days telling dogs to lie down and be quiet.

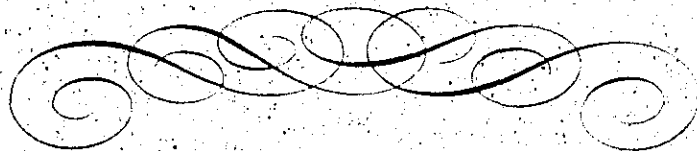
The typical pastor, at his retirement, might present a rather interesting analysis of the time he has spent during his many years of ministry. How many years talking on the telephone? How many months walking in hospital corridors, waiting by sickbeds, standing by when needed? How many

months, or years, sitting behind the steering wheel, stopping at signal lights, driving in traffic, parking his automobile? How many years, or decades, poring over books, reading the Scriptures, meditating upon its truths, preparing for those hours when he faced a congregation who seemed to be asking him, "Is there any word from the Lord?"

He might also calculate the time spent in trying to determine where he might find the best bargain on a set of tires, or the best trade for a new car. He might compute the amount of time spent cutting stencils and cranking mimeograph machines. If he is both brave and honest, he might dare think about the time he has spent reading the newspapers, watching television, taking naps, and enjoying his favorite recreation. It might humble—if not startle—most of us if we were aware of the amount of time we are using with things that are trivial.

Coming to terms with time is as vital as any other aspect of Christian stewardship, and more so than most of them. When we are sensitive to the will of God and listening to the checks of the Holy Spirit, we are "redeeming" time, which means we make the most of our opportunities. It means we think of our time as precious, since it is God's gift, even as life itself is His gift. It means each day "is the day which the Lord hath made; we will rejoice and be glad in it" (Ps. 118:24). It means we revere and respect time even as we respect life itself. Benjamin Franklin was correct when he wrote that time is the stuff of which life is made.

So it is both challenging and sobering to approach the month set aside for the emphasis of stewardship by seeing *time* as the crux of it all. The Christian commits all to Christ; therefore he commits his time. Or would it be more accurate to state it, he begins by coming to terms with time. The other commitments then follow as night follows day.



GIFT OF PRAYER

If I had one gift and only one to make to the Christian Church, I would offer the gift of prayer. For everything follows from prayer. Prayer tones up the total life. I find by actual experience I am better or worse as I pray more or less. If my prayer life sags, my whole life sags with it. If my prayer life goes up, my whole life goes up with it. To fail here is to fail all down the line. To succeed here is to succeed everywhere.

—E. Stanley Jones

Tithes and offerings that belong in the local church are siphoned off by radio and television evangelists

The Prosperity Plan or Biblical Stewardship?

By Wayne E. Warner

Pastor, Springfield, Mo.

DO YOU HAVE MONEY PROBLEMS? Are you looking for a way out of the financial crisis?

If you asked those two questions of most people, the answer would be, "Yes." But then you hear some preacher claim that people who support him are prospering—simply because they joined his prosperity plan. These prosperity plans are now catching on again like free ice cream at a Sunday school picnic. One man, according to a certain radio evangelist, had so much money come to him he didn't know what to do with it: "After I started working with the blessing plan, so much money started coming in I had to hide it and bury it in jars and in the waterpot." Most of us don't have this problem.

One woman claimed she received a new Cadillac shortly after joining a prosperity plan. As near as we can determine, the world's record for receiving a new Buick is 45 minutes after joining a blessing plan.

For every legitimate, God-honoring, evangelistic radio outreach—and there are many—there must be five that William Martin places in the "God-huckster" category.¹ They offer everything from riot packs to a variety of

prosperity plans designed for the needs and desires of every listener. Some of the plans are really sophisticated while others are the homemade variety, but certainly appealing to the group to whom the promoter speaks.

The hucksters can operate over powerful Mexican radio stations every night or make periodic pitches through their numerous publications. They are drawing a bead, not on the unsaved, but on Christians in your congregation and others. It's open season and many misguided believers, usually the poorer ones with real needs, are being lured into supporting questionable organizations through these various incentive programs—programs someone has pretty accurately identified as "bribing God."

The prosperity plan thrives on "success" stories—either taped for a radio program or written for publication. Most of them are reasonably convincing and appeal to the listener or reader. Generally they fall into a stereotype: Mary Doe tells what a difficult time she had been having financially and then how the material blessings began to roll in *after* she joined Brother So-and-so's prosperity plan.

A Los Angeles woman wrote to a New York blessing plan operator to tell

¹William C. Martin, "The God-Hucksters of Radio," *Atlantic*, June, 1970.

him. "I was living with rats and roaches until I started with your blessing plan." She went on to say she was able to rent a nine-room house by "believing Rev. ——— and sending my pledge every month."

A well-known preacher has operated a blessing plan for years, but it has now become the prominent theme in his monthly magazine that goes out to hundreds of thousands. Here are two typical success stories:

"Immediately after we joined the plan we learned that our son had been granted a full-tuition scholarship."

"We used to have barely enough money each month to meet our bills, but now [after joining the blessing plan] we have enough for bills and still some left over."

A recent addition to the prosperity field is a preacher who offers his partners a new wrinkle for their added convenience. The partners recently received an expensively produced pass-book with 12 perforated coupons—just like the time-payment books with which most of us are familiar. According to the instructions the partner simply tears out a coupon each month and sends a "firstfruits" offering to the organization. Each issue of the promoter's four-color magazine hammers home the importance of faithfully operating the plan. To the faithful are promised untold physical and material blessings. Little wonder one plan-member said he could hardly wait until payday, so he could get his offering into the mail.

Another preacher tells his prospective donors they ought to pledge at least \$100, payable in monthly installments. If they have failed in a previous pledge, he urges them to make it up if they are able, and then pledge another \$100. His San Francisco audience was told they could move out of the ghetto and into Knob Hill simply by joining his prosperity plan.

The enthusiastic response the pro-

motors are receiving has brought about computerization. Business is good. And their computers punch out the wrong information at times just like other computers with which you have had experience. The writer, while collecting information on prosperity plans, mailed a coupon for a free booklet to probably the most successful promoter of all. The promised booklet didn't arrive. Instead he received a form letter made to look personal that read: "Your prayer request touches me very deeply . . . I pray for a miracle."

Who would dare question charitable giving to nonprofit organizations? Does it really matter what a Christian does with his money? The prosperity plans are scriptural, aren't they? Let's take a closer look at the motives of both donor and the promoter and at other aspects of the plans.

The incentive for the donor is prosperity—nothing secretive about this. In fact, the promoter even suggests the prosperity possibility. The promoter, of course, is mainly concerned about keeping those letters flowing into his mailbox, and the blessing plan is most effective in making this dream come true. The only possible interest he has in Mary Doe's increased prosperity is the larger share he hopes to receive, and the testimonial value it will give him for future appeals. The promoter always wins because he is smart enough to require the blessing plan money be sent to him. It simply adds up to covetousness on the part of both promoter and participant.

The Scripture verses promoters use in the plans are not necessarily misapplied for our day—just exaggerated. Examples of their "proof" texts are Deut. 8:18; Luke 6:38; Phil. 4:19; and III John 2. Unfortunately, the emphasis is shifted to receiving material blessings.

The motive behind today's prosperity plans is nothing new. Jesus faced those who followed Him only for the

bread. The difference is that where Jesus *reproved* those who followed for bread (John 6:26-27), we have certain preachers today who *encourage* people to follow for bread. Take out the incentive giving and their organizations would crumble.

Too often while the honest pastor is attempting to lead his people into Christian stewardship his people are being bombarded with blessing-plan propaganda through radio, TV, and the mail. Often tithes and offerings that belong to your church are being siphoned off by others under the guise of biblical giving.

One young pastor was having a difficult time making ends meet for both his family and the church budget. A wealthy farmer in the small congregation could have done much to help the situation if he were a good steward. But he was hooked on a prosperity plan and was mailing a sizable sum each month to a certain preacher. The local church—his spiritual storehouse—was getting very little support. That same farmer would quickly call the sheriff if his neighbors came in at night and milked his cows after he provided feed and shelter for them. The young pastor's story could be repeated too many times.

As leaders of a local flock we must do our duty to get truth into the hearts of our people—the earlier, the better. Our people must know God's plan for giving and receiving, and they must

have a sane teaching on prosperity. Giving—all of our being and not money only—is the natural outflow of Christian love. Giving that is based on a desire to receive something in return is selfish (Jas. 4:3). We overlook a child's practice of offering a gift or a favor with the thought it will be reciprocated. But God's way for us is to give out of love, without a selfish motive, that His work might be extended and strengthened. Of course we know from reading God's Word and from personal experience that the one who gives unselfishly will be blessed. God promises to meet his needs.

It takes a stretch of the imagination to categorize prosperity plans as biblical stewardship. The ethics used by the promoters can certainly be questioned. And they hurt the local church budget and consequently limit its evangelistic and missionary outreach.

Certainly God has blessed many Christians with wealth. And to have wealth is not sinful. But Simon of Samaria, like many today, made the mistake of thinking the gift of God could be purchased with money. Peter said, "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter; for thy heart is not right in the sight of God" (Acts 8:20-21).

God help us to lead our people in the paths of righteousness! May they have hearts that are right in His sight!

Ever stop to take note how our girls and our boys
Tread along in the paths we have led them;
How their spiritual stature and physical form
Bear the marks of the food we have fed them?

Well, my brother, remember, the Lord has ordained
That each man leave his image behind him;
And our children are blessed above all if they're left
With a heritage rich, to remind them!

—Roy E. McCaleb

The Pastor as Husband and Father

Part II

LAST MONTH we considered the pastor as husband. We now turn to the pastor as father. I tried to write this portion from another viewpoint, but the only way I can really communicate is to pull aside the curtains and share our own lives with you. There is no thought of posing as models or of telling you how to do the task. Only God knows the rugged and yet joyous path we have traveled together with Him in this area of our lives. Wherever you are on your journey, we share with you in the pangs and the joys of parenthood. We too have passed that way. As best I can I shall lift out the mountain peaks of the philosophy God has hammered out on the anvils of our minds and hearts.

The first is the realization that our children belonged to God. They were His gift to us to rear, not for ourselves, nor for the security of our old age, nor even primarily for our personal fellowship, but for Him and His glory. Everything we did—all the decisions we made, all the discipline we exerted—was for this primary purpose. When failures seemed inevitable, our cry was not for our name to be spared, but for God's purposes to be worked out, and His will accomplished in and through them. We have not been endowed with as many talents to offer to God as

some. Our children seemed our greatest gift to give back to Him. We yearned, with passionate longing that they should be saved to Him and His kingdom. They grew up by inner persuasion rather than by outer coercion. Their individual decisions for Jesus Christ were made in an atmosphere of free choice that has given both happiness and strength to their adult lives.

However, the will of God was held as the highest end of a person's existence and the greatest privilege of human experience. We sought God's will in small matters as well as in major decisions—not in an atmosphere of strain and tension, but one of confidence. We urged our children to find the Lord's will in all personal decisions—including their school affairs. This was a way of life, as we tried to set the example in our own lives and attitudes. This concept supported them when life's more difficult decisions were thrust upon them.

I remember one Sunday afternoon when I felt impressed to go to our youngest daughter's room. She was writing a very important letter concerning a grave decision which would affect her entire future and usefulness. She was very young for such a major decision and desperately needed God's guidance. It was a decision her parents could not make for her. We could only counsel and pray. That afternoon she said, "Mother, it isn't primarily what I want or choose. I have given

my life totally to the Lord Jesus Christ. The only thing that really matters is that His will shall be done in this decision." This declaration seemed to clarify the issue. The Holy Spirit brought His illumination to her. The years have verified that the decision was the right one.

