

## GIVE THE MESSAGE OF LIFE

TO A DYING WORLD!

*I AM the Resurrection and the LIFE*

### LATEST EASTER MUSIC AND PROGRAM MATERIALS

**Cantata**  
**CROWN HIM KING**  
 A beautiful setting of lyrics by CORDELIA SPIZZER and music by FLOYD W. HAWKINS portraying the King of all ages, obedient to His Father's will, loving us while we were sinners, dying that we might be free. Narrated continually with appropriate familiar hymns as background. Presentation time, approximately 45 minutes.  
 ME-33 \$1.50

**ME-33A REFERENCE READING**—A learning aid for director, accompanists, singers. Includes long-play recording, miniature score, and sample folder. Nonreturnable.  
 Only \$4.95

**ME-33SF SERVICE FOLDER**—4 page bulletin matching cantata cover, for imprinting. Folds to 5 1/2 x 8 1/2.  
 100 for \$3.50

**Service**  
**JESUS OF NAZARETH**  
 The awful and yet glorious story by M. ROSALYN EAGLE of Passion Week as related by eyewitnesses in first-person narrative. Well-known songs, hymns, and choral readings provide variety and added meaning. Uses one reader, junior and adult choirs. Music written in easy form. Presentation time, approximately one hour.  
 ME-223 80c

**Drama**  
**NEW LIFE IN HIM**  
 By GERALD PUGH. One of the fathers of Jesus' apostles manifests opposition to his sons. A small child teaches him faith and love and leads him to a new life in Christ. Requires four men, two women, and a boy. Performance time, approximately one hour. Nine copies needed for production.  
 ME-16 75c

**Program Builder No. 13**  
**EASTER**  
 Encourages church-wide participation, makes Easter a more meaningful day. Completely NEW selections compiled by GRACE RAMQUIST include recitations, exercises, readings, songs, and plays for all ages.  
 ME-113 75c

#### EASTER MURALS



Providing an impressive background for your Sunday school and church choir programs.

This triumphant scene from the Easter story is permanently lithographed in radiant, non-fade colors on tough paper, suitable for repeated use. Metal-reinforced eyelets and weatherproof glue provide quick, easy hanging.

PX-206A Wall size, 9 3/4 x 3 1/2 feet ..... \$19.95  
 PX-205A Billboard size, 19 1/2 x 7 feet ..... \$14.95

*Plus shipping charges*

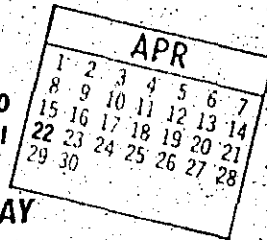
Comes in three panels—creator, 9" x 9", each 4'10 1/2". Designed so panels may be used either together or separately.

*Prices slightly higher outside the continental U. S. and Alaska.*



IT'S TIME TO  
 START REHEARSING!  
 APRIL 22

EASTER SUNDAY



Order from your  
 DENOMINATIONAL PUBLISHING HOUSE

# THE PREACHER'S MAGAZINE

*—proclaiming Christian Holiness*

*inside this issue:*

**NIBBLED TO DEATH BY A DUCK**  
*The Editor*

**CHRISTIAN WORSHIP:  
 DANGEROUS OR DELIGHTFUL?**  
*Barth Smith*

**PREACHING THAT BUILDS TEEN-AGERS**  
*Gordon Chilvers*

**THE STEREO-PHONIC CHOIR**  
*Ron Lush, Sr.*

**PASTOR, HOW DO YOU RATE?**  
*Bill Russell*

**HOW TO GET MORE OUT OF YOUR REVIVAL**  
*David K. Wachtel*

**JOURNEYING WITH JESUS THROUGH JOHN**  
*Ralph Earle*

THE  
**PREACHER'S  
MAGAZINE**

MARCH, 1973

VOLUME 48 NUMBER 3

**CONTENTS**

- 1 Nibbled to Death by a Duck ..... Editorial
- 3 Christian Worship: Dangerous  
or Delightful? ..... Barth Smith
- 5 Preaching That Builds Teen-agers ..... Gordon Chilvers
- 8 The Stereo-phonc Choir ..... Ron Lush, Sr.
- 10 Overtones of the Ministry,  
III. Dependability ..... Raymond C. Kratzer
- 12 For Ministers Only ..... Anonymous
- 14 Pastor, How Do You Rate? ..... Bill Russell
- 15 The Father of the English Bible ..... Herbert McGonigle
- 16 He Is "High" on Men! ..... Practical Points
- 19 How to Get More out of Your Revival ..... David K. Wachtel
- 22 The Key Man ..... R. E. Manor
- 24 Journeying with Jesus Through John ..... Ralph Earle

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

*Nibbled to Death  
by a Duck*



**T**HE LATE A. K. BRACKEN once said in a chapel talk at Bethany-Nazarene College, "The most horrible death I can imagine is to be nibbled to death by a duck."

When you stop to think about it, there are certainly better ways to die, once the inevitability of dying is established. Hopefully, the experience will not be necessary in any of its forms, and instead "the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air" (I Thess. 4:16-17).

But the purpose here is not so much to discuss the best ways of dying nor the blessed hope of being translated in the rapture as it is to think of being "nibbled to death by a duck" in its figurative sense.

Something about the metaphor strikes a response in the mind of the pastor who daily contends with the Satanic adversary and faces the threat of being devoured as by a roaring lion. When not facing that danger, he confronts powers and principalities, thrones and dominions, and wickedness in high places. With these he can cope, by God's help, but he must also endure all the little, nagging nit picking, none of which is very serious or entirely dangerous, but all of which adds up to considerable stress and strain upon the human spirit. It is not unlike being nibbled to death by a duck.

He feels it when a teacher does not make it to his class on Sunday morning, and doesn't bother to notify anyone in advance, and his class of young boys sits confused as they wonder how all this squares with holiness of heart and life. He feels it when a member of the church board misses the meeting unnecessarily and then finds fault with the decisions made in his absence. He feels it when he calls faithfully upon one of his elderly "saints," and listens for the first 10 minutes of his visit to a stern reminder of the time lapse since the last call, and then is regaled for the next half hour with tales from long ago which he has heard before (several times). He feels it when his dear "hypochondriac" scolds him for not visiting her while she was sick—notwithstanding she admits she did not notify him of the illness. She is the one, by the way, who already has selected her epitaph for the tombstone. It will read: "I told you I was sick."

He feels he has been nibbled when someone habitually spends the time in the praise service bemoaning the fact that "we need so much for the Holy Spirit to come; we need revival that we might see God come and work in our midst," when the truth is that souls are finding God, crowds are increasing, new members are being added, the winds of the Spirit are blowing, and some people do not recognize God when He does come.

He leads an intensive visitation campaign and someone observes that the pastor should spend more time in the study. He produces a series of expositional sermons demanding extra preparation time, and another suggests the pastor should visit more. He organizes the youth of the church in an aggressive program of spiritual activity, and someone thinks the older people are being neglected. He follows a strict program of regular visitation with his older members, and someone is sure to suggest that new people should be contacted.

A pastor can feel weary, and he is not sure why he feels that way. It is not any particular momentous issue, not some important decision, not one single life-and-death matter with which he struggles and spends his strength. It is a multiplicity of small things. It is the strain of the constant pressure of the nibbling of the little ducks. It isn't lethal, and it isn't even painful, but it adds in due time to an almost unbearable ordeal. Unbearable, that is, unless he reaches out to the Source of his strength for patience and grace to ignore it, and develops within himself the tolerance necessary to overcome it.

There's a well-known saying, "If you can't stand the heat, stay out of the kitchen." There ought to be one that suggests, "If you can't stand to be nibbled by ducks, stay out of the pastorate." Pastoral ministry is a ministry to people, and where there are people there is likely to be some nit picking and duck nibbling. Thanks be to God, there isn't really very much, but a small amount of this does seem like much.

The Church of Jesus Christ can be grateful to God for a stalwart corps of able pastors who take all this in stride, and love every minute of it. The blessings and compensations far outweigh the strains and the heartaches, and they would not trade their pulpits for the highest-paying position in any corporation.

They have found the secret the Psalmist expressed, "... when my heart is overwhelmed: lead me to the rock that is higher than I" (61:2). They know that, however tested their endurance may be, there is one encouraging fact remaining. No one has ever yet succumbed by being nibbled to death by a duck.

Those who champion the cause of holiness will do well to remember that the best and most effective personal testimony that they can give is also the simplest. Men can refute theory, deny doctrine—but three worlds bear witness to a life that is free from sin, and to a spirit that bears all things, believes all things, hopes all things, and endures all things in the spirit of love.

—Russell Metcalfe, Jr., in *Worship*

People who say, "I didn't get anything out of the service," are forgetting that true worship begins by giving ourselves to God.

## Christian Worship: Dangerous or Delightful?

**D**ANGER: DETOUR AHEAD," is a warning sign seen in many communities today. This sign warns pedestrians and motorists to slow down and be prepared to stop if heavy equipment is in the roadway. Good citizens patiently endure this inconvenience for the sake of progress.

It is Sunday morning and the sign nailed to the church door reads, "Danger: People at Worship." Of course this is an imaginary illustration, but there is a sense in which vital worship is dangerous.

What are the dangers associated with vital worship to God?

On the negative side, worship may mean no more than a weekly ritual of attending church services. Christian worship includes much more than just going to church, singing some hymns, and hearing a message.

There is also the danger of misunderstanding the meaning of worship. What

do we mean by Christian worship? Is the pastor a real leader of worship? What is the pastor trying to accomplish when he leads people to worship? The simplest definition of worship is God. Christian worship must always center in God and what we believe about God. For what we believe about God determines the manner in which we worship Him. If we believe God is divine, we will worship Him in ways which exalt and magnify His divinity.

Our word for "worship" comes from a word which combines two other words: *worth* and *ship*. It means assigning worth or value to a person or thing. In worship we ascribe supreme worth to God as the One who alone is worthy of our worship. Therefore we are not called to worship a pastor, people, or program. We cannot just merely "entertain" our people with good music and great preaching and conclude that we have worship. Worship must go deeper than the mere perfunctory performance of religious rituals.

There is the danger of distractions in the worship service. Babies crying, teens talking on the back pew, and adults discussing current events during the prelude are all signs of distractions to worship. It is important for the pastor to be a leader in worship. People may never go beyond the pastor's con-



by  
**Barth Smith**

Dean, Nazarene Bible College  
Colorado Springs

cept of worship, if he displays a flip-pant attitude toward worship by talking to someone beside him on the platform during the prelude. This will tell the people in the pew that their pastor has little real concern for setting a worshipful mood in the service.

On the positive side, worship is giving everything we have to God. We worship by giving adoration, praise, money, time, and talents to God. Some people approach worship as if God is the only Giver. They come away from the worship service saying, "I didn't get anything out of the service." We often forget that true worship begins by giving ourselves to God. Then we are ready to receive something from God.

Worship is also a preparation for service. In a real experience of worship we are compelled to *do something* about the sin and misery in life. We can't be content to sit still and do nothing. With Isaiah, we realize that worship is not complete until we say, "Here am I; send me."

Worship is also our joyful response to God for who He is and what He has done in Christ. One cannot contemplate what Christ did on the Cross without wanting to worship.

The pastor must be a leader of worship. It is a dangerous undertaking because people have come to church desiring to be led in worship. The pastor's mannerisms and messages reflect his attitude toward worship. It is his responsibility to constantly re-

mind the people of their responsibility to worship before they are adequately prepared to work and witness.