The next thing to underscore is the sense of teamwork which God gave to us. My husband and I were a team, and when the children came to us they belonged to the team also. Their father was able to challenge them to this concept and they always felt the thrill and responsibility of the family team for God. After one period of spiritual confusion and crisis, our oldest daughter confided to me that her greatest fear during this difficult time was that she would do something which would hurt her father's ministry and influence—she couldn't bear to fail the team. Following a visit to another parsonage, one of our daughters commented, "Their daddy hardly seems to know they exist." He didn't include them on his team. This sense of teamwork made a lasting impression which has continued. Today they are active "team" participants in whichever church they minister.

This leads to the idea of awareness—awareness of the individual. Nothing hurts and kills as much as to be ignored. To be given a rightful "place in the sun" in a family circle—with awareness of need and desires—helps a child to blossom into a well-adjusted adult. To feel secure in the love of parents and family is the first step toward finding God. Each child was encouraged to be an individual, while she also adjusted to the total family unit. Personalities, desires, and needs are as varied as the individual. We sought to accept each as she was and help her overcome her weaknesses and develop her strengths without fear of destructive criticism.

As we were sensitive and aware of

the situations of the present, we were developing insights into ways to deal with future problems. On occasion our busy pastor-husband-father, when passing through the house on an errand, would have his heart's antenna so acutely tuned to the atmosphere that he could detect a labored or strained situation although no word was spoken. I've seen him stop and say to his girls, "Don't you think we should pray?" He would get down on his knees, reach his arms to gather them about him, then tenderly ask the Lord to bless and help them. Tearful cheeks would be pressed against his and youthful arms encircle his neck. The problem would be solved before it became acute. Our middle daughter said one day, "When my daddy prays, my world is all right."

Again, God spoke to us about time. Every worthwhile relationship requires a certain amount of time. This is particularly true of our children. There were times when we had no more important assignment than to listen and to share—no matter how busy! Countless midnight hours have been spent sharing, laughing, crying, and praying together.

One pastor-father, desperately needing to communicate with his teen-age son, was asked if he spent much time with him. He replied, "No, I just don't have time." No time for the relationship that may well shape eternal destiny for that boy!

On the contrary, another father who worked long hours each day at his regular job was playing ball with his son in the evening. A neighbor questioned how he could do it when he was so weary. The man replied, "I would rather have a tired body now than a broken heart later on."

God taught us to create a positive atmosphere of life and home. Children are not attracted to Jesus Christ by a negative, critical, and pessimistic attitude. Disciplines have to be adminis-

By Mrs. E. B. Hartley

Nampa, Idaho

tered and lines drawn, but let us make the approach as positive as possible.

There will always be church problems but never discuss them, nor those involved, before the children. Make mealtime a companionable time. This is an opportunity to know the thoughts and feelings of your children.

Sunday noon and Sunday night after church were two of our happiest family times. When we found it necessary to entertain at those times, our children were always included at the table. Some of their fondest memories are of the happy Sundays in the parsonage home. The food was special, the table was special, the fellowship was special!

Finally, in our family philosophy we learned to accept others—including our children. This was one of the primary lessons God taught us. It was a glorious day in my own life when God helped me to understand that I did not have to agree with people to accept and love them. This is so true of our children. There are times when we cannot agree, but this affords the opportunity to let them know they are secure in our affections and acceptance—in spite of different viewpoints. Children need to know they are loved for themselves. Especially in the teen years our acceptance kept the door of communication open, and their chances of making wise decisions immeasurably increased.

This is illustrated so well in the experience of one pastor. His oldest son was having difficulty with his grades in high school—not even beginning to realize his potential. When the boy brought home another poor grade card, his father decided it was time to use his parental authority. He went to his son's room for a "firm talk." He reminded the boy that he was capable of

better things, and as his father he expected—and demanded—better things! The boy's head dropped lower and lower.

As the father left the room, he relates that the Lord spoke to him, "Now, what have you done?" In a moment of diving insight he saw the situation in its true light. Immediately he returned to the boy's room and said, "Son, I'm sorry for what I have just said. I want you to know that whatever grades you make, I'm glad you are my son!" The boy leaped to his feet, took his father's hand, and said, "Dad, that is just what I needed." Communication was restored, the grades improved, and the crisis was over.

Alexander Maclaren as a teen-age lad found it necessary to go to work in a city several miles away. Between his home and this city was a dense, ominous wasteland, filled with underbrush. On Monday his father accompanied him to his new job, telling him to come home on Saturday night. Alexander knew it would be dark before he could reach this desolate place. All week he dreaded this walk home. On Saturday evening he stood on the edge of this wilderness, almost terrified. Suddenly a snapping twig warned him of the approach of someone, which added to his fright. Then he heard the voice of his father calling his name, "Alex, I was so eager to see you, I came to meet you!" All the fear disappeared. Speaking of this incident later, Mr. Maclaren said, "I walked through that bog with a firm step, a lifted head, and a fearless heart, for my father walked beside me."

Pastor-father, you are the spiritual leader of your home as well as your church. What a privilege is yours!

Never go out of your way to tell people you're a preacher; but they ought never to be surprised when they discover that you are.

—John A. Broadus

Evangelistically Speaking—

Uction in Evangelistic Preaching

Can anyone in this twentieth century have any distinct notion of what preachers of a more vigorous period meant by unction?

The term unction describes the condition by which something profoundly conclusive and disturbing suddenly becomes visible and audible, with indescribable definiteness and exactness. There is an ecstasy in which terrific tension is sometimes released by a flood of tears during which one's progress varies from involuntary impetuosity to involuntary slowness. There is the feeling that one is entirely beyond his own power and everything occurs quite without volition, in an eruption of freedom and independence, power and divinity. The spontaneity of the imagery and similes is most remarkable. One loses all perception of what is imagery and simile. Everything offers itself as the immediate, exact, and simple means of expression. It is almost as if one is, or has very recently been, like Moses, to the top of the mountain. It is something so close and so real, and yet so hidden that it remains in the dark. For most ordinary purposes we need not ask any questions about it.

Uction has two sisters, equally hidden, but also self-revealing. All three ideas—unction, inspiration, and revelation (insight)—are spiritual phenomena. The ideas of inspiration and revelation occur in unction, and in that order. Uction is not an achievement. It is God-given. Great inspiration accompanies it. Inspiration means that we preach better than we know. It is the Holy Spirit preaching in and through the preacher, making everything he says authoritative and urgent. Jesus demonstrated this when He spoke to the woman at the well: "He whom thou now hast is not thy husband." What a revelation that was to the poor woman who had had five men, but thought she alone knew it.

Thus does unction give to the preacher an unexplainable insight into the needs of his congregation, causing many to say, "How did he know about that? I alone possessed that knowledge. Now he knows it, and he is preaching at me."

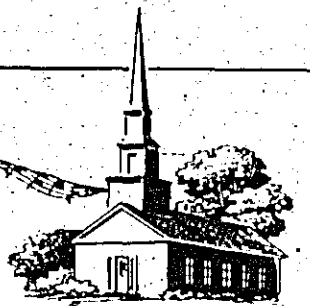
No, the preacher was not consciously preaching at anybody. The Holy Spirit had simply given the preacher His anointing and illuminating power and he was preaching with unction.

What greater need is there for evangelistic preaching today?

By Harold L. Volk

Evangelist, Nampa, Idaho

there's **MUSIC**
in your church



Wall-to-Wall People

A well-known evangelist has written that if he can have one person on the platform he can be assured that he will have 10 people in the audience. With this theory in mind, he places 5,000 in the choir and, with the assurance of this basic principle, he looks for 50,000 people in his audience!

Why not accept this principle of growth and use it for the local church program? Check your platform and see how many you have participating. Then be as conservative as one can and multiply that number by five. But to be fair and even more than fair with yourself, multiply the choir by four and see if you can accept a basic growth pattern.

The more people you have up front, the more you will have out front. This should encourage you to make room for as many as possible at the front. If we accept the premise that participation is the key to hold people, then let us be ready to involve everyone we can find in as many activities at the front as possible. Find every new avenue for

service for as many people as possible. If wall-to-wall people up front brings wall-to-wall people out front, then take the challenge and call for a change of action. Make the front lines the vital spot for the new age. Make the front of the church the action spot for all people. Make the general call to arms. Enlist everyone that you can for service in those activities that can be appropriately used at the front: adult and youth choirs, an orchestra, children's choirs, young adult ensemble, male chorus, ladies' glee club. The variety is almost unlimited.

Have you room? Are you using all the available space for people? Or is some of the space taken up by furniture and decorative pieces? People are more important than things. Fill the platform with people, excitement, and enthusiasm and watch what will happen.

Wall-to-wall people up front will bring wall-to-wall people out front. And after all, this is what it is all about: winning new souls for Jesus Christ.

Space for the New Age

With treaties for the space program in our minds, with contracts for two great powers ready for the new day, we of the Church need to apply a similar emphasis to our coming program.

The sanctuary adult choir could well afford to study a "space" program and

make a treaty with the tremendous power of the youth of our church. This study should include the attitudes of the adult choir and the youth choir.

The adult choir has always wanted the teens to be a part of the sanctuary choir; in fact, for many years they have

invited the teens to be a part of their singing program. They have made room for them wherever they could sit in the vocal sections. This willingness and invitation has never been really accepted by the youth.

The youth choirs of the churches would like to be a part of the great church music program, but to be members and sit—just anyplace—with the adult members isn't the thing. They would rather be a part of their own peer group. This does not mean that they do not want to serve. It only means that they want to be a power in their own right.

This study should consider the desire of the youth to serve, the attitude of

By **Ron Lush, Sr.**

Song Evangelist
Church of the Nazarene

today's youth for action, the knowledge that youth have a tremendous talent and power that has been virtually untapped.

Understanding that the two choirs should be separate and yet stand together in a united way, we then must make room.

Today's church platforms are, in the main, inadequate in size. They have been built in past years for the smaller choirs. In these exciting, growing years we will need space, wall-to-wall space, for the new age. The treaty with the youth will necessitate a space to dock their mighty potential. We must make room for them, the same room as we make for the adult choir. That means twice as much room as we now have.

Then look to your church platform, make room—push the sides out, lift the risers high, dramatize the action at the front, and make ready for the space age!

(Next month—how to use and arrange these two choirs and form a "Stereophonic" Choir)

**Practical
Points**

that make
a difference

Why Get Up-tight About the Inevitable?

Dear Son:

Did you hear about the pastor in Sun City who suffered a nervous breakdown? I really think it came over those new long weekends which occasionally nearly destroy or strongly limit church attendance. He had a tough time reconciling his ministry to changing times and "could not take it."

Now I know that many of our people ought to be better stewards of their time, and some of them "run" when they would be far better off in their home church—but what do you do? Is it worth it to go to pieces over habits formed through the years? Not on your life!

You know what our pastor is doing? He prays for the safety of those who are gone, wishes them a good weekend, and is building a growing loyalty in the home church we have not seen in years.

I heard one man say the other day, "You know, I can hardly miss a service anymore. That pastor of mine makes it so interesting and challenging that I want to be in church."

Son, I know you have had a rough time with many in that vacation area, but in patience, get so much of God on the scene that your people will warm their hands by the home fires.

Love,
Paul



THE OVERTONES OF THE MINISTRY

By Raymond C. Kratzer

Dist. Supt., Northwest Dist.
Church of the Nazarene

II. Tenacity

The work of the ministry has ever been a difficult task because of the unique area of action on the part of the man of God. In the "war of the ages" between God and Satan, man has always been the battleground. And the minister has been on the front lines in this warfare as he strives to assist God in freeing men from the thralldom of sin. Consequently, when hymnwriters have captioned the servant of God as a "soldier of the Cross," they have rightly described his position. It is one of active warfare with no letup.

Every Christian is in the army of the Lord in a special way. The preacher has a unique position. He is an officer who is ordained of God to lead his battalion to victory and conquest. He is supposed to inspire his men by his example and influence. When the battle is hot, he is to order a "charge" rather than to signal a retreat. If he retreats, let it be only a momentary motivation for a cool and deliberate advance in spite of the odds. He must always remember, "If God be for us, who can be [effectually] against us?"

The story is told of a soldier in a recent war who was hurrying away from the front, where the fighting was fierce and terrible. His commanding officer hailed him and said: "Here, where are you going? Don't you know I have just ordered us to advance!"

"Yes, sir," replied the soldier. "I am following your orders by advancing to the rear." At times this is the picture of some of God's chosen leaders. They become fainthearted, lose courage, are overcome by circumstances, and succumb to the fear that victory is out of the question for them or for their situation.

The preacher whose ministry contains that indescribable element of "success" must be possessed of an overtone of *tenacity*. This is that something, as Rudyard Kipling puts it, that enables you to "hold on, when there is nothing left within you except the will that says, 'Hold on!'" No quality in the symphony of consecrated service is more important than the clear, sweet overtone of *tenacity*. Paul said: "Quit you like men, be strong" (I Cor. 16:13). But as someone has said, some preachers symbolize the first phrase in reverse order: "Men like you quit!"

It is rather alarming to observe the casualty rate among preachers. Nothing is sadder than to watch a young man move up the line in the fulfillment of his calling until he is ordained to the ministry, and then see him begin to lose the vision and finally exchange the call of God for secular work. This happens all too often. Why? For one reason, these individuals have failed to learn the importance of *tenacity* as an

indispensable factor in the work of the Lord.

Songone asked Thomas Edison one time if he was discouraged after thousands of experiments in an effort to perfect the incandescent lamp. His answer was a resounding "No!" He said that he knew at least there were this many things that were out of the picture, and that in due season he would discover the ideal materials for his invention. And he did! If Columbus had turned back after 40 days of sailing toward the new world, no one would have blamed him. But no one would have remembered him either.

Every pastorate has in it the elements of success. There is gold in all human ore, and there is a potentially strong church in every community of reachable size. God and a tenacious pastor, full of faith and of the Holy Ghost, can make the difference. This can be illustrated in a thousand communities, some of them with less than 500 people in them. But somewhere along the line a pastor with the overtone of *tenacity* in his disposition became a part of a miracle to the glory of God and the upbuilding of His kingdom. Miracles of this nature do not happen overnight.

The work of the church should not be correlated completely with the secular world, although there are many aspects of the business world which can be a part of the church to great value. For example, good bookkeeping methods, adequate and attractive advertising, and many other things work equally well in the church and in the business world. However, when it comes to the matter of imitating the rating scale of the secular world to the way prestige and success are measured in the church, we have a much different method of procedure. When a young man starts out in business, people consider him a success when he is moved to a larger city, or when he reaches the pinnacle of officialdom in

his particular organization. Often the emphasis is upon what he has become rather than on what he is contributing to the company.

On the other hand, God often needs a man to submerge himself in the out-of-way community so that he might build a kingdom for God, regardless of what it does for him. If his diligence to duty awakens dormant life within his charge, and vitality and growth develop, news of it may filter to the outside world. And often "talent scouts" are holding tempting offers to such a dedicated preacher to move to "greener pastures." I recall so well a young man in this category who led a dormant church to amazing growth and development in his first year or so of pastoring. Sure enough, a much larger church reached out for him, and he rationalized that surely God must be in it, and he moved—with stars in his eyes. He left a small and growing church paralyzed because of lack of leadership, and found himself in a few months completely unable to cope with a much larger church with old problems aplenty.

The overtone of "tenacity" rings sweet long after the pseudo-fear of being left out in the cold has passed. Satan would try to garble its melody by getting a pastor to feel that he will never be given another "good call" if he turns down the present offer and stays by the hard job that has been given to him. The truth of the matter is that God can help him to make his present assignment the "greener pasture" that his normal desire has pictured to him.

We have very few strong churches today but what in their history you can find a pastor who stayed by the stuff and who refused to be lured away prematurely. The note of sweet victory rings loud and clear, born of a rugged desire to defeat the devil, see a revival, nurture new Christians, and establish a strong outpost for Christ, a church

against which the very gates of hell shall not prevail.

Let us retune the strings of our souls amidst these times of temptation toward "instant success." Let us strike on purpose at the trend to feel our work is done before the victory is won. Let

us determine to hold on one more hour, one more day, one more year, investing all of the sanctified imagination and faith possible in the power of the Spirit. Let us believe that in these times—in these situations—*God is able* to help us to victory.

To preach stewardship, witnessing, honesty, or love is to miss the point, unless Christ is presented.

Do We Preach Christ?

WE ARE CONTINUALLY trying to force results without the motivating impetus of genuine gospel preaching. Paul said, "The love of Christ constraineth us." That love is just as powerful to constrain today as it ever was.

Suppose, for example, we decide to preach on courage. We choose our text carefully, build a tightly woven system of proofs and evidences on the need of courage, even show how it "ought" to be motivated, then conclude with moving examples and illustrations of the great work of courageous men. The sermon is a success; everyone is "convinced" of his need, and will no doubt determine to be more courageous. But when the test is on and Christ is being crucified, our modern Peters say, "I know not the man." Our sermon was all about the gospel, but not the gospel itself. The gospel is Christ. Christ alone is Courage. Men live and die for Christ, not for the sake of courage. Die for courage and you have died in vain. Die for Christ and you gain a crown of life that fadeth not away!

The story is repeated with every

good and noble virtue upon which we might choose to preach. Honesty is a cardinal virtue; you cannot get to heaven without it. But all the sermons in the world about honesty will not make men honest. Purity is a most priceless treasure; but consider the futility of preaching purity to men of vile and corrupt minds. What are good intentions and decisions to do better as pitted against the monster of lust and the power of Satan?

The thirteenth chapter of I Corinthians tells us of the wonderful features of love and how it will function, but it was never intended to produce love; only Christ can do that.

Much, too, that is called holiness preaching is rather only preaching about holiness. Christ is Holiness. Holiness can be preached effectively only by preaching Christ. It is Christ to be received that men might be holy. Men are not sanctified by receiving a doctrine, but by receiving the Holy Spirit through Christ. The point of preaching is to lead people into this experience in Christ, not merely to win an argument about holiness. Many have been convinced of their need, and convicted over and over again. They have been shown what holiness would do for them; and it has been proven to them

that it is a biblical experience and that they cannot get to heaven without it—*but they have never been led into it.*

There is not a single scriptural account of anyone ever receiving the Holy Spirit except by faith in an instant. The biblical reference to receiving the gift of the Holy Spirit ought in itself to speak of simply receiving, and not in any way earning or deserving. To many, holiness speaks of more ardent endeavor, more earnest and fervent religious quest. But the Bible speaks of the rest of faith, the great sabbath of the soul, of peace and joy and complete satisfaction, which can come only in the knowledge that God has accepted us now and just as we are.

Is not God able to teach us and discipline us and make us in His image? It is ours then to receive of His goodness and live. Live to the full; live not in bondage or fear but in glorious freedom, trusting, simply trusting Him to supply every need: the need for food, clothing, shelter, but also spiritual nourishment, teaching, chastisement, trial, success, failure, victory, and heaven in the end. Is not preaching properly designed to lead people into such a trusting experience? We preach with the idea that what we preach is to be received. So we preach Christ, for to receive Him is to receive every good and every perfect gift—that which is moral and beautiful and worthwhile.

The Bible says that the law was not made for a righteous man but for the lawless. Such a statement can be made only in that He who made the law (and made it just and right and good) is He who puts His Spirit within the heart of the believer. There is then no point in saying (to the righteous), "Thou shalt love the Lord thy God," because God's own nature is in his heart. Of course men "ought" to love God, but what is there in the word "ought" that will actually produce love? Love can be produced only by presenting an object to be loved, and in our case this object is

One who is altogether lovely and One who has already demonstrated His love for us. When love is pure, it can be trusted to express itself in a right and satisfactory way. True love then is free. There can be no bondage in a genuine love experience. It is wonderfully satisfying to know that, in our love to Christ, Christ doesn't doubt us even as we do not doubt Him. So then the natural expression of our love to Him is perfectly accepted in His sight.

It is into this beautiful love relationship that the careless preacher stalks roughshod and says, "If you loved the Lord you'd shout the victory; you'd say, Amen; you'd witness to your neighbor; you'd pray more, pay more, attend more"—and on and on and on, until that beautiful faith relationship is replaced with questions and doubts.

Why does so much preaching start with the assumption that something is wrong? The young convert rejoiced to know that everything is suddenly right, only to have his faith questioned and undermined with doubts. Was he not saved by faith from a life of sin? Why not then help him to build on that faith, that he may grow in the knowledge and grace of God? "Christ Jesus came into the world to save sinners," not righteous people. It is His business to make sinners into righteous people; it is our business to preach Christ. What basically is the difference between trusting in one's own righteousness and trusting in one's own faithfulness? Some possibly, but how much better to trust in the righteousness and the faithfulness of Christ!

Personal righteousness is the product rather than the procuring cause of salvation. Faith in Christ is the source, the only source of salvation; also the only way to maintain an experience of salvation. This is not to say that practical instruction in righteousness has no place in the Christian ministry; but by all means it has a secondary, not a primary place. Nothing that tends in

By Don Hicks

Pastor, Rifle, Colo.

any way to break down faith should at any time be preached, seeing that without faith it is impossible to please God.

Why then do so many sermons on, for example, stewardship start with putting a question mark before everyone's Christian experience? It says, "If you loved the Lord you would give." Let's take the preacher at his own proposition. He has made a true statement—if they loved the Lord they would give. The assumption is that they are not giving as much as they ought (thus the sermon), so it must follow that they do not love the Lord as much as they ought. If this then be true, why is it true? Could it be possible that the preacher was so busy preaching stewardship, witnessing, honesty, love, and courage that the folk had hardly been so much as introduced to Christ? Further, if all these results can be had and maintained by simply preaching them, who needs Christ anyway? If we had real confidence in the power of Christ and His gospel, we could never be satisfied to produce synthetically that which ought to be the natural sequence of any love relationship worthy of the name.

In no area has there been more effort to reproduce artificially than in the field of emotion. We are living in an age when the senses are king. People want to sense more than they are willing to pay the price for to receive in reality. Emotion is the result of faith, not the cause; never the evidence of any state of grace. "Faith is the substance of things hoped for, the evidence." But we sometimes get so anxious to see the effect that we try to produce it.

Who of us have not heard the zealous preacher shout lustily, "You ought to take your liberty"; "There ought to be some shouts in the camp"; or, "You ought to say, Amen"? Not to argue the truth of his statement, he has no business saying it. There are yet those who take seriously what they hear from the

pulpit and feel personally that they ought to say or do something that they otherwise feel very happy and comfortable in the Spirit not saying or doing. The preacher, instead of promoting a spirit of liberty, as he no doubt intended, has been an instrument of bondage. Beside this very definite evil, I ask, What possible good could come from any outwardly effected expression either to glorify God or to edify the church?

The world itself seldom sees the Christian minister as the herald of the good news of the gospel, but as a sort of self-appointed reformer. If Christ were preached—preached in all His loveliness, beauty, and simplicity; preached in all His glory and power and might; in His meekness, humility, and friendliness—men and women would fall helplessly in love with Him. If people found in Him their righteousness, rather than going about to establish their own righteousness, He would suddenly mean everything to them. Shorn of their own good deeds, they would have only Him on which to rely. Christ would have become not vaguely or even casually, but actually and necessarily, their Salvation.

A faith experience will produce more emotion than an emotional experience and more good works than a works experience, because in both instances they do not depend upon these things but upon Christ, who is himself Joy and Peace and Love and Good Works and all else that is holy and Godlike. God wants to give revival, but He does not want to tack it on to the "revival" that we have already produced. Christ's prayer as recorded in John 17 has these words near the conclusion (v. 24), "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me."

This is the call of the Christian minister.



Compiled by the General Stewardship Commission.
Harold O. Parry, editor

The Changeable and the Changeless

By General Superintendent Strickland

Recently I was made to realize that my knowledge of automobile technology was definitely not up-to-date. When I replaced my five-year-old car for a new one, there were so many new features that I required "preflight" instruction. It took some time to understand all the new systems and gadgets. Having finally mastered all the newfangled gadgetry of the latest model, it appeared that everything I needed for the ultimate in comfort and safety in transportation had been provided. I soon accepted the new car with a fond farewell to "Old Faithful."