Christian worship means learning to worship God in spirit and in truth. In the Gospel of John we are shown the nature of God: "God is a spirit, and they that worship him must worship him in spirit and in truth" (4:24). True worship occurs when our human spirit reaches out in worship of the Holy Spirit. This is the foundation of worship. All other foundations are false. The foundation of feeling will not suffice. Feeling is often a result of real worship, but never the foundation for worship. We worship God even when we don't feel like it. God's continuing presence in worship doesn't depend on our feelings. Real worship occurs when we let the truth about God reach down below the levels of our minds and emotions and touch our spirits and wills. Then we may willingly and freely worship.

There is another sign posted along our streets which applies to people at worship: "One Way." There is only one right object for our worship. God is the only person worthy of worship. He is the Way. The world worships at the shrine of many false gods today. The Christian must show the world that he is engaged in worshipping the true God.

Christian worship can be dangerous if approached in the wrong way, but it also can be delightful when God is worshipped in spirit and in truth.

---

Multiplication by any process but by the power of the Holy Ghost may mean numbers but not strength, the register of a graveyard and not a living army.

—P. F. Bresee

We have a message that is sure and certain—that is what young people crave today.

## Preaching That Builds Teen-agers

By Gordon Chilvers

Norwich, England

IT IS IMPOSSIBLE to overestimate the importance of having in our congregations teen-agers who are growing up spiritually.

They have seven brief years in which to prepare themselves for an adult life which is spiritually maturing. What sort of adults they will be depends largely on how well they do this preparation. They can become the great saints who honor God magnificently. They can be those who will always be giving trouble to us and to every person they meet.

In one way the church depends upon teen-agers for its existence. None of us is here forever. If the work of the church is to be carried on, it will be by the present and later teen-agers.

The problem of preaching so that teen-agers may be helped is urgent. Many of them are unsatisfied. They will try any activity or belief that will give them the satisfaction they crave. When they turn to drugs for it, they can be ruined for life. When they try sex, it can ruin others as well as themselves.

Others are turning to the occult. In a recent radio talk Rev. Peter Anderson spoke of the growing increase of interest in the occult among teen-agers.

He said he had been asked by head-masters to speak of its dangers at various schools. He spoke of one boy of 16 who tried one form of the occult after another. Each time he delved more deeply. He finished by going out of his mind.

For our teen-agers to have satisfaction, our preaching must have a ring of confidence and certainty. As one person said to a minister: "Tell me what you believe. Don't tell me your doubts. I have enough of them myself."

Absence of certainty in the pulpit has caused teen-agers to drop out of church. A liberal Old Testament scholar of world fame said to me recently: "We cannot keep our young people. You can." My only reply was that we have a message that is sure and certain. That is what teen-agers crave today.

Preaching can be enormously valuable to our teen-agers. From it they can learn to find the will of God for their lives. They can enjoy a life that shows continuous growth. They can gain standards that will enrich themselves and the nation at the same time. They can have ambitions, which are noble. They can prevent wickedness



that could engulf any nation.

True, for these purposes, preaching must have certain specified qualities. Also, if the preaching does not have them, then our teens can become drop-outs from the church.

What are these essential qualities of preaching that will build up the personal lives of our teen-agers?

Preaching that helps teen-agers is *preaching that is relevant to them today*. How easy it is to answer questions they are no longer asking, to speak of situations that are no longer their concerns!

When we are preparing our sermons, we must try to see the teen-agers' point of view. This may not be easy, especially for us who have not been in that age bracket for nearly 40 years. Life moves quickly. Tremendous changes take place in teen-age thinking even over a few years. What concerns them in the seventies will not be the same as what concerned them in the sixties. For example, 15 to 20 years ago teen-agers expected to be entertained. Now they are more concerned with satisfying their inner urges.

Yet unless we can read their minds and "get into their skins," our sermons will not make the essential impact on their lives.

Effective preaching to teen-agers will meet them in their present situation. They have tremendous problems to face that will not go away. Teen-agers must have an answer soon. If we do not help them to find solutions they can accept, they will look to other people. Many of these are only too eager to gain their attention and persuade them to accept their principles or lack of them. Yet most of them will lead teen-agers in the wrong direction.

*Our preaching must guide teen-agers how to face these problems squarely and honestly, and to do it with confidence. Then, as they solve them, their problems can be bricks for building character and stepping-stones*

to greater opportunities.

As we try to help teen-agers to face and solve problems we must be positive. They must be sure, not only of what they ought to do, but also of how to do it rightly.

True, "Christ is the Answer" to all problems. Yet our teen-agers will expect us to spell it out to them in some detail. These are four aspects of the way Jesus helps us to meet and solve our problems. As W. Wiersbe put it: "He gives us the strength to face our problems honestly; He gives us the wisdom to understand our problems; He gives us the courage to do what we have to do; He gives us the faith to trust Him to do the rest. That is how He solves my problems. Tell your young people what Christ can do."

*As we preach, we must answer the teen-ager's serious questions.* They are trying to find direction, meaning, and purpose in life. It is inevitable that they should have many questions to answer. These are not new, but have been teasing men for many years: Who am I? Why am I here? Am I important? Is there any cause worth living or dying for? Whom can I trust? Where am I going?

Further, our teen-agers will have heard objections to certain aspects of the Christian faith. Not all their friends are Christians. Those who come from non-Christian homes will have heard a few statements unfavorable to Christian beliefs. In their schools and colleges they have heard teachers or lecturers foolishly disparage the Christian belief or practice that they have never taken the trouble to understand. Our teen-agers may also have added a few queries for themselves.

We can answer the questions by showing that Jesus, the universally reckoned Model Man, made praying His highest priority. After His busiest day, He rose early the next day to pray; He spent considerable time praying, even to one whole night at least. He

prayed before He made each of His crucial decisions. Also He frequently urged His disciples to pray, especially that they should not give up when they did not see an answer immediately. He found no difficulty about God's position, speaking of ascending to His Father.

*Temptations will always afflict teen-agers just as they do older people.* After they have mastered one form of them in early teens, they meet another in later teens. Our preaching must show them how to identify temptation, realizing that Satan is either a roaring lion or an angel of light. Subtlety is his secret weapon. We must show them how they can gain the available resources and defeat him.

Sex is one of the most serious temptations that teen-agers have to face. We can help them by showing them a biblical incident how teen-agers have mastered this form of temptation: Joseph's being tempted by Potiphar's wife is an outstanding example of a young person gaining victory over a sex temptation when all the circumstances were favorable to sin. It was his employer's wife who invited him to sin. It appears that secrecy ruled. He overcame by insisting that the suggested action was sin against God, that it was a wrong against another man. He escaped from the scene of temptation as fast as he could.

Friendship is one of the teen-agers'

great needs as well as one of their acute problems. It can either make or break them. What guidelines do they have in choosing friends? We can preach on the value or liability of friendship and show the essential qualities needed in a friend. David and Jonathan offer a relevant example of what one person can do to help his friend. The crucial point is this: Jonathan strengthened David's hand in God (1 Sam. 23:16).

*Our preaching must give our teen-agers a working knowledge of the Bible.* They will need standards on which to build a life that glorifies God.

Especially must we preach the basic doctrines. But will doctrinal preaching not bore them? No; if it is presented in an interesting way. Indeed they are eager to know it. When one minister asked his teens what they wanted to learn more of from his sermons, he got the answer: "What we believe."

Especially teen-agers must have right views about God. Our preaching must show them that God is more interested in their ambitions, questions, and problems than they are themselves.

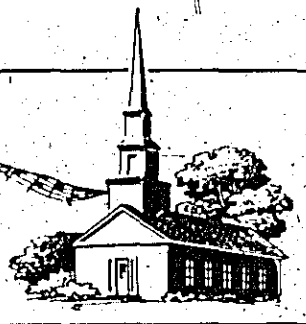
We must look to the Lord for help and use to the full all the knowledge we have or can gain. Then none of our teen-agers need become church drop-outs. Instead, we can look for the Lord to use our preaching to bring about His highest purposes in their lives.

---

The twentieth century will spend a good deal of its time picking out of the wastebasket things which the nineteenth century threw into it.

—Ernest Renan

there's **MUSIC**  
in your church



## The Stereo-phonic Choir

**T**HE NEW SOUND, the new look—yes, the big sound and the big look for the coming day—can be the *Stereo-phonic Choir*. Something new is needed for our church. Musical arrangements are helpful; new songs are exciting; but there is a lack in using the potential power of our people. This is neglecting the use of teens as a group in the choir for the morning AND evening services. Our youth are challenged today on every front: wars, Peace Corps, ecology, government, and on and on. We must challenge them to see the battle of front-line action in the church. But alas, there is no room for them in most churches. Oh, perhaps we could use them once a month in the evening service, but the only thing which will grow once a month is our bills! We could use the teens every Sunday night as the only choir, but this militates against the use of the adult choir and its wonderful gospel sound that is the heritage of the holiness church—the old evangelistic sound. The new up-front approach should be a combination of both the youth sound and the evangelistic sound.

To build this new sound and new look we will need the singing power of many people: at least two choirs—adult and youth. Use these choirs together both morning and evening. However, to do this, a different seating arrange-

ment will be needed. In order for the youth to keep their identity and yet be a part of the whole picture, the men should be in the center of the choir, tenors next to the teen boys and basses next to the adult altos. Then the adult sopranos would be to the left of the altos. On the other side of the choir the teen sopranos should be on the outside and the teen altos next to the teen fellows. This, then, becomes the stereo-phonic sound: the sopranos on the outside edges of the choir, the altos next to the male voices and the male chorus a solid center group.

This plan will take a new type of dedication for the youth of our church. They must be challenged as never before to be up front in the action-spot for this new projection of sound. For that matter, the adults will have to re-dedicate themselves if they have not been accustomed to singing in the evening services. If we are to appeal to the world with a new, fresh look, it will mean total involvement!

The knowledge that it takes people to bring people and action to start this participation convinces me that we must fill our platforms with people. People come where the action is!

With great choirs expressing their God-given enthusiasm, a new emphasis will begin to take place. Remember that many churches are not built for this multiple-choir system and must,

of necessity, redo the space for this proposed program. Look to the platform. Is there room for two choirs? For three? Is there room for children? Is there room for a great extravaganza of music participation?

Remember that involved and participating people will stay in the church program. *If you use them, you won't lose them!* It is imperative that we make a place for our youth who want to serve. To hold them, they must be busy. To use them, we will need space. To develop their Christian lives, they

must witness. How better to do this than to be up front in the action?

These two choirs, then, side by side (with the generation gap in between) will work together in the morning choir as a unit and in the evening will identify as individual choirs with their own sound.

The stereo-phonic arrangement enhances the renditions of choirs and instruments. It becomes a new tool providing the church with a highly dramatic and effective way to worship and to serve.

## White Is the Color

**A**S CHARLIE BROWN would say, "I'm always sure about things that are a matter of opinion."

So, with this in mind, let us discuss the robes of the choirs. There are many colors which look well in the new churches of today, beautifully harmonized with the church decor. Many have used black or dark colors, but have mentioned that this seemed lifeless or too formal. This formality sometimes creates a somber atmosphere in the service which detracts from the joyous evangelistic spirit. Modern man in this new age of color, sounds, and communication is responding to new ideas with readiness. We of the church must be ready to open our doors and accept new ideas of dramatics and color to catch this educated interest of man. To bring people in, we must rethink our program, our colors, and our attitudes. To keep them in to serve, we must excite them for service. To hold their attention, they must participate in the great cause.