When I drove the new car out into the stream of traffic, however, I was still subject to an ancient code of traffic regulations. Some of these laws might appear to a casual observer to be antiquated as one moves so smoothly in a modern automobile. It must be remembered, though, that traffic laws represent the orderly plan of society to allow free movement of vehicles with a minimum of accidents and inconvenience. They are well established, and penalties are inflicted for transgression against them.

The winds of change are bringing a host of new gadgetry to our church administrative methodology. There are new approaches to outreach, expanding ministries in the church—counseling, music, social action, etc. There are improvements in church facilities and the aesthetics of worship, and new approaches to budget and finance, to name a few.

The minister faces the necessity of changing the administrative patterns without altering the ultimate objectives of the Christian mission. He must learn to separate the changeable from the changeless. Our methods are changeable, but our objectives are changeless. In an era of great change this analysis becomes important. With reference to the changeables, an old philosopher suggested, "Be not the first to accept the new, nor the last to reject the old." The Apostle Paul gives us some guidance on the changeless: "Stand fast, and hold the traditions which ye have been taught" (II Thess. 2:15).

Let us keep up with progress in the administration of our work, but continue to drive toward the timeless objectives of the Church in soul-winning which justify the existence of the Church in our frustrated world.

1973 Subscription Campaign

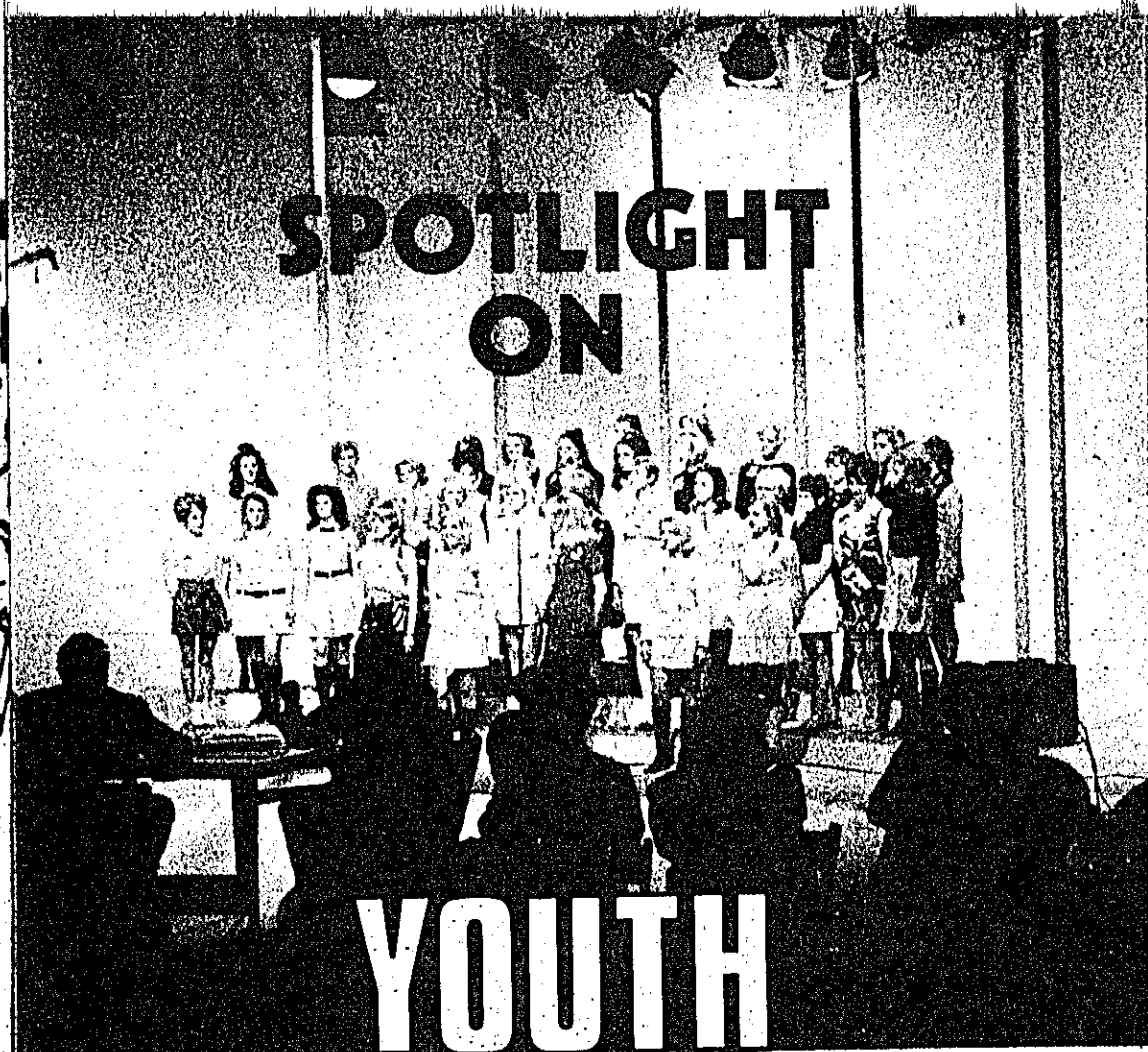
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Because of the splendid cooperation of the churches in paying the new 4 percent formula budget for Pensions and Benevolence, it was possible to grant a 25 percent increase in benefits beginning October 1, 1972, to 600 ministers and widows on the "Basic" Pension roll. The benefits have been increased from \$2.00 to \$2.50 per service year. This increase was announced at the General Assembly.

As more of the churches pay the budget in full, additional increased benefits will be realized.

MINISTER'S PARSONAGE ALLOWANCE

If you do not have a parsonage provided, you may be interested in the latest booklet on MINISTER'S PARSONAGE ALLOWANCE. You may obtain the booklet by returning the form below to the Department of Pensions and Benevolence, 6401 The Paseo, Kansas City, Mo. 64131.

Please send me the booklet on MINISTER'S PARSONAGE ALLOWANCE.

Name _____

Address _____

Stewardship Month

February 4

THANK YOU FOR
TALENT

February 11

THANK YOU FOR
TIME

February 18

THANK YOU FOR
POSSESSIONS

February 25

THANK YOU
TO GOD

See the Stewardship Month brochure in the 1972-73 Stewardship Kit for ideas to follow these themes.



SHARE YOUR ABUNDANCE in the Easter Offering

World Missions Offering Ideas:

Stewardship can be interesting. A little imagination and a lot of enthusiasm lift it out of the ordinary and make it something very much alive. Even the youngest can understand and participate. Fund raising should be understood in its proper perspective. It is not just a means of squeezing a few more pennies out of people; it is providing frequent opportunities for people to give generously as good stewards. Some ideas:

PROJECTS

Turn the project into something visual—something they can see, something that shows progress. Abstract sums of money are hard to visualize, but if the object of the fund raising can be visualized in some way, it lends reality. For example:

1. Climb a ladder representing a specific amount, each rung being worth a certain sum.
2. Cut a map or photo of a missionary into pieces, assemble the picture piece-by-piece as funds come in.
3. Launch a rocket to the moon. Move a cardboard rocket up a wire from floor to ceiling.
4. Shoot an arrow on a wire to a target across the room, or down the length of a wall. Mark significant amounts at proper intervals.

OFFERING RECEPTACLES

Make offering time interesting. This is particularly important for the younger members, but adults will also be better reminded by the use of a different offering receptacle. A few ideas:

1. Coconut—cut the top off a coconut, clean it thoroughly.
2. Globe banks.
3. Boats—have the hobby class or some of the older boys make wooden or cardboard boats with an opening to receive money.
4. A grass basket or a gourd from a foreign country.
5. Paste up a box with a map marked with the stations of your missionaries, or a photo of your missionary family, or some appropriate picture. Collect the offering in the box.
6. A glass jar with a picture on the inside showing through the glass.

OTHER WAYS OF TAKING OFFERINGS

1. Use a map of the country to which the missionary is going. Block it off into squares. Each square represents a certain amount of money. Color the blocks as the money comes in. All the blocks-colored means that the goal has been reached.
2. Use a thermometer graph to indicate giving. The desired budget is the top of the thermometer. Have each section represent so much money as their proxy.
3. Start a 50-50 club. Fifty families agree to give 50¢ more per week to missions. This will increase the church's annual missionary giving by \$1,300.

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my Sunday school

Grow



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GIFTS & BEQUESTS

WILLS: A CHRISTIAN RESPONSIBILITY

Stewardship Emphasis—February, 1973

The General Stewardship Commission has designated February, 1973, as Stewardship Month. One way of promoting stewardship is through a *Wills* program.

PASTOR . . .

Here's What You Can Do:

1. Plan for an active emphasis in your local church.
2. Promote it through sermons, announcements, bulletins.
3. Have your board appoint a "Wills Emphasis" Committee.
4. Reserve one of the films on the Stewardship of Wills.
5. Order and distribute free brochures.
6. Display a special poster on wills.
7. Send names of interested persons to "Division of Life Income Gifts and Bequests."

Clip & Mail

Robert W. Crew, Executive Consultant
Division of Life Income Gifts & Bequests
Church of the Nazarene, International Headquarters
6401 The Paseo, Kansas City, Mo. 64131

LITERATURE: Yes, please send number of copies indicated:

- Where There's a Will*
- When You Consult Your Attorney*
- Giving Through Gift Annuities*
- Charitable Remainder Unitrusts*
- Your Guide to Gifts & Bequests*
- Life Income Plans*
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HOME MISSIONS

HOW?

How can I work effectively with MINORITY GROUPS?

Regardless of where you live, your church can have a ministry to minority groups. Brotherhood Sunday, February 18, is a good time to launch such a ministry if you do not now have one. Here are some suggestions.

FELLOWSHIP—Encourage your people to invite brothers of a different ethnic background in the Nazarene fellowship to be their guests for a meal in the home. Interracial friendships will prove enriching to all concerned.

LEND-LEASE OF MEMBERS. Loaning members for a year to an ethnic Nazarene church will help bridge gaps in understanding and will strengthen our ethnic churches.

MINISTERIAL SCHOLARSHIPS. Gifts for ministerial scholarships for young black Nazarenes may be sent to Dr. Norman Miller, general treasurer, and will receive credit for 10 percent missionary giving.

DEPARTMENT OF HOME MISSIONS

6401 The Paseo

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A GOOD MOVE...



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Church of the Nazarene
 Petrolia Street, Knox, Pennsylvania 16232 • Office Phone: (814) 797-5968

Rev. J. E. McGarey, Pastor
 Box A, Knox, Pennsylvania 16232 • Residence Phone: (814) 797-1625

September 6, 1972

Communications Commission
 Church of the Nazarene
 6101 The Paseo
 Kansas City, Mo. 64131

Dear Brother Mitchell,

Please send me an audition tape for the "SHOWERS OF BLESSING". We would like to get the program on the station in Clarion, Pa. This is station WCR. Clarion is one of the target cities for Home Missions for this quadrenium and I thought this may be a means of getting the community acquainted with the Church of the Nazarene. May God bless you as you work in this ministry of communications.