First, then, they must be attracted to

us. If people bring people, then what is it that first attracts people? We must accept the fact that it is ACTION that brings them. This action and dramatic call must come from the platform. We cannot expect the minister to do it all alone. We, the laymen, must find a way to help.

When friends are attracted by the action, interest, and participation in the church, what do they see? What will bring them back? What will help you to invite others in? What will impress them? What are you proud of?

Why not take a long look and see what others see as they enter your church? Is it beautiful? Is it colorful? Is it exciting? Does it compete with what the world has to offer? Is it worshipful? Every sanctuary, no matter how old or how small or how large, to some degree can be made beautiful, colorful, exciting, compelling, and worshipful!

Why not consider white for the choir robes of the great crowd of people which are up front? White is beautiful; white shows purity; white can be complemented with many colors: stoles of colors harmonizing with the colors in the sanctuary, each choir having its own identity.

Try it, you'll like it!

By Ron Lush, Sr.

Song Evangelist  
Church of the Nazarene



THE  
**OVERTONES**  
OF THE MINISTRY

By Raymond C. Kratzer

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

### III. Dependability

**D**EPENDABILITY, in a very great measure, is an "overtone" of integrity. It is that quality of a person's life which adds the grace note to his basic character. It is the most prominent in the seemingly insignificant things that take place from time to time, rather than the major aspects of one's deportment.

A teen-ager said to his minister with a glow in his eyes: "Thank you so much for always being there! I know whenever I see you, there will be a smile on your face, and assurance in your attitude. It's so wonderful to have someone to depend on who you are sure will be there in the clutch." This aura of "dependability" is like a sweet overtone that enhances the entire symphony of life.

Many things a minister does are expected of him. Often the pursuance of these tasks becomes rather perfunctory because they are done as a matter of duty. But if he does his work with the attitude of duty rather than delight, it will not only become a drudgery to him, but it will echo discord rather than sweet melody.

The manner in which a pastor approaches the services at the church has a great deal to do with the importance of God's house in the eyes of his con-

stituency. It is always disheartening for people to get to church ahead of the pastor. His lack of promptness speaks of lack of planning or, worse yet, of something holding a place of prior importance than what takes place in the house of the Lord. It is not a bad plan for the pastor to make it a habit to be in church one hour ahead of any starting time, at least for all of the major services of the week, such as the Sunday school and morning worship service, the evening service, the midweek service, and all revival services.

Even when a church has a custodian, the pastor should make it his job to be on hand sufficiently ahead of time to check on the heat, the lights, the unlocking of doors, the "look" of the church as far as tidiness is concerned, and many other things. Of course, it is invaluable for him to be around to welcome any newcomers who might be visiting, and who came early to service. Too, it should be a time of checking over the order of service, so that when "meeting time" comes, there will be a sense of calm assurance that the pastor knows what is going on. All during the service there will be that haunting "overtone" which will enhance every presentation and provide an incitement

to come again and again.

Dependability has its foundation in sincere concern. It extends itself into every facet of one's activities, and is especially valuable in the work of the ministry. No doubt the Apostle Paul had this in mind when he said: "Giving no offence in any thing, that the ministry be not blamed" (II Cor. 6:3). Promises made to people should be kept. This habit, if religiously followed, will cause the preacher to be esteemed most highly by those with whom he works. It is so easy to be careless in many situations and feel that you have legitimate excuses for not carrying through. But upon a closer examination there lurks an indisposition to go beyond the line of duty, a willingness, rather, to settle for average performance.

Dependability shines brightly in the area of confidences. People feel comfortable with a pastor with whom they can share the secret burdens of their life, if they know they can depend upon him to bury them in his heart. Some men have such a quality of understanding at this point that one does not even need to advise them to not share confidential information. The indescribable awareness seems to exude from their personalities, born of wise and discreet performance. It is a sad commentary on any minister to have some-

one say: "I wouldn't tell him anything, because I can't trust him to keep confidences."

In the greatest measure, the minister represents the church. He is the primary symbol by which people judge this institution. When they attempt to "tune in" to the complexities of spiritual matters, they are prone to use the wavelength of the minister who is nearest to them. If his delicate spiritual mechanism is in proper order, they will receive a pleasant overtone of spiritual harmony that will strike a long lost chord in their searching hearts; for people are always searching for truth, for joy, and for inward harmony to give them peace and real happiness.

God is likewise searching for instruments who will transmit correctly His love and adequacy for needy people. So often we fail in this regard because we lack the "overtone" of dependability. And this quality is not something which is given to us and which needs no attention. It is rather a result of careful attention to the things that count most. A daily prayer life, a constant study of God's Word, a consistent life of influence, all contribute to keeping in balance the strings of the soul, so that no discordant note sounds forth.

"Bless ye the Lord . . . ye ministers of his, that do his pleasure" (Ps. 103: 21).

#### There Is a Way

There is a way to work and rest,  
To play and love and pray,  
That turns the good into the best,  
That speeds the coming day.  
There is a way of meeting pain,  
Of bearing hurt and wrong,  
That lifts our losses into gains,  
Our sorrows into song.

There is a way to walk with God,  
To whom all souls belong;  
That makes the narrow wondrous broad,  
The feeble strangely strong.  
There is a way—for me, and now—  
To win new life divine;  
Before the Lord of Life I bow  
And own that way as mine.

Author unknown

## FOR MINISTERS ONLY

*We reprint the following confession from a denominational minister's magazine with prayerful heart searching. It could happen to any of us if we fail to keep our priorities, our prayer, and our consecration. It is printed in a condensed form only, because of space. It is printed anonymously because it was so presented in origin.*

WHEN MY CHURCH reversed their decision for the building that I had planned; my ship sank, but not without impulsive and vocal reaction from me. Immediately after, I was sorry, but I didn't apologize then. How I thank God that with this experience came the realization, for the first time, of the absolute bankruptcy of my spiritual resources, and the emptiness of my own heart!

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

I had not cried out of the anguish of my soul very long until God began to reveal the darkness and emptiness of my heart. He took me back several years and let me listen and see almost as by tape recording and photographically the places and persons I had failed in my walk with Him. Although

it was humiliating beyond description, I would admit the failure, repent of it, and promise to rectify the damage I had done, to the best of my ability. How clearly He showed me that the issue was not the wrong in the other person, but that I was responsible for my attitude and reaction to those who were wrong first! He showed it that it mattered little who was wrong first, for wrong was wrong whether it was first or last. I apologized more, wrote more letters of restitution, and retraced my steps more during those days than I think I ever did in my life.

I was dying to the old dominion of self that I had allowed to again contaminate my being. The Lord showed me that I had pride of possession, desired the praise and approval of men, longed for a bigger church for the sake of selfish ambition. He showed me that I had failed Him more in the light I had received than anyone else. He showed me that He judged by light—and I by sight—and since I could not know the amount of light others had received, my judgment was incorrect. The searching continued, and each time He showed me my failure and sin I admitted it and repented in tears. It

seemed there would be no end, but there was, hallelujah! After this had gone on for some time, and I had obeyed the Lord in all that He asked of me, I was waiting on the Lord in my study asking, "Lord, what lack I yet?" when suddenly the Lord responded with flood tides of blessing that filled the whole room with the glory of His approving presence. Again the Holy Spirit came to cleanse and fill my unworthy heart.

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

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

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

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

Slavery, you say? Oh, no, glorious freedom, for I discovered that the foundation of the universe—demonstrated in the heart of God—is that getting is through giving, living is through death. The road of death to carnal self led to eternal life in himself. To lose our little all is to allow God to give us His all. When I released my grasp, thinking it would mean death, I found it was only for the purpose that I might fall into His abounding, abundant life.

I have come to know by experience what Jesus meant when He said, "Whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it" (Matt. 16:25). He is teaching me the spiritual laws of accomplishment in His kingdom; not the old laws of trying, but of relying; not of doing, but of being the instrument, the channel, the vessel for His doing; not of struggle, but of resting in His sufficiency while I simply abide and obey.

This romance, this adventure is a constant source of joy and anticipation. The way of death is not easy. The way of daily dying to the natural man is often as difficult as the initial death to the carnal man, but the way of the Cross is glorious because of the joy of union with Him who dwells within. My cry is, "Lord, I cannot, but am willing to be made for Your glory all that divine grace and power can make me. Lead on, O King Eternal."

College youth were asked to rate the pastors they have known.

## Pastor, How Do You Rate?

**P**ASTOR, IT'S GRADING TIME, time to do some evaluating, time to discover how you rate. The following report is the result of a brief survey conducted at Northwest Nazarene College in one of the freshman classes. The students of the class were asked to write briefly about the following:

1. Pastor "A," who will represent your favorite pastor, and why.
2. Pastor "Z," who will represent your least favorite pastor, and why.
3. Pastor "X," who will represent the pastor who has contributed the most to your life, and why.

Since it would be impossible to relate everything that these students included in their evaluations in the space allotted, I am including only the top 10, determined by the degree of repetition in their papers. They were as follows:

*Pastor "A," who represents the favorite pastor:*

1. He preaches strong sermons.
2. He is spiritual (Christlike).
3. He is industrious.
4. He projects love.
5. Students can talk to him about everything (especially their problems).
6. He is acquainted with the Bible.
7. Fellowship with the people is high on the priority list.
8. He is understanding.
9. He is active with young people.
10. He loves and appreciates his wife.

**By Bill Russell**

Pastor, Eagle, Idaho

*Pastor "Z," who represents the least favorite pastor:*

1. He is too strict (not flexible).
2. He is too competitive (statistics are all-important).
3. He has continuous family problems—with both wife and children.
4. His sermons are weak—they contain only the "milk" of the Word.
5. He is conceited (he knows it all).
6. He is two-faced.
7. He is too dogmatic.
8. He is suspicious (especially of young people).
9. He is immature.
10. He has no sense of humor.

*Pastor "X," who represents the minister who contributed most to their lives:*

1. He preaches good sermons.
2. He is a good pastor.
3. He cares.
4. He has a genuine concern for young people.
5. He spends much time in prayer.
6. Visitation is high on his priority list.
7. He is industrious.
8. He is positive.
9. He has a wonderful family.
10. He is helpful, but he is not always approachable.

Twenty percent of the students stated that Pastor "A" and Pastor "X" are synonymous (their favorite pastor was also the pastor who had made the greatest contribution to their lives). The major difference between Pastor "A" and Pastor "X" seems to be approachability.

The pastor of most worth, the pastor who is exercising the greatest influence for good in the lives of these young people is Pastor "A" followed closely by Pastor "X." But there is no place in any church, anywhere, anytime, for a Pastor "Z." The fact that 24 of these youth had negative experiences with a Pastor "Z" should cause some alarm among preachers, since the majority of these students are from our Christian homes. We may attempt to rationalize, shrug our shoulders, or explain it away,

but personally, since receiving these evaluations, I've been doing some serious soul-searching.

We cannot rationalize that these are irresponsible kids who are trying to pick the establishment apart. These are Christian young people who appreciate a good pastor, but whose hearts are also grieved by the actions and attitudes of a Pastor "Z" who has brought them only disappointment and disillusionment.

Pastor, how do you rate?

---

Little is known of William Tyndale's early life, but more than any other one man he deserves the title Father of the English Bible

## The Father of the English Bible

**I**T IS IMPOSSIBLE to calculate the moral and spiritual good effected by the diffusion of the English Bible. No other single factor in the history of the English-speaking peoples of the world contributed so much to their achievements in industry, education, jurisprudence, and colonization as the English Bible. It is written into their laws; it determined largely the content and spirit of their constitutions; and through these peoples, and especially their missionaries, it has brought immeasurable good to the nations of the world. How fitting it was on Christmas Day, 1969, that three American astronauts circling the moon, and seeing a

little more of the vastness and beauty of God's creation as the frontiers of space were pushed back, should have expressed their wonder and admiration in the sublime language of Genesis 1!

Whatever version of the English Bible we pick up and examine—whether Authorized, Revised Standard Version, New English Bible, or any one of a score or more of modern translations, all of them owe an incalculable debt to one man—William Tyndale. More than any other translator, he deserves the title—Father of the English Bible.

Very little is known about Tyndale's early life; even the exact year of his birth is uncertain. It is generally taken to be 1484, making him one year younger than Luther. His home was somewhere near the Welsh border, probably Gloucestershire. The first place that

**By Herbert McGonigle**

Pastor, Leeds, England



can be named with certainty is Magdalene Hall, Oxford, where we find him assiduously engaged in the study of Greek. It is known that in 1503 and for the next two years, Colet was lecturing at Oxford on the Pauline Epistles. These years would correspond with Tyndale's years as an undergraduate, and there is little doubt that he was an eager listener to these remarkable expositions.

He is next heard of at Cambridge, attracted there by the teaching of Erasmus. Under him, Tyndale made further progress in Greek and his name is found in a roll of Englishmen who at that time were considered competent in the language. At Cambridge he was further ripened in the knowledge of God's Word, as that quaint old chronicler John Foxe put it.

On leaving Cambridge, Tyndale was appointed tutor to a wealthy family in Gloucestershire. It was 1521. Great movements were stirring in Europe and especially in England. It was but four years since Luther had nailed his theses to the door of the church in Wittenberg, yet there could be heard already the first rumblings of the approaching storm that was to shake the foundations of the Roman church and give birth to Protestantism. In the many discussions on topical events that took place in the Manor House where Tyndale was tutor, his knowledge of Greek made him a disputant to be feared in matters of faith. Fully in favor with Luther's protests, Tyndale began to be regarded as a dangerous heretic.

One controversial clash must be mentioned. Tyndale was in close debate with a Roman Catholic divine when the latter, unable to withstand his opponent's arguments, burst out, "We were better to be without God's laws than the Pope's." Expressing the great purpose already kindling in his heart, Tyndale replied, "I defy the Pope and all his laws and if God spare

my life, ere many years, I will cause a boy that driveth the plough to know more of Scripture than thou dost."

(Continued on page 17)

**Practical  
Points**

*that make  
a difference*

### He Is "High" on Men!

Dear Son:

Our new pastor has really made a difference in our fellowship because he is "high" on men. That doesn't mean that the women take second place, but it does mean that he realizes that the winning of a man usually means the winning of a family.

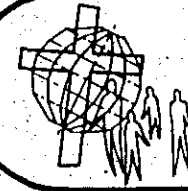
I noticed that he was taking our men and new prospects out to lunch and asked him how he financed it. He replied, "I pay for it, for it is an investment that pays big dividends." Right there and then the board set up a fund for the pastor to use at his discretion.

This last month, three families were won to Christ and to the church. As they were taken into membership, I could not help but remember that it was because a concerned pastor was willing to give of himself in the breaking of bread—man to man. And the Holy Spirit honored his witness.

Son, eat with them at the factory; take a sack lunch; break bread at a restaurant; buy them a steak—and talk about Jesus. It will win souls, build your church, and get your men involved with your concern.

Love,  
*David*

The Proacher's Magazine



# PASTOR'S SUPPLEMENT

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

## Witnessing Will Win

By General Superintendent Jenkins

If you were Satan, would you work especially hard to discourage and defeat ministers?

Evidently he does. Temptations toward discouragement over church and personal finances, declining church attendance, defeated and sometimes disenchanted church members, a sense of frustration and failure in one's preaching ministry—these, and countless other temptations, are faced by many and perhaps by all preachers at times.

One of Satan's most subtle ruses is lulling preachers into the false conception of thinking that working and inviting people to church services and Sunday school, and following the routine of pastoral visitation, is the same as personal witnessing and soul winning. There is no substitute for personal soul winning. A strong evangelistic pulpit ministry and the occasional revival, as good and necessary as these are in the life of the church, cannot take the place of personal soul winning. Every preacher must witness to and win others to Christ, apart and aside from the pulpit. One who daily strives and wins others to the Saviour will enjoy the benefit of pastoring and preaching to a growing church—a church which has the excitement of new converts and an increasing number of unsaved in its regular services.

When the genuine revival which we seek and for which we pray occurs, it will begin when we, the ministry, become totally and fully involved in soul winning.

One hundred thousand souls won to Christ and received into the membership of the church by December 31, 1973—a worthy and challenging goal! Just ambitious talk? No, it can become a reality if each one of us really becomes a soul winner and leads his people in soul winning.

Witnessing to and winning others to Jesus—our privileged responsibility during this year of Key 73! Every unsaved person on the North American continent deserves the privilege of hearing the claims of the gospel at least once.

We can witness and win others to our wonderful Lord. WITNESSING WILL WIN!



# GREAT OPPORTUNITIES

KEY 73  
CONGREGATIONAL  
RESOURCE BOOK

At your fingertip—a wealth of evangelism aids, ideas, and inspiration never before assembled in one place. Of particular interest are the denominational and independent witnessing programs, a bibliography on church growth, and a directory of audiovisual evangelism tools. 244 pages, 8 1/2" x 11", punched for three-ring binder. Paperback.  
Key 73 is a continent-wide evangelistic thrust that should involve you. This book will show you now.



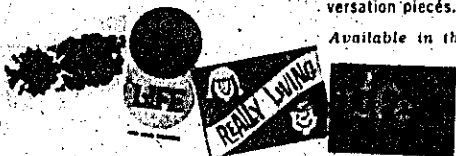
\$3.00

Everyday tools for every day soul winning...

"LIFE CAN HAVE MEANING" BOOKLETS | A unique, effective witnessing tool. Colorful artwork combined with brief messages and scripture provide a convincing five-step presentation of the plan of salvation. Use as bandouts, enclosures, and conversation pieces.

Available in these editions:

- VE-24 Regular Package of 100 for \$3.00
- VA-24A Youth Package of 100 for \$3.00
- VA-24 Children—"Really Living" Package of 20 for \$1.40; 5 pkgs. for ONLY \$5.00
- VE-26 "Life in the Spirit"—six steps to entire sanctification Package of 20 for \$1.40; 5 pkgs. for ONLY \$5.00



## CHRISTIAN WORKER'S GUIDE

Compiled by V. H. Lewis  
Valuable when doing personal work. Stairstep pages provide instant reference to basic scriptures relating to salvation. Pocket-size. 36 pages, paper. 60c

## THAT YOU MIGHT HAVE LIFE

The Gospel of John in which the plan of salvation is outlined by turning to 12 underscored verses. Pocket-size. TE-500 15c; 12 for \$1.50; 100 for \$10.00



## BEACON COUNSELING SERIES

Attractive, pocket-size books, each giving a clear, concise explanation of its subject. Suitable to leave with those with whom you may be dealing.

- YOU CAN BE SAVED Roscoe Pershall
  - NOW THAT YOU'RE SAVED John E. Riley
  - YOU CAN BE SANCTIFIED WHOLLY Ross E. Price
- 25c; 3 for 70c; 12 for \$1.95



## YOU'LL LIKE BEING A CHRISTIAN

By C. William Fisher. Appropriate to give to the non-Christian. Emphasizes the joy and assurance a right relationship with God gives in these days of uncertainty. 42 pages. Paper. 50c; 3 for \$1.25; 50 for \$15.00

NOTE: This page reproduces the text of the original Key 73 booklets. It is not to be used for other purposes. For more information, contact the publisher.

*Nazarene*

PUBLISHING HOUSE

Post Office 527, Kansas City, Missouri 64141

CALLING OUR CONTINENT TO CHRIST

THROUGH PEOPLE LIKE US

WORLD MISSIONS

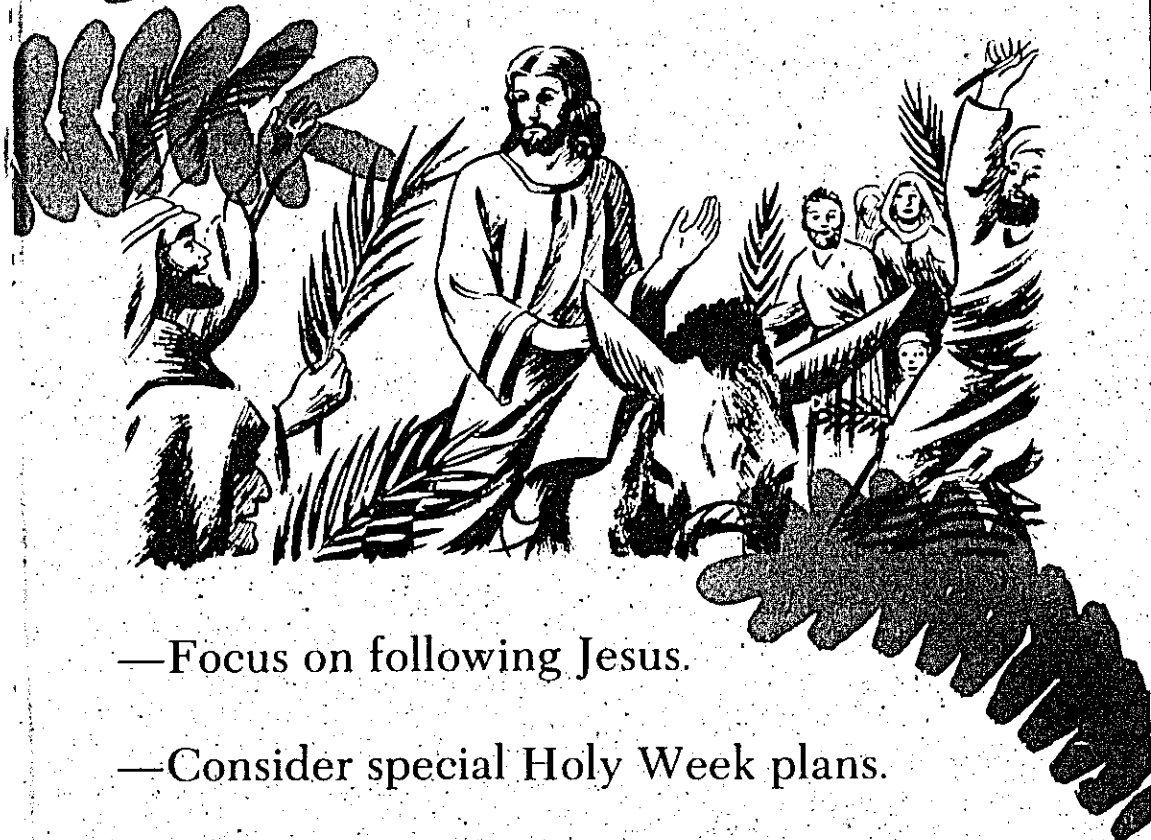


A lot of people are counting on your involvement in the  
EASTER OFFERING for WORLD MISSIONS

(Cut out and use as poster)

GET A HEAD START

FOR EASTER WITH A



- Focus on following Jesus.
- Consider special Holy Week plans.
- Make Easter attractive as a spiritual celebration.
- Use the week's momentum and Easter's drawing power to build a great Easter attendance.
- Report both your Palm Sunday attendance and Easter attendance.

# PALM SUNDAY RALLY

APRIL 15

"Make His Praise Glorious"

A Practical Approach to  
Your New Assembly Year

Annual  
Reports  
Made  
Easy!