In His Service,

James E. McGarey
 Rev. James E. McGarey, Pastor

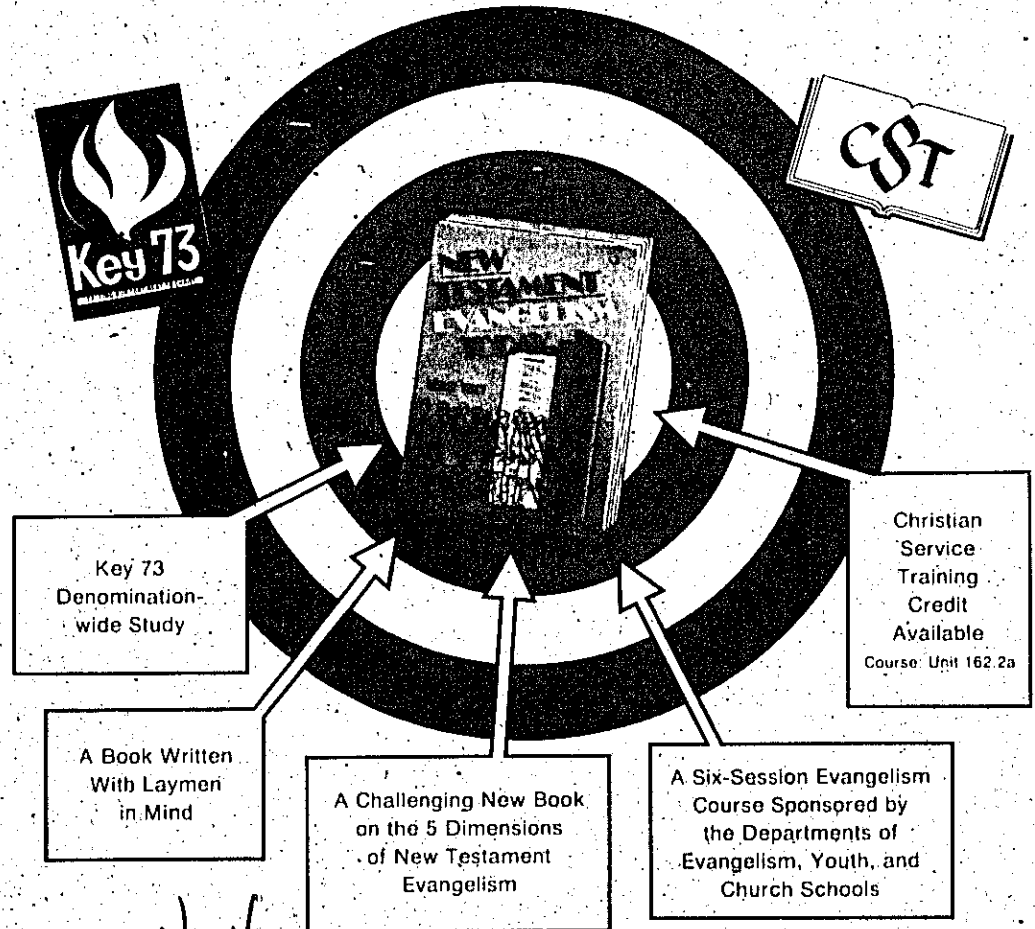
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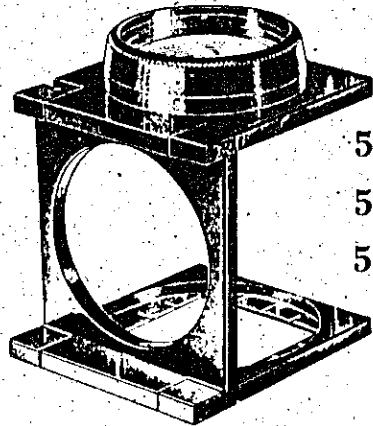
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When you change address, fill in the form below and mail to the General Secretary.

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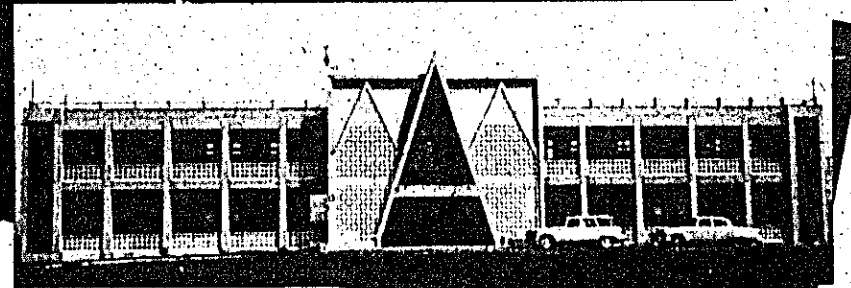
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(Clip and send to the General Secretary, 6401 The Paseo, Kansas City, Mo. 64131.)

Nazarene World
Missionary Society

as ye have done it unto one of
of these my brethren have
to Me. Mt. 5:40

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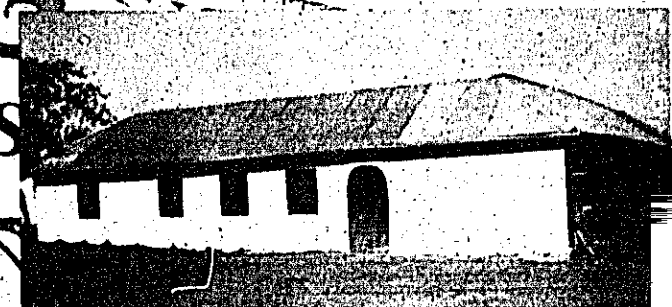
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If you have not yet made this PASTOR'S REMEMBRANCE PLAN a part of your total ministry, you will want to join the hundreds of pastors already using it with success.

THE PREACHER'S WIFE

Mrs. B. Edgar Johnson

The Power of Encouragement

By Marjorie Wallace

Pastor's wife, Port Angeles, Wash.

THE DAY WAS DARK, the mountains towered awesomely above the town, and the waves beat against the rugged shoreline. Church was over and everyone had left. My husband spoke hesitantly as he turned out the last light. "How was my sermon, Honey?"

These words conveyed to me far more than the simple question asked. He needed to talk; he wanted encouragement. This was my job—as his wife. It was 80 miles and an expensive toll bridge to the closest Nazarene church. Living on the Olympic Peninsula was beautiful and serene, but also somewhat lonesome.

"You did so well, Ed. People were attentive and God's presence was close. I heard several 'Amens' even!"

"Folks seemed so concerned about their dinners and other plans. No one mentioned the sermon to me."

"Well, I was surely pleased with it. God helped you bring a beautiful message. Your illustrations were good. You looked nice today too. I really like that tie with your suit."

As we rode home my husband relaxed some and he saw the city a little brighter. The clouds drifted off and sunshine came through; the mountains sparkled in the sun; and the wind subsided enough to calm the waves.

Even our Lord felt disappointment

when He found the disciples asleep in the garden. The strongest ministers at times become discouraged when they do not deliver a sermon up to their potential. The best of sermons sometimes fall on deaf ears. Sometimes the minister's words are misconstrued, his plans or program ignored, and some of the "faithful" become disloyal or drift away. In the face of human discouragement and frustration our men find their strength in the Holy Spirit of God.

They must be led, instructed, and inspired by the Holy Spirit, but God has given us the special job of encouraging our husbands. The rewards are many. There is always something good to say. Look for those strong points and compliment them freely. Be sincere. Observe the difference it makes in your husband. Webster says to encourage is to "inspire with courage, spirit or hope; to cheer up."

This emphasis on encouragement does not mean to exclude helpful criticism. There is a time for that also, but certainly not following a service when the preacher needs to be recharged—not run over.

Whenever someone says something good about the pastor, make a mental note and relay it to your husband. Often at the ladies midweek prayer

time the women will comment on truths revealed to them through the previous Sunday's sermon. When I share this with my husband, he is encouraged by knowing God's Word has not left them.

We pastors' wives often receive compliments about our children, our dress, or our hair, but it's true that the ministers seldom have anyone compliment

them. They hear instead about Mrs. Bennett's cold, Irene's trip to Seattle, Mrs. Roseboro's burden, and that the teens need another Sunday school teacher.

May we pray daily that God will show us the need to be better help-meets, a source of encouragement and a blessing to our husbands. They deserve it and need it.

Just for Today

JUST FOR TODAY: I will try to live through this day only, and not tackle my whole life's problems at once. I can do something for 12 hours that would appall me if I felt I had to keep it up for a lifetime.

JUST FOR TODAY: I will be happy. This assumes to be true what Abraham Lincoln said, "Most folks are as happy as they make up their minds to be."

JUST FOR TODAY: I will adjust myself to whatever is, and not try to adjust everything to my own desires.

JUST FOR TODAY: I will exercise my soul in these ways: I will do somebody a good turn, and not get found out. I will not show anyone that my feelings are hurt; they may be, but today I will not show it.

JUST FOR TODAY: I will be agreeable. I will look as well as I can, dress becomingly, talk low, act courteously, criticize not one bit. I will not find fault with anything nor try to improve or regulate anybody except myself.

JUST FOR TODAY: I will have a program. I may not follow it exactly, but I will save myself from two pests—hurry and indecision.

JUST FOR TODAY: I will have a quiet half-hour alone in the presence of God. During this half-hour of communion I will try to get a better perspective of my life.

JUST FOR TODAY: I will commit every situation—every problem—to God, and having done so, I will trust and not fret.

JUST FOR TODAY: I will look for some beauty in everything, and enjoy it.

Wouldn't it be a great thing to read the above every morning when you get up? A lifetime is nothing more than a long string of days. *Living one day at a time, and living it fully, means living a full life, whether it lasts 100 years or a week.*

—Selected, and adapted

There is a unifying force at work where the Holy Spirit is honored

Bringing Us Together

THERE THEY WERE, sitting together inside the walls of a small church. Culturally, socially, traditionally, and in some cases intellectually, they were miles apart. In the same pew sat a very fashionable and successful businessman, well educated and well-groomed, and a homespun, relatively uneducated and certainly not "fashionable" woman. Nearby sat a young mother—a pilot's wife—an obviously fashion-conscious, culturally refined young woman. There were many more like them, with backgrounds and traditions of extreme difference. Why did they come together? How did they come together?

In a town such as ours, with a population of 13,000, any successful businessman is well known. His appearance in a traditionally conservative church such as ours, which is a drastic break in pattern, would certainly not miss the public eye. One such businessman in quest of spiritual food told me, after he had united with our church, that the decision to identify himself with our group was not easy for him and others like him. "At first," he stated, "we felt rather uncomfortable." The different type of church service, with more expression and participation from the people, was drastically different. But after a while it seemed that the spirit in the church overshadowed what might have otherwise been an awkward situation.

Another gentleman, who is known for his tremendous leadership throughout the community and the entire state, found the same to be true in his life. After attending for some time, and eventually joining the church, he wrote to the council of the church he had attended and served for 43 years. At the close of the letter in which he explained in detail his reasons for leaving his previous church home, he gave his personal testimony of extreme appreciation for a simple and meaningful faith that God had only in recent days given to him. On any given Sunday you may see him weep silently with joy.

Yes, it appears almost unbelievable that these who came to us out of liberal churches, and with extremely different backgrounds and traditions, could find a common ground with people who are steeped in the tradition of a small holiness denomination. But they did. And it causes us to live in hope that a beautiful fulfillment of a New Testament scripture could happen within the walls of this church and in the lives of people who seem to be miles apart. "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith" (Acts 15:8-9).

We do indeed have a long way to go. In many respects we may never blend. Some will never accept our tradition, and they may fade. But right now God's Spirit is very present and there is a growing spiritual oneness. What-

By Aaron Knapp

Pastor, Fergus Falls, Minn.

February, 1973

ever else has happened. God has definitely touched these lives and they are sharing, believing, with open hearts

and minds, all in the same small church, even in the same pews. May His Spirit continue to lead us.

A church has a right to expect the pastor to be a man of God who loves them and nurtures them with anointed, biblical preaching

What I Believe My People Have a Right to Expect of Their Pastor

A SATISFACTORY relationship between pastor and people is altogether necessary if the church is to progress as it should. Perhaps no other one thing so affects the total program of the church as does this important matter. It is a very sensitive relationship, but when it is warm with love, and free from tension, it is closely akin to heaven.

After 23 years of continual pastoring with five different congregations, we have had ample opportunity to become deeply involved in the spiritual needs of our people. A pastor cannot be all things to his people; thus he must carefully select the areas where he shall invest the major portion of his ministry. These selections must be made in the light of your great needs rather than what is most enjoyable.



by
**Grady W.
Cantrell**

Superintendent
Idaho-Oregon Dist.
Church of the Nazarene

What do I believe you have a right to expect of your pastor?