## MINISTER'S DAILY WORKBOOK

A faithful companion throughout  
the year for recording information  
needed to complete your annual  
district report.

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

**FOR SUNDAY**—A full page  
for recording sermon theme,  
text, songs, special music,  
announcements, attendance,  
and offerings and summa-  
rizing previous week's  
activities.

**OTHER FEATURES**—Monthly Expenditure Reports, Membership and Subscrip-  
tion Record—*identical to the "Annual Report of Pastor" form.* Also includes  
calendars, sheets for recording children dedicated, funerals, marriages, bap-  
tisms, names and addresses, and summary of year's activities.

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

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

R-52 Complete Set of Binder and Inserts . . . . . **ONLY \$4.00**  
For the 2,500 pastors now using this "Workbook" . . . . .  
R-51 Annual Replacement Refill . . . . . \$1.50  
R-53 Address Sheets . . . . . Package of 20, 25c  
R-88510P Plain Filler . . . . . Package of 50, 35c  
R-31011 Binder . . . . . \$3.25

**NAZARENE PUBLISHING HOUSE**  
POST OFFICE BOX 527, KANSAS CITY, MISSOURI 64141

NAZARENE WORLD MISSIONARY SOCIETY

# *Our Prayers Reach* THE UTTERMOST PART OF THE EARTH

## *World Day of Prayer*

**Friday, March 2, 1973**

- Make March 2 a day of total commitment to prayer in your church.
- Use the special requests given in the February issue of the "Other Sheep," and "The Secret Place."
- Consult the January-February-March edition of "Council Tidings" for suggestions of different activities for the day of prayer.

CHRISTIAN SERVICE TRAINING

# Family vacation

WITH A PURPOSE

IN THE ROCKIES  
(July 9-13, 1973)

IN THE SMOKIES  
(August 6-10, 1973)

## Courses Available

### For Adults

Dare to Discipline  
Creative Teaching Methods  
Conservation of Converts  
New Testament Evangelism Today  
Home Bible Studies  
Bible Holiness

### For Teens

Youth and Drugs  
Teens and Devotions

### For Children

Planned Activities from 9 to 12:30  
each day

For further information write  
Christian Service Training  
6401 The Paseo  
Kansas City, Mo. 64131

COMMUNICATIONS COMMISSION (RADIO)

## MORE PEOPLE

LISTEN MORE TO RADIO

MORE PEOPLE ARE LISTENING MORE TO RADIO

NEW YORK (NRB) - Figures issued by Brand Rating Research Audience Studies, New York, show that almost 146 million people listen to radio during a week and they listen an average of three hours and three minutes per day.

These figures are incorporated in a new RADAR (Radio's All Dimension Audience Research) study. They compare with two hours and 45 minutes of daily listening by 141 million weekly radio users revealed in the previous RADAR study conducted in the spring of 1970.

Other findings in the new RADAR study: The average quarter-hour radio audience throughout the week is almost 25 million, as against 21.7 million in the 1970 study, and in an 18-hour day (6 a.m. to 12 midnight), 77.3% of all people listen to radio, compared with 74.3% last spring.

The seventh nationwide RADAR study was conducted through 27,000 successive daily phone interviews of a sample of 3,942 persons aged 12 and older.

—USE THE ELECTRONIC MEDIA

## Two Suggestions

1. GET "SHOWERS OF BLESSING" ON YOUR LOCAL STATION
2. ORDER TV SPOT #TV-7005, "HIS ONE MISTAKE," from the Nazarene Publishing House—\$15.00. It is made so that it will be carried on public-service time. Your church can get hundreds of dollars' worth of free publicity with just a small effort.

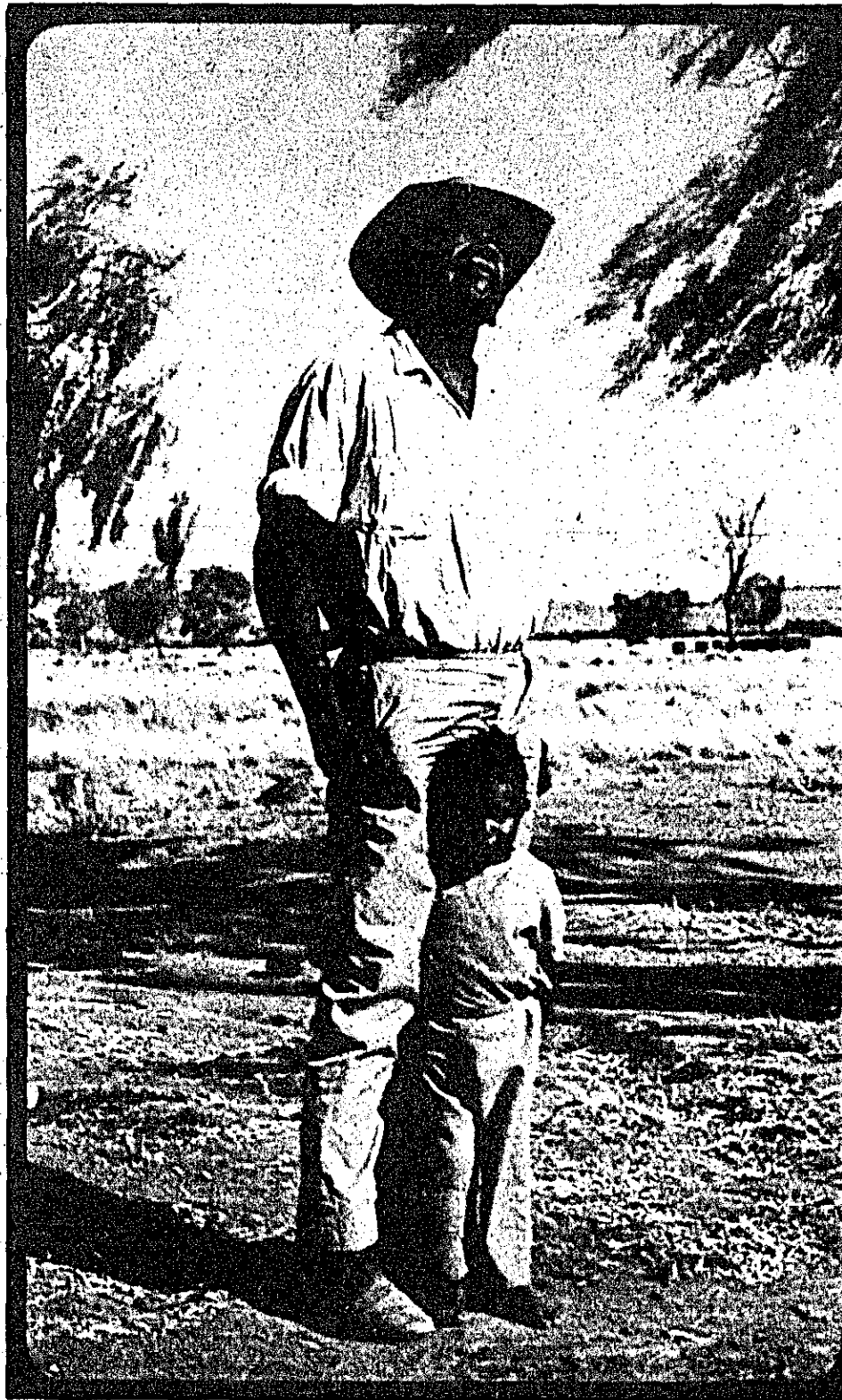
COMMUNICATIONS COMMISSION  
H. Dale Mitchell, Executive Director

RADIO-TV DIVISION  
Kansas City, Mo.

March, 1973

161





STEWARDSHIP

## MILLIONS AWAIT THE MESSAGE OF THE CHRIST OF THE CROSS

---

*"He . . . spared not his own  
Son, but delivered him up  
for us all." Romans 8:32*

*" . . . who loved me, and  
gave himself for me."  
Galatians 2:20*

---

OUR GIVING  
HELPS SEND THAT MESSAGE  
Easter Offering Goal—

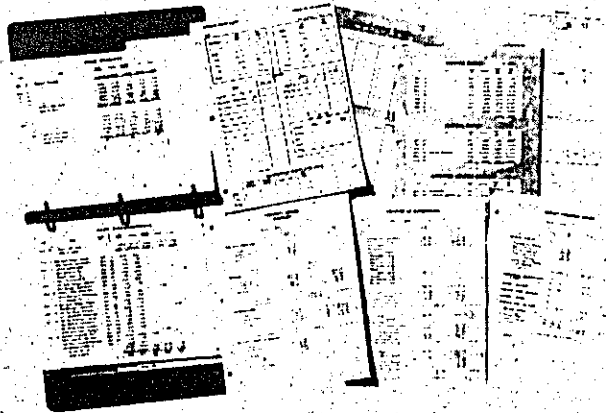
**\$3,500,000**

for World Evangelism



# UNIFORM CHURCH TREASURER'S RECORD

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



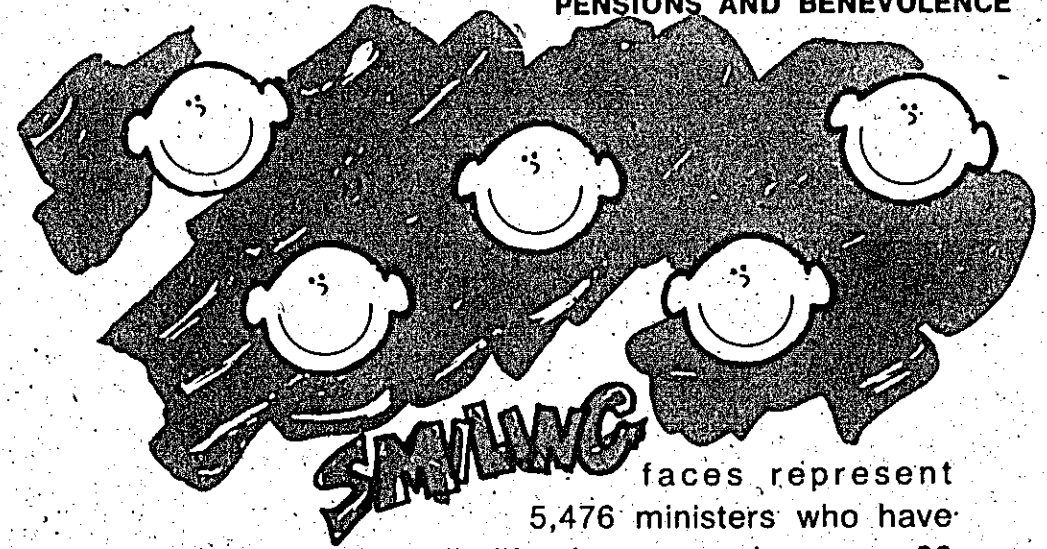
### It's time to order REPLACEMENT FORMS

R-165	OFFERING REPORT BLANKS (55 triplicate forms; 2 carbon\$), package of 165	2.00
R-163	CASH DISBURSEMENTS and RECEIPTS JOURNAL, package of 25	.95
R-164	LEDGER SHEETS (For Local, District, General, Etc., Budgets), package of 25	.85
R-151	MONTHLY REPORT FORMS (13 Each of Summary, Expenditures, Budget Progress Form); package of 39	.75
R-168	INDIVIDUAL GIVING RECORD SHEETS, package of 25	.50
R-169	DIVIDERS, set of 8	.50
R-149	THREE-RING BINDER	3.95
R-150	COMPLETE (with Binder and Fillers)	6.95

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

**NAZARENE PUBLISHING HOUSE**  
POST OFFICE BOX 527, KANSAS CITY, MISSOURI 64141

## PENSIONS AND BENEVOLENCE



faces represent 5,476 ministers who have "double coverage" life insurance because 62 districts paid at least 90 percent of their Pensions and Benevolence budget for the 1971-72 assembly year.

It is **SAD** that 921 ministers *do not* have "double coverage" because 10 districts *did not* pay 90-per-cent of their budget.

We can draw a **SMILE** on the face of every eligible minister if *every district* will pay at least 90 per-cent of its Pensions and Benevolence budget for the 1972-73 assembly year.



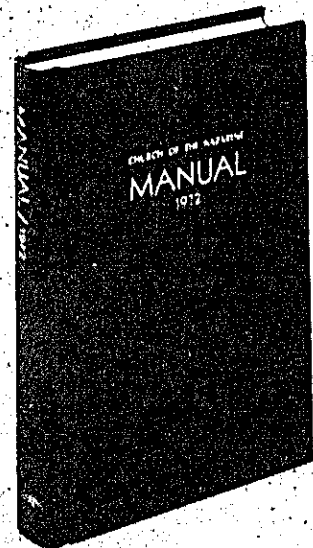
CHURCH SCHOOLS

Let Evangelism Begin With The Cradle Roll

A Person-to-person Ministry of Caring  
MAY 6—BABY DAY



**C**apitalize on the CRADLE ROLL  
**A**dvance with the CRADLE ROLL  
**R**evitalize with the CRADLE ROLL  
**E**vangelize thru the CRADLE ROLL



**NOW  
READY!**

**1972  
MANUAL**

Church of the Nazarene

*Contains all the new legislature enacted by the delegates of the 1972 General Assembly.*

The official sourcebook of the history, doctrine, ritual, and polity of the Church of the Nazarene. Bar-thumb indexing provides instant reference to 12 different sections.

Every Nazarene home will want a copy of this 1972 edition. Churches should order a quantity for presenting all new members. Durably bound in black cloth board with gold-stamped title.

Price slightly higher outside the Continental U.S.A.

**\$2.00; 12 for \$21.00**

Order from your

**NAZARENE PUBLISHING HOUSE**  
Post Office Box 527, Kansas City, Mo. 64141

HOME MISSIONS



It is not too late for your church to be part of the exciting thrust in outreach that will see 100,000 souls won to Christ and the church this year.

Outreach materials are available from the Department of Home Missions. Just ask for the free Outreach Packet.

DEPARTMENT OF HOME MISSIONS

6401 The Paseo

Kansas City, Mo. 64131

March, 1973

160

CHURCH SCHOOLS



It's great when golden years are happy

When circumstances change THE HOME DEPARTMENT is prepared to serve

Make your target



EVANGELISM

Act Now!

ORDER FORM

Date \_\_\_\_\_ 19\_\_

Please send items as indicated below:

NEW TESTAMENT EVANGELISM TODAY \$1.50

Textbook by Wesley Tracy

Leader's Guide .50

One sent at no charge with each order of 5 or more texts

TOTAL \_\_\_\_\_

SEND TO:

Street \_\_\_\_\_

City \_\_\_\_\_

State/Province \_\_\_\_\_

Zip \_\_\_\_\_

CHECK OR MONEY ORDER Enclosed \$ \_\_\_\_\_

CHARGE (30-day) TO:  Church  SS  NYPS  (other) Account

Please give location and name of church

Church Location (City) \_\_\_\_\_ (State) \_\_\_\_\_

Church Name \_\_\_\_\_

SEND BILL TO:

Street \_\_\_\_\_

City \_\_\_\_\_

State/Province \_\_\_\_\_

Zip \_\_\_\_\_

NAZARENE PUBLISHING HOUSE • P.O. BOX 321 WABASH CITY, MISSOURI 64791

YOUTH

Use the APRIL Issue of ETC

to Reach Young People Where They Are!

It's on newsprint.

It's contemporary.

It's evangelistic.

It's related, but not restricted, to Easter theme.



Use this convenient coupon TODAY and order a supply for distribution in your community.

Date \_\_\_\_\_, 1973

Please send \_\_\_\_\_ copies of ETC., April, 1972, at 16c each.

SHIP TO:

Street \_\_\_\_\_

City \_\_\_\_\_

State/Province \_\_\_\_\_

Zip \_\_\_\_\_

CHECK or MONEY ORDER Enclosed \$ \_\_\_\_\_

CHARGE (30-day) TO:

NYPS

SS

Church

Personal

Church location (city) \_\_\_\_\_

(state/province) \_\_\_\_\_

Church name \_\_\_\_\_



MEMO: TO ALL NAZARENE PASTORS  
 FROM: THE SECRETARY OF EDUCATION

**CONFIDENTIAL**

- Enrollment at Nazarene colleges decreased last fall by 264 students. Let's reverse this trend ... our future as a denomination depends upon it!
- Recent surveys indicate that for every Nazarene student attending a Nazarene college there is a Nazarene student attending a non-Nazarene institution. Many others don't even attempt to attend any college. Let's improve this situation ... our future as a denomination depends upon it!
- A layman of another denomination who recently gave a substantial sum of money to be used for scholarships to recruit Nazarene students for Nazarene colleges expressed himself as disturbed that Nazarene pastors were not more active in recruiting their own young people to attend their own Nazarene colleges. Let's change this image ... our future as a denomination depends upon it!

Send a complete list of all prospective students in your church to your Nazarene college ... TODAY!

Edward S. Mann  
 Secretary of Education

# Make it easy...

for us to conserve our "Moving Nazarenes."

Fill out the card below and mail it in TODAY!!

PLEASE PRINT

Name _____		Moved to: _____	
Address _____		_____	
Street	City	State or Province	Zip Code
Relationship with our church: <input type="checkbox"/> Members <input type="checkbox"/> SS <input type="checkbox"/> Friends			
Approximate Date of Move: _____			
Additional Information _____			
_____			
Name of Sender: _____		Name and Address of Pastor: _____	
Mr.	_____	Pastor:	_____
Mrs.	_____	_____	_____
Miss	_____	_____	_____
Street _____		_____	
City, State or Province _____		_____	
District _____		District: _____	



## The Father of the English Bible

(Continued from page 16)

Finding that Gloucestershire was becoming unsafe because of his Lutheran polemics, Tyndale found a friendly welcome in the home of Humphrey Monmouth, a cloth merchant in London. But even London was not safe for someone who proposed to put the Word of God into the hands of the common people. The Church of Rome has always opposed the truth of God and persecuted those who defended it. Tyndale was beginning to discover how bitter and unrelenting was the enmity of Rome, an enmity that hounded him all his days. With great sadness he was forced to flee his native land and in January, 1524, he sailed for Hamburg, never to see England again.

Tyndale's choice of Germany as his home was natural. Germany was the cradle of the Reformation, and he longed to meet Luther and Melancthon. Tyndale's first year in Germany is very obscure but two facts are certain. First, he took up the serious study of Hebrew and, second, he commenced his English translation of the New Testament. For this latter work, he made use of Erasmus' Greek Testament, the Vulgate, and Luther's Bible which had been published two years earlier.

When Tyndale's translation was first published is uncertain. There is some evidence for believing that his work on Matthew and Mark appeared in the summer of 1525. But we know by the autumn of 1525 he had moved to Cologne, where the art of printing was well established. But even there he was not safe. By then, his intention to translate the Scriptures was widely known and his enemies were busy. One in particular, John Döbenek, better known as Cochlaeus, tracked down his whereabouts and again Tyndale had to

escape for his life—this time to Worms—taking his precious manuscripts and finished translations with him. That city was a stronghold of Lutheranism, and Tyndale's work proceeded unhindered.

Early in the spring of 1526 the first copies of Tyndale's English New Testament reached England. Not all the schemes of the clergy nor their venom against the translator could prevent the dissemination of the banned Testaments across the country. Tunstal, bishop of London, preached at St. Paul's Cross (later the site of the Cathedral) denouncing the Testament as heretical, and suitably concluded his harangue by publicly burning a copy. Rome was jubilant on hearing the news and Cardinal Campeggio wrote to Wolsey: "We lately heard of the burning of a copy of the Bible, which has been mistranslated into the common tongue by the faithless-followers of Luther's abominable sect. Assuredly no burnt offering could be more pleasing to Almighty God."

Tunstal added to his infamy by publishing an injunction against the English New Testament, the work of many children of iniquity, maintainers of Luther's sect, blinded through extreme wickedness." Warham, archbishop of Canterbury, followed with a similar injunction. Henry VIII added his own invective, warning his "dearly beloved people to shun the poison offered to them." But neither bloated king nor unworthy prelates could arrest the advance of God's Word. Lutheranism was already taking deep root in the kingdom, and the threat of certain execution could not deter those into whose hearts had fallen the good seed of the gospel.

Of all the agencies which combined to establish the English Reformation, none was more bitterly assailed than the spread of the Scriptures. Tyndale's Testaments struck a mighty blow at the whole Roman system. With God's

1. "Key 73" Congregational Resource Book ..... \$3.00

2. SI-8491 "Key 73" Poster ..... 15c; 12 for \$1.50

3. S-8467 "Key 73" Bulletin ..... 100 for \$2.50; 500 for \$10.00

4. SI-73 "Key 73" Bumper Sticker ..... 30c

5. BM-8459 "Key 73" Bookmark ..... Package of 50 for \$1.00; 2 pkgs. for \$1.75

6. PI-8493 "Key 73" Button (Pin) ..... Package of 50 for \$1.75; 2 pkgs. for \$3.25

7. U-73 "Key 73" Commitment Card ..... 5c; 100 for \$4.00

8. TE-4447 "Key 73" Edition of Luke—Acts ..... 20c; 100 for \$17.50

9. SIX-1073 "Key 73" Banner, 3' x 10', Indoor-Outdoor Canvas ..... \$6.95  
 UX-400 Collapsible Wooden Frame for Banner ..... \$5.95  
 Combination—Banner and Frame ..... \$11.95

10. SIX-1074 "Key 73" Trifold Lobby Display ..... \$4.00

ed to:

ode

Word before him in his mother tongue, the Englishman was no longer deluded by the pretensions of popery. England's night of darkness and superstition had been long and terrible, but now over its soul-destroying tyranny and despotism, God said, "Let there be light," and the light came—the light of blessed scripture from the hand of William Tyndale.

Like his early years, Tyndale's last are lost in obscurity. He spent 16 months in prison, and of that time we know very little. He did, however, write a letter to the prison governor which was not discovered until 1871. In it he begs for "a warm coat for that which I have is very thin. Also a piece of cloth to patch my leggings; my shirt is almost worn out." On October 6, 1536, he was strangled at the stake and his body burned to ashes.

At last the Church of Rome had silenced William Tyndale, but they could not stop the work he had begun. The same year Tyndale was martyred, Miles Coverdale's "Treacle" Bible appeared in England. It made no pretense to being an original translation—for most of it, Coverdale had relied on the work of Tyndale. In 1537 Matthew's Bible was published, most of which was pure copy from Tyndale's. Then in April, 1539, came the "Great Bible," the first English "Authorized" Bible. Cranmer and others of the king's advisers desired a translation worthy of becoming a national Bible. Coverdale was entrusted with the work, and Henry VIII issued an edict requiring all the clergy, by a certain date, to provide in each parish at least "one book of the whole Bible, of the largest volume in English." The "Great Bible" was really a revision of Matthew's Bible by Coverdale, and consequently was little more than a revision of Tyndale's under another name!