You have a right to expect your pastor to be a man of God.

We cannot always be wise in our judgment, tactful in our approach, or eloquent in speech. And we shall need your constant forgiveness and patience in these areas of disappointment. But we can maintain a good heart and our spirit can always give evidence of a good state of grace with God. The pastor who is not basically good stands without excuse before his people. We must live above reproach at all times, straightforward and honest in all our business dealings; and genuinely Christian in our relationship with other people.

The pastor who does not stay in close contact with God will have little to offer his people. We must preach at all times with the full knowledge that when our soul is lean our people will go away hungry. We can bear to you only that portion which we have first found in God.

The Old Testament priest who was a strong altar man carried the sweet aroma of the holy anointing oil in his

robe wherever he went. That aroma told his people he had just come from the presence of God. You should be able to look to your pastor as a man who gives evidence that he has come from the presence of God.

You have a right to expect the pastor's personal love and concern.

We must communicate our love and concern for you in such a manner and measure that you will feel free to come to us with your personal burdens and spiritual needs. Your personal spiritual needs must be the greatest concern of our hearts at all times. Your heartache must be our heartache, and your joy must be our joy. There is no place in the ministry for a pastor with a cold heart. Our hearts must stay warm with personal love for you, so our love will lift you when you are burdened and heal your heart when you are hurt. Our ministry of love and compassion should rescue you when you have gone astray.

You have a right to expect the pastor's love to continue even when you have done wrong and sinned against God and the church. And that love must stay strong and winsome even in the face of personal opposition to the pastor and his family.

You have a right to expect your pastor to be a calling pastor.

We may be an able administrator, and an adequate preacher, but if we are to be your burden-bearer we must live close to your family and its needs. We must feel and know your spiritual heartbeat, and visit you on the battlefield.

Perhaps there is no area of pastor-people relationship where the pastor seems so often to disappoint his people as in this area. We can make excuses about the load we carry, and the many details that press us for time and energy, and excuse ourselves from this major task. But if we do not call enough

to be near when you need us, to that extent we have failed you as a pastor.

How often do you expect your pastor to call in your home? Your answer must, of necessity, be determined by the size of our church membership and the number of new families visiting the Sunday services. But we need to share with you our sincere feeling about this important matter.

We shall try to be in the home of our regular church families at least once in each year we pastor this church. We shall be there more often if there is sickness, sorrow, or other special needs.

We shall try to be in the home of every new family that visits our church within two or three weeks after their first visit.

We shall go often where there is spiritual hunger, or a special need, or to the home of a new family that needs to be reached with the benefits of the gospel.

You will need to keep in mind that at least 75 percent of our family calling will be in the evenings. We do not attempt to reserve more than two nights per week for this calling, and one of those nights should be used for outreach calling. But we are your shepherd and you are the sheep of our fold. We shall watch over you at all times to see that you do not stray away from God or carry life's heavy burdens alone.

You have a right to expect your pastor to be an anointed Bible preacher.

What we say may not be profound, or eloquent, but if it is Bible-centered and anointed of the Holy Spirit, it will bring the benefits of Calvary to your life. You have a right to expect this from your pastor's preaching.

In this day when rank heresy has invaded the Protestant churches, we have a solemn obligation to keep before you the great cardinal doctrines of the church which are firmly grounded in the Word of God. "Thus saith the Lord" must be the authority that gives

firmness and depth to our preaching. We owe you more than our opinion, our conviction about the subject we choose for our sermon. We must enlighten your minds with the truth of God's Word preached in the Spirit. This is our high calling and trust. Men shall live, or die, by the quality of our spirit.

*Arm me with jealous care, as in
Thy sight to live;
And, oh, Thy servant, Lord, pre-
pare a strict account to give.*

*Help me to watch and pray, and
on thyself rely,
Assured if I my trust betray I shall
forever die.*

Now, may I remind you that our task is too big for man alone. Each day you must remember to lift up your pastor in prayer. Keep your own heart alive and hungry for the things of God. In love, in grace, in unity, we shall labor together for His sake.

(Sermon preached to the congregation in Boise, Idaho, when Dr. Cantrell was pastor.)

A layman answers the question,
"Why do you listen to your pastor preach?"

My Pastor's Preaching

By J. W. Clark
Layman, Wichita, Kans.

My pastor does not preach to giraffes. He takes very seriously the instruction of the Lord when He said, "Feed my sheep." My pastor gets the gospel down where men can reach it. At times the truths he presents reach high enough in their concept to make the intellect stretch, but they are always within reach.

My pastor's preaching does answer the questions of the inquiring heart. His sermons inspire, but they also instruct. They are sane, intelligent, instructive, and doctrinal. They are produced from the Bible—God's very Word.

My pastor's preaching is saturated with prayer and given in power. His sermons move hearts and change lives. His tears flow, and his love reaches those who listen to him.

My pastor's preaching is proved by his life. His love and concern for others make his preaching dynamic. His life and his sermons point to Christ.

My pastor's preaching is contemporary and meets the need of the day. It points toward faithful service, sincere faith, deep love, holy living, and victorious dying. It sets the joy streams flowing in the lives and hearts of those who heed and follow. My pastor's preaching is effective because it helps me.

IN THE STUDY



Journeying with Jesus Through John

February 4

The Bread of Life (6:35)

SCRIPTURE: John 6:25-35

INTRODUCTION: The only miracle of Jesus that is recorded in all four Gospels is the feeding of the 5,000. John adds several interesting items in his account. He says that the miracle took place just before the Passover (v. 4), when people's minds were turned back to the time of Moses, and particularly to the deliverance from Egypt. John alone records Jesus' conversation with Philip. "Two hundred pennyworth" (v. 7) is in the Greek "200 denarii." Since the denarius was a day's wage (Matt. 20:2), this would represent eight months' income. He also tells us that one boy's lunch of five little barley biscuits—barley was the food of poor people—and two small fish was used to feed the immense crowd. It reminds us of the old adage: "Little is much when God is in it." The boy gave all he had. What a thrill it must have been to him to see his meager lunch feed 5,000 people! It is a constant challenge to us to give our little "all" to Jesus and then watch Him multiply it to the blessing of many people.

When Jesus went back to the west side of the Lake of Galilee, the people followed Him. In the synagogue at Capernaum He

gave the discourse on the Bread of Life, recorded only by John.

I. SLAVES TO TITANI STOMACHS (vv. 25-27)

When the people found Jesus, they asked Him when He had crossed the lake. Instead of answering their question, He reproved them for the selfishness of their motives in following Him. It was not because they had seen a manifestation of divine power, but because they wanted to be filled again with food. Jesus told them not to work for perishing food, but to seek for spiritual food that "endureth unto everlasting life" (v. 27). "The body will last only a few years at longest; our souls will live forever. How foolish to be so concerned about feeding the body every day, but never thinking about feeding the soul! Yet that is the case with the majority of people today, as then.

II. SEEKERS FOR THE SENSATIONAL (vv. 28-31)

The people responded by asking, "What shall we do, that we might work the works of God?" (28) But when Jesus told them that all God wanted them to do was to believe on Him, Christ, the One sent from heaven, they rejected this simple "work of God" (29). Many people are that way today. They want to work for their salvation, but they are unwilling to accept it by simple faith.

Instead of believing, the people asked for a "sign" that would prove Jesus was the Messiah, so they could believe on Him (30). Moses gave them manna in the wilderness (31). What could He do?

The unreasonableness of unbelief shows up clearly here: Jesus had already shown them a great sign in the feeding of the 5,000. (The word "miracle" in v. 14 is "sign" in the Greek.) What more did they want?



By Ralph Earle
Professor of New Testament
Nazarene Theological
Seminary, Kansas City, Mo.

February, 1973

III. SIGNIFICANCE OF THE SIGN (vv. 32-35)

We have just noted that the miracle of feeding was actually a "sign" (v. 14). What did it signify?

Jesus first reminded His hearers that it was God, not Moses, who gave the manna. But now "my Father giveth you the true bread from heaven" (v. 32). He added: "For the bread of God is he which cometh down from heaven, and giveth life unto the world" (v. 33).

The people were still spiritually blind. They said, "Lord, evermore give us this bread" (v. 34). And there He was right in front of them! So He had to tell them plainly: "I am the bread of life" (v. 35).

Are we like those people, still concerned only for physical food, when Christ is presenting himself to us as the Bread of eternal life?

February 11

Rivers of Living Water (7:38)

SCRIPTURE: John 7:37-39

INTRODUCTION: It was the time of the Feast of Tabernacles, in October, when for a week the Israelites lived in booths made of branches, to commemorate the life of their forefathers in the wilderness. The unbelieving brothers of Jesus (v. 5) urged Him to go up to the feast (v. 3). The reply of Christ was again (cf. 2:4): "My time is not yet come" (v. 6). He was keeping in step with His Father—a lesson to us!

Finally, about the middle of the feast Jesus went up to Jerusalem. (The Jews always went "up" to their sacred city, from whatever direction.) His teaching in the Temple (v. 14) provoked such opposition (v. 30) that the religious leaders sent some of the Temple police to arrest Jesus (v. 32). Instead, these officers were held spell-bound. They returned empty-handed to report: "Never man spake like this man" (v. 46).

I. SATISFACTION OF THIRST (v. 37)

It was the last, great day of the feast. On each of the seven days there was one procession around the altar. But on the seventh day there were seven processions. As they marched around, the priests chanted words of Ps. 118:25. The seventh day, when this

was done seven times, was called the day of the Great Hosanna.

Also each day a priest took a golden pitcher, filled it with water at the Pool of Siloam, and poured it out in the Temple. This apparently became the occasion for Jesus' words in v. 37. This verse should be connected with John 4:14. Jesus offers to give each of us a fountain of living water that will completely satisfy our deepest longings.

II. SUFFICIENCY FOR OTHERS (v. 38)

He not only wants to satisfy our personal needs, but He wants us to be a blessing to others. The fountain within should send out "rivers of living water."

"Belly" is the literal translation of *koilia*. But here it is obviously used metaphorically for the "heart," the seat of spiritual life, and should so be translated.

III. SPIRIT-FILLED (v. 39)

Fortunately we are not left in doubt as to the Source of these "rivers of living water": it is the Holy Spirit, who would be given at Pentecost after Jesus was "glorified" in His ascension to heaven.

In conversion we receive in our hearts a fountain of living water to satisfy all our spiritual needs. When we are filled with the Spirit, rivers will flow out to water other people's barren souls. The Spirit-filled life is the outflowing life.

February 18

The Light of the World (8:12)

SCRIPTURE: John 8:1-11

INTRODUCTION: The story of the woman taken in adultery is missing in the very oldest Greek manuscripts. But it is generally considered to be a true incident in the life of Jesus. It beautifully illustrates our text: "I am the light of the world."

I. THE ADULTERESS (vv. 1-3)

As Jesus was teaching the people in the Temple one morning, some scribes and Pharisees brought to Him a woman they had caught in adultery. They set her in a prominent place.

II. THE ACCUSERS (vv. 4-6)

They informed the Master that this woman had been taken in the very act of

committing adultery. If so, a man was involved! Where was the man? This is the question that George Eliot has dramatized so vividly in her book *Adam Bede*. (The preacher would do well to get hold of the book and read the pertinent passage.)

III. THE ADVOCATE (vv. 7-11)

Jesus was supposed to act as the stern Judge of this woman. Instead He became her Advocate (French word for lawyer or attorney). He got rid of her accusers very quickly by telling the one who had never sinned to cast the first stone (v. 7). (The Mosaic law required that the witnesses to the crime should begin the stoning of the criminal.) Convicted by their consciences, all left. Our English word "conscience" comes from the Latin. Both it and the Greek word here literally mean "knowing together." Conscience is basically a consciousness of our sin.