The old martyr had triumphed at last. Only three years after he had been hurried to the stake his Bible was au-

thorized by the king and commanded to be placed in every parish in England. At the stake, Tyndale's last words were: "Lord, open the King of England's eyes." Even beyond his expectation his prayer was answered. Among those commissioned by the king to examine the new translation was Cuthbert, bishop of Durham—who 13 years earlier had publicly burned Tyndale's Testament in London.

Needless to say, Tyndale's work was not perfect. He had set himself a tremendous task, and when we recall that he published no less than three editions of the New Testament at the same time he was busy with the Old Testament, and all in the space of 10 years, we begin to realize how colossal was his undertaking. No less an authority than Dr. W. F. Moulton says that, along with the Pentateuch and Jonah, Tyndale also translated at least the nine books from Joshua to Chronicles and this translation, left behind in manuscript form, first saw the light in the "Great Bible."

The Bible Tyndale translated is substantially the Bible with which we are all familiar—"the peculiar genius which breathes through it—the mingled tenderness and majesty—the Saxon simplicity—the preternatural grandeur . . . all are here and bear the impress of the mind of one man—William Tyndale."

<sup>1</sup>C. Tylor, *Life of Tyndale*, p. 7. Consciously or unconsciously, Tyndale was repeating the sentiments of Erasmus: "I totally disagree with those who are unwilling that the sacred scriptures should be translated into the vulgar tongue. I wish that the ploughman might sing parts of them at his plough, the weaver at his shuttle." (Preface to NT of 1516).

<sup>2</sup>Kenyon, *Our Bible and the Ancient Manuscripts*, p. 214. Tyndale's was the first NT to be translated directly from the Greek text, rather than the Latin.

<sup>3</sup>Tylor, *op. cit.* p. 41.

<sup>4</sup>*Ibid.*, p. 109.

<sup>5</sup>So named from its rendering of Jer. 8:22: "Is there no treacle in Gilead?" In the original edition, Queen Anne is referred to as the King's "dearest juste wyfe and most virtuous princesse." A copy now in the British Museum, London, has this inscription but "Ane + " is changed to "Jane +", thus Jane.

# Evangelistically Speaking—

## How to Get More out of Your Revival

By David K. Wachtel

Evangelist, Madison, Tenn.

THERE IS A STORY so old it is worn and tattered, but it makes a point; so here it is again: The circuit-rider preacher had taken his small son with him on a Sunday morning appointment. As they entered the little church the preacher deposited a half-dollar in the offering box hanging on the vestibule wall. After the service was over and the people gone, he and the boy stopped at the box to collect the offering for the day. When the boy saw that all his father collected was his own 50c piece he said, "Father, if you're going to get more out you'll just have to put more in." That's the way it is with revivals—if you are going to get more out, you'll just have to put more in!

**Put more into your planning.** If you are to secure the services of our more able evangelists you will have to make partial plans years in advance. There should also be a planning session led by the pastor several weeks ahead of each revival. Church board, Sunday school officers and teachers, NYPS council should all be involved. Plans

should be made for special nights to be promoted in advance of the meeting. Some correspondence with your evangelist will be necessary. He will have some suggestions and will be glad to know you are interested. Plans should be made to see that the people of your constituency (church membership, Sunday school enrollment, etc.) actually attend the revival. These are the people you can expect your evangelist to reach, but it takes advance planning to assure their attendance.

**Plan for transportation** where needed. If you operate a Sunday school bus, plan to use it every night and fill it as full as you do on Sunday mornings.

**Plan for adequate and friendly ushers.** Plan for personal and altar workers. Plan for leaders of pre-service prayer meetings in designated places (other than around the altar). Where you are using local talent for music, plan a night-to-night program, with some "pinch hitters", ready to step in if someone is unable to fill his place. Plan—plan—plan! As you do, you will begin to expect something to happen.

**Put more into your organization.** As wonderful as well-made plans are, they mean nothing until there is adequate organization to carry them out. Someone should be directly responsible to make every plan work, and the organization should be completed at least a month before your revival begins. If you wait to catch someone on his way into the opening service, the meeting will be over before he or she quite understands what is expected. Organize—organize! And the revival will

begin to move before the evangelist arrives.

*Put more into your prayers.* Even Billy Graham, with his magnificent organization and professional advertising and promotion, will not undertake a campaign unless there have been weeks of real prayer for the meeting. I marvel sometimes at how much we accomplish when there has been so little "waiting before the Lord." A background of cottage prayer meetings, special emphasis on revival in regular midweek services, emphasis on personal prayers for specific individuals, make possible real revival—even with an inferior evangelist. Often our prayers are like the cultivating that farmers do through long spring and summer months in order to enjoy a thrilling day of harvest. Where there is no seed and no cultivating, "farming does not pay."

*Put more into your publicity!* If there have been planning sessions and organization, your own people will be conscious that revival is coming. If there has been adequate prayer emphasis, an even larger circle will know revival time is almost here. But there is a world to inform, starting with your own membership and Sunday school enrollment. You should spend enough to be sure your community is alerted to revival. And you should publicize *early enough* so interested people can make their plans to attend.

Every situation is a bit different, but adequate publicity will nearly always pay its own way. Ten dollars spent on inadequate advertising may simply be money wasted, whereas \$100 spent on an adequate program may bring in double what is spent. A sign put up the day revival begins means little—a week earlier it would have been worthwhile. Handbills distributed among the people during revival services to "give to your friends" usually wind up in the trash can. Distributed by an organized force before the revival began they

would have performed their mission. The business world says that a poorly advertised business will finally go broke. When we depend on people discovering our revivals by accident, we can expect empty seats and failure.

*Put more into your finances!* As part of your planning, an adequate budget, based on the financial strength of your church and expenditures for other interests such as pastor's salary, etc., should be adopted. If you have a well-organized financial program, most of this will be available in the Evangelism Fund of your annual budget. Whatever the situation, any pledges taken should be raised weeks in advance of your meeting. There are people who will double-tithe for five (or even 10) weeks for the revival who must settle for a meager amount when you wait until the Sunday before the meeting starts. Include enough for every possible revival-expense in your budget—publicity, entertainment, evangelist's remuneration. An extra dollar spent on publicity may bring you a new family who will give many times your total budget in coming months.

*Adequate entertainment* will help assure you of the best your evangelist has to offer. I knew one church which saved \$10.00 on a hotel bill by putting an admittedly temperamental evangelist in a second-class hotel when he wanted to stay in a first-class hotel where rates were one dollar a night more. He and the pastor argued about it every day, and a church failed to receive a man's best efforts. This is "penny-wise—dollar-foolish."

Provide enough in your budget for your evangelist to be paid on the same overall level as the pastor. Double your salary and cash allowances plus a reasonable amount for travel and you will accomplish this. If you ask him to travel an abnormal distance for your convenience, the cost is your responsibility, not his. This really isn't too difficult to do. One pastor who had just

moved to one of our major churches did it this way. In the first discussion of the evangelist's offering for the next revival he was shocked by the amount he was told "we have been paying." He responded by saying, "Gentlemen, I could never accept all you do for me and pay my evangelist brother so little. You are so kind to me. I want us to be equally kind to our evangelist." There and then the stipend was doubled, and a commitment made to further increase the offering when revival time came again. Brotherly love, combined with a little courage, solved the problem. Jarrette Aycock used to tell of a pastor

whose church board refused to pay more than half what it should. That pastor simply raised the other half from "friends of revival" (there are always some around) and saw that the evangelist received it. There are a thousand ways, and you'll find the one which fits your situation if you look.

Most men who say, "Revivals do not pay anymore," are confessing the inadequacy of their own pastoral ministry—their failure to plan, to organize, to pray, to publicize, to finance. If you would get more out of your next revival, *you'll just have to put more in.* It's that simple.

## Preaching and Selling

In a very thought-provoking book, *Successful Direct Mail*, by Robert Stone, the following paragraph appears which has significance for us if we substitute the words "hearer," "PREACH," and "sermon" for "reader," "SELL," and "letter."

"Probably many years ago someone told you that a good letter [sermon] follows four steps:

1. Attract attention;
2. Get interest.
3. Create desire.
4. BRING ACTION.

"There is nothing wrong with this old formula. The only trouble is there is nothing in the formula that tells you how to do it. And that's what we are interested in—the 'how to do it' phase.

"Clyde Bedell, one of America's really great copy writers, gives seven rules as guideposts for preparing successful sales letters [sermons]. Sage advice indeed:

1. Always say quickly the BEST thing you can say.
2. Follow a route. Have a planned road-map of your work to guide you.
3. Be lucid, be clear. Reader [hearer] must get the story quickly.
4. Be believed. Do NOT raise doubts.
5. Be complete. Do not dangle customers [hearers].
6. Sell, SELL, SELL [Preach, PREACH, PREACH] every word of your way.
7. Say it as clearly as you think it."

—Submitted by Fred W. Gibson

Has the real "key man" in the church been overlooked?

## The Key Man

By R. E. Maner

Garland, Tex

**A**CROSS THE YEARS it has been the natural assumption that the pastor is the "key man" in running the church program. Undeniably the pastor is the real "work horse" of the church. Almost every dollar that is required to keep the church going usually begins with his words. "We will now receive the tithes and offerings," or something like it. He has to push the district and general program; he has weekly contact with the people who pay the bills; and he must be enthusiastic for the goals, lest they be ignored. The hard truth is that the pastor must either "do it" or get someone to "do it" or the rest of the church had just as well "forget it."

No one can question seriously the important place the pastor holds. Everyone else in the church is, in reality, just his helper. But I have had a growing conviction that, in the long run, the pastor is not really the key man at all. There is another who, in the total history of any given church, steps to the head of the line. *He is the layman.*

There is no church that ever became a great church without some strong, level-headed, dedicated men as the backbone. Select any strong church in any denomination, study its history, and you will discover that somewhere in its early days strong laymen became involved in that church. It is utterly

impossible to build a strong church on weak members.

The story of the three sons employed at the same business company serves well as an illustration. The father of the boys came one day to the president to inquire why one son was paid \$200, one \$300, and the other \$500 a month. The president said to the perplexed father, "If you have the time I will show you." The father said he had the whole day if needed, so the president reached for the phone. Calling the \$200-a-month boy, he told him of a ship recently docked at the harbor loaded with furs, and asked him to go down and see what cargo she was carrying and bring back the information. In about three minutes the president's phone rang and the young man said, "I didn't have to go down; I just phoned and found that the ship has 1,500 seals." The president thanked him.

Calling the \$300-a-month boy, he made the same request. An hour later the phone rang and the president was told that the boy had made the trip down to the dock and found the ship carried 1,500 seals.

Then the \$500-a-month boy was given the same instruction as the other two. Four hours later he came into the president's office with this information: "The ship was carrying 1,500 seal furs, all in good condition. I bought them

for \$5.00 each and filled that order we had pending. We were paid \$7.00 each for them. They also had 500 red fox pelts which I bought. I know we don't usually handle them, but I made a long-distance call and sold them. We made \$4,000 on the deal. They also had 39 mink on board. Since I know you always handle mink personally, I took a one-hour option on them for you."

The president thanked the boy, and turning to the father said, "Does that answer your question?"

This principle is equally true in churches. Some laymen only half-do what they are asked to do. Some do as little as they can get by with. Others do what they know should be done, even if all the details are not spelled out. A pastor must learn to trust capable men with details, unless he plans on spending his total time doing them himself. Granted, they will make mistakes and not always do it just as the pastor might have, but that is the price the pastor must pay for lay leadership.