When the accusers had left, Jesus turned to the woman. Had no one condemned her? "No man, Lord." Then came those comforting words: "Neither do I condemn thee." But Jesus did not condone adultery, for He added, "Go, and sin no more" (v. 11).

Jesus, "the light of the world," perfectly understood people. He condemned the harsh, legalistic spirit of the Pharisees, who were more concerned with protecting law than personality, and forgave the contrite spirit of the penitent woman.

February 25, a.m.

The Man Born Blind (9:25)

SCRIPTURE: John 9:1-28

INTRODUCTION: In the sixth chapter of John's Gospel we found Jesus performing a miracle (the feeding of the 5,000) and then giving a discourse on "the bread of life." He first illustrated it by healing the man born blind. The connection is indicated by the repetition of "I am the light of the world" in 9:5. (Tell the story of the miracle.)

The most interesting feature in this incident is the healed man's progress in his understanding of who Jesus was. We note four steps.

February, 1973

I. A MAN CALLED JESUS (v. 11)

The neighbors asked the man how he had received his sight. His answer was: "A man called Jesus . . ." But he didn't know where this Jesus now was (v. 12).

II. A PROPHET (v. 17)

Then the Pharisees got in on the act, because Jesus had made clay on the Sabbath—He had broken the law! When they questioned the man about Jesus, his answer now was: "He is a prophet." This is all Jesus is to many people today.

III. A MAN OF GOD (v. 33)

The Pharisees didn't believe the man had really been healed of congenital blindness. So they questioned the parents. Afraid, the latter were evasive: "He is of age; ask him" (v. 21; cf. v. 22).

So again the Pharisees questioned the man. Piously they said: "Give God the praise; we know that this man is a sinner" (v. 24). The man stuck to his testimony: "One thing I know . . ." (v. 25). The long argument—every point should be noted—concluded with the formerly blind fellow saying: "If this man were not of God, he could do nothing."

IV. SON OF GOD (v. 35)

When Jesus heard that the man had been thrown out of the synagogue for defending his Healer, He hunted him up and challenged him: "Do you believe in the Son of God?" The best Greek text has "Son of Man." But this amounts to the same thing. In the Gospels, Jesus refers to himself some 80 times as "the Son of man"—meaning Messiah, the Son of God (cf. Matt. 16:13, 16).

The man asked, "Who is he?" When Jesus identified himself, the man said: "Lord, I believe," and worshiped Him. He walked in the light and found the Light of the world as his Lord and Saviour.

February 25, p.m.

The Good Shepherd (10:14)

SCRIPTURE: John 10:1-18

INTRODUCTION: Jesus used familiar scenes as illustrations for His messages, so that the people would understand the truth He was teaching. One day He talked about a shepherd and his sheep. Some religious leaders,

He intimidated, are thieves and robbers. They fleece the sheep but don't feed them. But the true shepherd cares for his sheep day by day.

I. THE DOOR OF THE SHEEP (v. 7)

Ordinarily a sheepfold has only one doorway. Jesus affirmed that He was the Door, the only Door, that opens into the divine sheepfold. There is no way to get into the kingdom of God except through Christ.

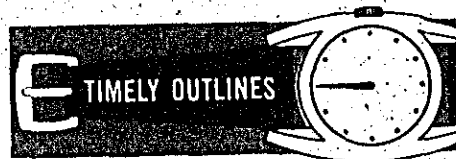
II. THE GOOD SHEPHERD (v. 11)

Jesus described the good shepherd as one who gives his life for the sheep. That is exactly what He did, at Calvary.

He reiterated: "I am the good shepherd" (v. 14). "I lay down my life for the sheep" (v. 15). Since He was willing to die for us, the least we can do is to follow Him.

III. ONE FLOCK, ONE SHEPHERD (v. 16)

KJV says, "One fold, one shepherd." But the best Greek text says, "One flock, one shepherd." Not all Christians will be in one fold, one denomination. But all will be one flock, the flock of God's sheep—His own people forever. The "other sheep" (v. 16)—Gentiles it meant then, other nations now—will all be united in one flock.



A Charge to Keep

TEXT: *If, then, you have not proved trustworthy with the wealth of this world, who will trust you with the wealth that is real?* (Luke 16:11, NEB)

PURPOSE: To show that God made us stewards of that which is His, our lives, possessions, and if trustworthy with these, then the gospel.

PROPOSITION: To those who are trustworthy with the wealth of this world, God will entrust real wealth—His gospel.

INTRODUCTION: In the hymn "A Charge to Keep I Have," Charles Wesley shares an intimate view of the life of stewardship. It is a life of faithful, trustworthy service dedi-

cated to the glorification of God. Listen to the words penned from the heart of the famous hymnwriter: "A charge

The charge God lays upon us is one of ever enlarging responsibility. As Luke suggests, if you are trustworthy with the things of the world, you can be trusted with the things of the Spirit. Though we may not possess an abundance of material goods, God has nevertheless made us stewards of several important possessions, that we might prove ourselves trustworthy. How will you manage what God has given you responsibility over?

I. STEWARDSHIP OF SELF

A. You do not belong to yourself (1 Cor. 6:20).

B. You are a part of Christ (1 Cor. 6:15).

C. How then will you manage yourself?

1. Your health
2. Your total development
3. Your self-discipline

II. STEWARDSHIP OF THE CREATED ORDER

A. The earth, and its fullness, is God's (Ps. 24:1).

B. God has given man dominion over creation (Ps. 8:6).

C. How then will you manage God's creation?

1. Nature and the environment
2. The possessions accrued from its fullness

III. STEWARDSHIP OF THE GOSPEL

A. An obligation to all men (Rom. 1:14)

B. A charge to keep (Matt. 28:19-20)

C. How then will you manage real wealth?

1. By trustworthy stewardship of the world's wealth ("... if I my trust betray ...")
2. By attentive obedience to God ("Help me to watch and pray, and on thyself-rely ...")

CONCLUSION: Charles Wesley keenly felt the responsibility of being a trustworthy steward, as evidenced in his hymn "A Charge to Keep I Have." Often responsibility can overwhelm us, leaving us frustrated and discouraged. God, however, has not chosen to weigh us down with a

multitude of obligations in order to test our stewardship. Rather, He has chosen to check our ability to manage ourselves and our possessions in order that He might entrust us with the real wealth, the gospel of His Son, Jesus Christ. Have you managed the charge God has given to you? Has He given you the sacred charge of being a steward of His gospel? As Luke says, "If you have not proved trustworthy with the wealth of this world, who will trust you with the wealth that is real?"

RICHARD RYDING

God's Responsibility— Man's Accountability

SCRIPTURE LESSON: Gen. 1:26-29; 2:15-17 (RSV)

TEXT: *God created man in his own image... male and female he created them... and put him into the garden of Eden (1:27; 2:15).*

"God created man" is a confessional statement, an affirmation of faith. All that follows has meaning only to the person who shares this faith, who recognizes that man's first relationship is not to the soul within him, the people about him, or the world enclosing him, but to God.

From this ancient, reverent record of man's origin I wish to draw out two far-reaching implications and show their application to our whole lives.

I. THE IMPLICATIONS OF THE CREATOR-CREATURE RELATIONSHIP

"God created man." This sublime truth immediately implies that:

A. God is responsible for man. Karl Barth has said that to say in prayer, "Our Father," is to say, "Thou who hast made thyself responsible for our whole existence, temporal and eternal."

B. Man is accountable unto God. Man's immediate position is stewardship. God provides; man receives; and for what he does with the Creator's gifts man is accountable.

These two facts are shown in God's first address to man: "You may freely eat of every tree of the garden" (RSV)—that is God assuming responsibility for man. "Of the tree of the knowledge of good and evil

you shall not eat"—there is man held accountable to God. Later the chosen nation will face this same dual truth: "I will be your God"—His responsibility, "and you shall be my people"—their accountability.

"God created man," then, means that God makes himself responsible for man, and holds man accountable unto God.

II. THE APPLICATIONS OF THE CREATOR-CREATURE RELATIONSHIP

A. "God created man in his own image." *Man was made morally good.* Creation "after the likeness of God" is declared to be a matter of "true righteousness and holiness" in Eph. 4:24 (RSV).

God is responsible for man's moral life. His provision for human rectitude is well expressed in a new covenant promise: "... from all your idols, will I cleanse you. A new heart also will I give you... And I will put my spirit within you, and cause you to walk in my statutes" (Ezek. 36:25-27).

Man is accountable for his moral life. That is the thrust of that oft misused passage, "Be sure your sin will find you out" (Num. 32:23). Man must answer to God for every violation of His will, for every excursion into evil. "God will bring every work into judgment."

B. "God created man... male and female created he them." *Man was made socially related.* He does not dwell in isolation, but over-against others, which reminds him that he exists over-against God.

God is responsible for man's social life. We see Him assuming this responsibility in the creation of a helpmate for Adam. We read also that "God setteth the solitary in families" (Ps. 68:6). The spiritual and social merge in that choice figure of the Church, "the household of God" (Eph. 2:19).

Man is accountable for his social life. He must answer to God for his relationship to others. God's first question to fallen man was, "Where are you?" His second, "Where is your brother?" James writes, "Grudge not one against another, brethren... behold, the judge standeth before the door" (Jas. 5:9). The account of the Good Samaritan reminds us of the social attitude and activity that will find acceptance with God.

C. "God created man . . . and put him into the garden." *Man was made physically, envroned.* He is body and soul, related to earth and heaven, with physical and spiritual needs, tasks and pleasures. And this is good (Gen. 1:31). To the first man God said, "I have given you every plant . . . and every tree . . . for food" (RSV). He is concerned about our daily bread (Matt. 6:11). To His people He pledges, "all these things" — food, raiment, shelter— "shall be yours" (Matt. 6:33, RSV).

Man is accountable for his physical life. If he abuses the gifts of God, getting things dishonestly, using them selfishly and immorally, he will answer for it. If he deprives men of other colors, classes, and creeds of their lawful share of God's bounties, he will answer for it. "We must all appear before the judgment seat of Christ, so that each one may receive good or evil, according to what he has done in the body" (II Cor. 5:10, RSV).

We are the creatures of God; He is responsible for us. We are accountable to Him. He is faithful, but we have sinned. His provision includes also grace to forgive us and cleanse us and renew us. For the wise use of this incomparable gift we are also accountable! So He invites us today to trust Him, and commands us to obey Him. Only in this relationship can we truly live, joyfully die, and eternally serve the God who created man.

W. E. McCUMBER

BULLETIN BARREL

"Bits and Pieces"

STEWARDSHIP TEACHING—by Jesus PRIORITY—"Seek ye first the kingdom of God" (Matt. 6:33).

INVESTMENT—"Lay up for yourselves treasures in heaven" (Matt. 6:20).

RESPONSIBILITY—"Unto whom much is given, of him shall much be required" (Luke 12:48).

ACCOUNTING—"Render to God the things that are God's" (Mark 12:17).

RECOMPENSE—"Give, and it shall be given unto you" (Luke 6:38).

Christianity Is Giving!

A certain pastor, on the occasion of the annual stewardship campaign, wrote a letter to the members of his church, upon receipt of which one man replied immediately and with considerable rancor. "According to your concept, Christianity is just one continual give, give, give."

Disturbed by this reaction, the pastor sat down to write a devastating reply. But as he thought and prayed about it, he found himself thinking, *That man is dead right! Christianity is one continual give.* Instead of a scorching letter of rebuke, the pastor wrote the following:

Dear Friend:

Thank you for the finest definition of Christianity that I have ever seen. Christianity is indeed one continual give, give, give. That is the way it all began. GOD GAVE! He gave His only Son. THE SON GAVE! He gave His life upon the Cross for our sins.

HIS DISCIPLES GAVE! They left their homes and businesses to devote full time to telling the good news. Most of the 12 died a martyr's death. Down the centuries the work of Christ has prospered in proportion to the extent that Christians have learned to give, give, give.

Remove stewardship teachings from the New Testament, and you leave the gospel in rags and tatters.

The person who lives in fear of giving away too much often finds the much which he has kept for self is too little to live upon.

The test of stewardship is not what our money is doing for us, but what our money is doing to us.

There was a man who was put out with his pastor and so held back on giving his money. His reasoning was somewhat like the man who quit brushing his teeth to get even with his dentist. He had forgotten that God could get along without his gifts, but that he could not get along without giving to HIM!

—J. CHRISTY

Generosity

A man does not own his wealth; he owes it.

God looks not to the quantity of the gift but to the quality of the giver.

When a man begins to amass wealth, it is a question whether God is going to gain a fortune or lose a man.

Selfishness with much can do little, but love with little can do much.

Love of the right use of money is the root of much good.

Don't expect a thousand-dollar answer to a 10-cent prayer.

Did you ever stop to think that the lad who gave his loaves and fishes did not have to go without his dinner?

GOD'S THOUGHTS AND MINE

The hammer thoughts

That pound and shatter peace;

The rodent thoughts

That gnaw and will not cease;

The briar thoughts

That pull and prick and scratch;

The rover thoughts

That I can never catch;

The serpent thoughts

That leave their lairs at night;

The shadow thoughts

That dim the new day's light;

These are my thoughts—

Oh, take them, Lord, I pray,

Out of my heart

And cast them far away.

And in their stead

Give me those thoughts of Thine

So crystal-clear,

So holy, high, and fine,

That I shall grow

By their pure grace enticed,

Worthy to think

The lovely thought of Christ.

—Author unknown

"For my thoughts are not your thoughts . . . saith the Lord" (Isa. 55:8).

REVIVAL WILL COME—

WHEN the thorn tree of strife is rooted from the heart.

WHEN apologies are made for unkindness, and grievances are adjusted in a manner pleasing to God.

WHEN the dead atmosphere of indifference, indolence, and lukewarmness is dispelled by a fresh anointing of the Holy Spirit.

WHEN there are long vigils of prayer in which the soul is laid bare before God in humiliation and contrition.

WHEN the killing frost of smug complacency is confessed and renounced.

WHEN faith takes hold of God's promise and resists every attack and accusation of Satan.

WHEN fasting is practiced for self-discipline, and self is forgotten in service.

WHEN personal testimony is warm and buttressed by a holy life.

WHEN we attempt great things for God, and expect great things from God.

WHEN holy people are willing to face opposition, ridicule, persecution, hate, suffering, shame, and misunderstanding for Jesus' sake rather than compromise their convictions or soften their witness against sin.

THEN revival will come in supernatural power.

—Selected

A man usually can do more than he thinks he can, but he usually does less than he thinks he does.

The road to success is almost always under construction.

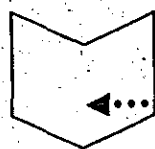
A TEST OF STEWARDSHIP

A chicken and a pig were discussing how they could help the problems of man.

"You know," said the chicken, "I have a solution. What man needs is bacon and eggs every morning for breakfast!"

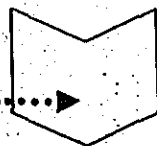
The pig remained silent.

When the chicken asked, "What do you think?" the pig answered, "For you this is a contribution, but for me it means total commitment."



HERE AND THERE

AMONG BOOKS



Conducted by the Editor

All books reviewed may be ordered from
Your Publishing House

Lectures in Systematic Theology

Robert L. Dabney (Zondervan, 1972. 903 pp., index, cloth, \$12.95.)

If you do not require your theological reading to be Arminian, and if you'd like to see how a late nineteenth-century Calvinistic theologian supports his teaching of unconditional double predestination (p. 224), and refutes Arminianism (p. 236), obtain this recent reprint, and either read it through or use it as a reference book.

Dabney's work was long used as a textbook in Southern Presbyterian and other Reformed seminaries, and is a thorough and conservative presentation of the whole gamut of systematic theology—except that he includes only a sentence on the inspiration of Scripture (see p. 144), affirming a plenary (not a verbal) view.

From Dabney to Machen to Francis Shafer, Calvinists have presented theology with their own brand of rationalism. My own reading of Scripture finds almost no interest in the Faith's being congenial to human reason. That interest we inherited from the pagan Greeks, and it is a chief spoiler of Christian theology.

J. KENNETH GRIDER

Romans—Vol. 2

By D. M. Lloyd-Jones (Zondervan Publishing House, 1971, in the U.S., 1972. 370 pp., cloth \$6.95.)

For 30 years the author was pastor of Westminster Chapel in London, as the successor of G. Campbell Morgan. He retired in 1968. The volume consists of 26 expository sermons preached on Romans 5, including the introductory sermon, which

traces the relation of chapter 5, in the author's view, to chapters 6, 7, and 8. His basic thesis is that the theme of these chapters is not sanctification but the believer's assurance. This he endeavors to show, as he progresses in the series. While he assumes the truth of eternal security, he seeks to avoid carelessness and presumption by seeing assurance in the light of the believer's union with Christ, a union which is not merely formal but ethically dynamic. There is viability and flow in these messages, and considerable depth. However they settle down to basic Calvinism in the sense that our assurance is seen to be possible only on the basis of effectual and irreversible grace. When the soul is regenerated, grace "reigns" in the place of sin, and can never be dethroned. Interesting reading for the preacher—and inspirational in places—but too much theological determinism for wide distribution.

RICHARD S. TAYLOR

Preaching Holiness from the Synoptic Gospels

By W. E. McCumber (Beacon Hill Press of Kansas City, 1972. Paper, 120 pp., \$2.50.)

With a theme from scripture found in both Testaments, "You shall be holy, for I am holy" (Lev. 11:45; 1 Pet. 1:16, RSV), the subject is examined under two categories: (1) The Holy Lord, and (2) His Holy People. Attention is given to the Old Testament roots of the New Testament concept, and to its significance as convenantal.

The Holy Birth, The Holy Anointing, and the Holy Ministry of the Lord Jesus Christ are the chapter headings in Part I. The Holy People, in Part II, are treated un-

der the two main categories: The Experience of Holiness and The Ethics of Holiness.

Author McCumber presents his characteristically thorough, careful study in his down-to-earth style. The review is very favorable for a sound exegetical foundation upon which to build holiness sermons.

The Isolated Beatitudes

By Herchel H. Sheets (Beacon Hill Press of Kansas City, 1972. 71 pp., paper, \$1.00.)

Jesus' "other beatitudes" are presented here as good grist for the preacher's mill. When the Beatitudes are mentioned, one usually thinks of the opening verses of the Sermon on the Mount. But Jesus speaks of "the blessed way" in other portions of Scripture, too. Not all of them are together, but each of these references to blessings is isolated from the others.

The isolated beatitudes are:

1. The blessing of not taking offense at Jesus (Matt. 11:6; Luke 7:23)
2. The blessing of being spiritually sensitive (Matt. 13:61)
3. The blessing of knowing who Jesus is (Matt. 16:17)
4. The blessing of hearing and keeping the Word of God (Luke 11:28)
5. The blessing of being found awake (Luke 12:37)
6. The blessing of having the right kind of guest list (Luke 14:13-14)
7. The blessing of doing what one knows (John 13:17)
8. The blessing of giving (Acts 20:35)
9. The blessing of believing without seeing (John 20:29)

New Testament Introduction

By Donald Guthrie (Inter-Varsity Press, 1,056 pp., cloth, \$11.95.)

This originally came out in three volumes: *The Pauline Epistles* (1961), *Hebrews to Revelation* (1962), and *The Gospels and Acts* (1965). Now it is conveniently published in one large volume.

By all odds this is the most valuable introduction to the New Testament available in English—or any other language. Donald Guthrie has done a magnificent job in this difficult field. His massive work will remain the standard text for this generation.

The volume reflects very wide and thorough reading in the plethora of books in this complicated area of study. One of its important virtues is that it presents arguments on various sides of an issue. Then these arguments are carefully analyzed and answered. Dr. Guthrie always comes out with a positive conclusion, in line with the best, informed thinking of evangelicals. Because of its comprehensiveness, this volume will meet the needs of the ordinary pastor as far as New Testament introduction is concerned.

The authorship—in this case, genuineness—of the Pastoral Epistles is one of the crucial problems in this field. Practically all liberals reject Pauline authorship. So Guthrie devotes no less than 38 pages of closely packed type to discussing it. The same is true with the authorship of the Fourth Gospel (30 pages). About 100 pages are given to the Synoptic problem and Form Criticism.

Every pastor who wants to be well informed about the New Testament should have this volume, whatever other books he may possess. This is a *sine qua non*.

RALPH EARLE

The Ministry of Pastoral Counseling

By James D. Hamilton (Beacon Hill Press, 1972. 226 pp., paper, \$1.95.)

Dr. Hamilton, professor of pastoral ministry in Nazarene Theological Seminary, offers what he calls "an elementary guide for the minister who has had little education and experience in pastoral counseling." The stated purpose of the book is (1) to examine the basic elements of counseling, and (2) to show the place of counseling in the pastoral ministry.

Counseling is an important part of the ministry, the author points out, but it is not all-important. A pastor who devotes too much time to counseling not only has a lack of understanding of the pastoral ministry, but he is likely to have an improper evaluation of his counseling skills. Most pastors will be involved in as much counseling as they want—or need—without labeling themselves as "specialists" in that area.

Not intended as a technical treatise, it is nevertheless well documented and comprehensive, and offers with clarity some well-established techniques for pastoral

counseling with a distinctly holiness viewpoint.

JAMES MCGRAW

Pastoral Care with the Poor

By Charles Kemp (Abingdon Press, 1972, 128 pp., paper, \$2.45.)

This book contains a wealth of material on what it is like to be poor, as well as on the matter of a pastor's counseling those caught in the web of poverty. Its data comes, in the main, from on-the-spot pastoral observation. The author also reviews literature and statistics on poverty as such. John Wesley "had a genius for finding the poor" (p. 107), and he established for them a home for widows, a dispensary, and inexpensive religious reading materials. An early Methodist, William Booth, ministered to the poor in many ways. This book depicts what the poor are like, and how to minister to them, particularly through counseling. It is perhaps the only entire book on this subject.

J. KENNETH GRIDER

Preachers' Exchange



FOR SALE: Used religious books, including complete set of *Simeon's Expository Outlines on the Whole Bible*. Set of *Clarke's Commentaries* over 120 years old. Send for price list.—Rev. Steward Reed, 1702 E. 28th St., Joplin, Mo. 64801.

Items for this Exchange may be either WANTED or FOR SALE, but must be confined to old periodicals and out-of-print books. All response should be directly with 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 not available to book stores or laymen.



● Nibbled to Death by a Duck

It is not the heavy blow of one great trial that saps strength, but the continual nibbling of the little problems.

● Preaching That Bullds Teen-agers

Today's youth crave something sure and certain, and we have the message they need.

● Father of the English Bible

As exciting as fiction is the true story of William Tyndale, who, more than any other man, gave us the English Bible.



AMONG OURSELVES

Wayne Warner hits hard at some of the "Prosperity Plan" promoters who bombard our church members with their high-pressure sales pitches for donations based on assurances that financial gains will be the inevitable result (p. 3). Of course God blesses cheerful, generous givers. There are numerous examples of His blessings being outpoured where there was not "room enough to receive" them. His blessings do indeed take the form of material gains in many cases, as well as the spiritual benefits that accumulate as rewards for tithing. But to place this before the Christian as a motive for giving to God cheats him of his greatest blessing, that of expressing his love for God in the act of worshipful giving of his means to God's work. He learns to give, and he gets blessed, because he has already committed all he has, including himself, to God. He knows he can give without loving, but he knows also that he CANNOT love without giving! And that's why he gives. Even if he gives to God and his neighbor doesn't, and his neighbor makes a bumper crop while his is destroyed by hail, if he had it to do over, he would give again, as much or more, because his devotion to God is not contingent upon God's rewards. And he will come out alright in the long run, make no mistake about it. So encourage him, pastors, and he will not let us down.

Yours for souls,