Pity the pastor who is afraid of letting his people run their business in the church for fear of a loss of prestige. Happy indeed is that man who is forever working himself out of a job and moving into new areas of expansion and growth. The pastor should preach the sermons, administer the sacraments, bury the dead, marry the young, and visit the people. He is responsible for the business of the church at the board meetings. Just about everything else should eventually become someone else's responsibility. The reason some churches never grow beyond their present size is simple: They are as big as one man can make them.

The layman is the key man. A group of strong laymen can always call a good pastor, but from where can a pastor

call good laymen? Some capable people might move in, but don't count on it. Even if they do, some other church had to give them up, so the gain is only superficial. Where can the pastor get the strong, intelligent, talented, and deeply dedicated laymen like those responsible for our great churches? Do I need to answer this question? *Make them!* Observe your crowd carefully. Select one or two or three and really work on them.

Remember you are going for quality, so take your time. Don't attempt to work on too many, and don't be discouraged with some failure. Train them well in the Bible, in soul winning, and in the business of running the church. Take them with you to camp meeting, district assembly, preachers' meetings, and everywhere else you can get them. The more exposure, the better. Only when you are sure they are well saturated should you move on to others. Little by little you will see them moving ahead as you give them opportunities. As they begin to take part of the load, you will have more and more time to do the work of your calling.

This is not a pot of gold at the end of some rainbow. Yet I do believe in rainbows—and pots of gold. When I was pastor at Decatur, Ga., years ago, we set a new attendance record in Sunday school. After I moved on, this church was without a pastor for several months. In this interim period was Easter Sunday. The laymen of that church—with no pastor to prod them—decided to break the record again. And they did! And why not? There is no reason why the pastor has to be the only person in the church with enthusiasm or vision or burden. Brethren, we are just not that indispensable. Let our laymen know how important they are. They just might help us some.

---

The curse of the age is dry-eyed preaching in the presence of a hell-bound world.—Edward Lawlor.



# IN THE STUDY

## Journeying with Jesus Through John

March 4

### THE RESURRECTION AND THE LIFE (11:25)

SCRIPTURE: John 11:1-7, 17-41

INTRODUCTION: All of us have friends with whom we can relax and enjoy perfect fellowship. (If we don't, we are poor indeed!) Jesus had such friends in Mary, Martha, and Lazarus. They had a nice home in Bethany, just over the Mount of Olives from Jerusalem. When Jesus went to Jerusalem, He evidently stayed there.

#### I. TWO KINDS OF LOVE (vv. 1-7)

Lazarus became desperately ill. His two sisters sent an urgent message to Jesus: "Lord, behold, he whom thou lovest is sick" (v. 3). Soon after the messenger left, Lazarus died.

On the surface, verses 5 and 6 present a conundrum: "Now Jesus loved Martha, and her sister, and Lazarus. When he had heard therefore that he was sick, he abode two days still in the same place where he was." How can we reconcile these two statements?

The answer lies in the fact that two different words for "love" are used in verses 3 and 5. The one in verse 3 is the verb *phileo*, which indicates friendship love, affectionate love. In fact, the verb is also

translated "kiss." And the cognate noun *philia* is "friendship" in Jas. 4:4, the only place where it occurs in the New Testament. The noun *philos* means "a friend." Jesus was a Friend of these three; He had affection for them.

But He also had a higher love for them. The word for "love" in verse 5 is the verb *agapao*. The noun *agape*, popularized today in "Agape House," means an unselfish love, a love that seeks the highest good of its object. Because Jesus sought the highest spiritual blessing for Martha and Mary, He delayed going to them, so as to test their faith, to raise it to a higher level.

#### II. TWO KINDS OF FAITH

We can envision the scene in that home in Bethany. It was one day's journey down the Jericho Road 20 miles to the Jordan River, where Jesus was teaching the crowds. So two days later the messenger returned.

"Where is the Master? Didn't He come with you?"

"No, He stayed right where He was."

"Well, did you tell Him that Lazarus was very ill?"

"Yes."

"What did He say?"

"He said, 'This sickness is not unto death, but for the glory of God'" (v. 4). And Lazarus was already dead!

"He did? What did He do then?"

"He turned around and started teaching the people again."

The next two days were torture for the two sisters, and especially for Mary (cf. Luke 10:38-42). She was huddled in a heap of grief.

Finally, near the end of the fourth day, Jesus arrived in town. Martha went hastily to meet Him. Typically, she scolded Him (cf. Luke 10:40) for not being there when

they needed Him, although she expressed surprising faith (v. 22). But her hope was in the future (v. 24). Jesus challenged her with the declaration: "I am the resurrection, and the life"—right here and now!

Martha then hurried back to Mary. "The Master is come, and calleth for thee" (v. 28). Mary had heard the first report that Jesus was in town, but felt that she couldn't face Him. He had let her down. In the first place, He did not have the divine knowledge she thought He had (v. 4). In the second place, He didn't really love them or He would have come immediately. Her faith was shattered, or at least badly shaken.

When she met Jesus, she said exactly the same words as Martha (vv. 21, 32), but in a different tone of voice. Hers was a wall of grief. Jesus did not argue with her, as with Martha. Instead, "Jesus wept" (v. 35, shortest in the Bible), and went to the grave.

#### III. TWO KINDS OF LIFE (vv. 38-41)

Jesus gave Lazarus physical life. But He wants to give us eternal life, spiritual life that will last forever.

March 11

### THE FRAGRANCE OF GRATEFUL LOVE (12:3)

SCRIPTURE: John 12:1-8

INTRODUCTION: Great events always produce a series of consequences. The anointing by Mary was a beautiful sequel to the raising of Lazarus, which was the climactic miracle of the seven miracles of Jesus recorded by John (before the Resurrection).

#### I. LOVE EXPRESSED (vv. 1-3)

Jesus had been invited to His favorite home in Bethany for dinner. As usual, "Martha served." Lazarus was reclining at the table with Jesus. Where was Mary?

We can imagine her looking in the room and seeing her brother there. He had been dead, but was now alive. She had lost him but found him again. But even more significantly, she had seemingly lost Jesus as her Lord, but now she believed in Him more than ever before.

Overwhelmed with love, she felt she must do something unusual. So she went to her room and got "a pound of ointment

of spikenard." The "pound" was the *litra*, or Roman pound (12 ounces). The word occurs (in NT) only here and in 19:39. "Ointment" is *myron*. (The name *Martha* means "perfume.") "Spikenard" is two words in the Greek—both of them found only here and in Mark 14:3. The noun *nardos* represents "nard," a plant growing in the Himalayan Mountains between India and Tibet. Obviously it would be "very costly" when brought such a long distance in camel caravans. *Nardos* is modified by the adjective *pisticos*, which probably comes from *pistos*, "faithful," and so means "genuine" (see Moulton and Milligan, VGT, p. 514). The combination means "pure nard."

The guests were reclining on couches around the table, Roman fashion. So Jesus' feet would be at the outside of the couch, where Mary could easily anoint them. (According to Matt. 26:7 and Mark 14:3 she also poured it on His head. A "pound" would be ample for both.)

Then Mary did a thing that would ordinarily seem unmanly: She stooped over and dried His feet with her long tresses. It was an act of utter devotion and humility, an expression of deepest love.

"The house was filled with the odour of the ointment." This sounds odoriferous! We use "odor" today for unpleasant smells. How much more beautiful—and accurate—for modern readers to say: "The house was filled with the fragrance of the perfume."

#### II. LOVE OPPOSED (vv. 4-6)

Judas Iscariot was evidently reclining at the table as one of the guests. Instead of being thrilled with the fragrance of the perfume, and with admiration for this woman's love and gratitude to Jesus, he was angry. Finally he exploded: "Why was not this ointment [perfume] sold for three hundred pence, and given to the poor?" (v. 5) The amount he mentioned would represent a year's wages. (At a denarius per day, 300 denarii would be all a man would get, taking out 52 Sabbaths plus the annual feast days.)

But Judas' motive was not concern for the poor. He was the treasurer of the 12 apostles—"had the bag." He "bare" what was put in the bag. But the verb is *bastazo*, which basically means "take up" or "take



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



away." Here it clearly means "carry off, steal" (Abbott-Smith). Judas was "a thief."

There are always some people around who, instead of expressing love, criticize those who do express it. Such was Judas.

### III. LOVE APPRECIATED (vv. 7-8)

Though Judas did not appreciate Mary's act of devotion, Jesus did. His words in verse 7 should probably be rendered: "Let her be, (it was) in order that she might keep it for the day of My burial." She seized the opportunity to anoint Him now. Her whole act was an expression of ardent, spontaneous love, and it thrilled the heart of Jesus.

## March 18

### THE SYMBOL OF THE TOWEL (13:4-5)

SCRIPTURE: John 13:1-15

INTRODUCTION: What is the main symbol of Christianity? Probably most people would answer: "The Cross." And that is correct. Whenever we see a cross atop any building, we recognize that it is a Christian edifice. It is inspiring to see the cross sometimes towering above everything around it, as on the dome of mighty St. Paul's in London.

But there are other meaningful symbols of Christianity. And among them should be placed the towel.

#### I. A SYMBOL OF LOVE (v. 1)

Several times in John's Gospel we have found the statement that Jesus' hour had not yet come (2:4; 7:6; 8:30; 8:20). But here it says that He knew His hour had come for leaving this world—through His death, resurrection, and ascension.

And then comes the beautiful statement: "Having loved his own which were in the world, he loved them unto the end." As would be expected, the verb here is *agapao*. Jesus loved His disciples with a high and holy love that sought their best goal. Someone has defined *agape* as "an attitude of undiscouragable goodwill." Regardless of the reaction of those we love, we keep on loving them.

What follows, then, is an act of love. And love is always serving others.

#### II. A SYMBOL OF SERVICE (vv. 2-11)

At the end of the Last Supper—and probably before the Lord's Supper—Jesus got up and "laid aside his garments." That

is, He took off the long, outer robe, which would have made it awkward for Him to work. (The Greek word is *himation*, which is used primarily for the outer garment.) Then He took a towel and "girded himself." The verb *diazonnymi* is found only here (vv. 4-5) and 21:7. Jesus probably tied the towel around His waist, using it as both an apron and a towel. Pouring water into a basin, He began to wash the disciples' feet. "If they were sitting, medieval and modern style, with their feet under the table—as pictured in Leonardo da Vinci's 'Last Supper'—obviously Jesus could not have washed their feet. But they were reclining on couches around the tables—a Roman custom that had been widely adopted. In fact, the common word for a dining table was *trichlitum* ("three couches"). It was like a head table with two tables stretching from it. The couches would be around on the three sides (outside), and the waiters would serve inside the horseshoe arrangement. The guests would be reclining on the couches, with their feet at the outer edge, where Jesus could easily reach them.

No one said a word except Peter; he always had something to say. So now he protested: "Thou shalt never wash my feet" (v. 8). When Jesus answered: "Then you have no part with Me," Peter impulsively cried: "Lord, not my feet only, but also my hands and my head."

The Master's reply was, "He that is washed needeth not save to wash his feet" (v. 10). Two different Greek words are translated "wash" here. The first is *lavo*, which was used for bathing the whole body. The second is *nipto*, which was used for washing a part of the body (as in v. 5). So the correct translation here is: "He who has bathed needs only to wash his feet." The picture is that of a person bathing his whole body and then going down to the market. Wearing only sandals on the dusty streets, he would need to wash his feet when he returned—as we wash our hands—but not to take a bath.

The homiletical application of this is very important, especially for young people. After we have experienced "the washing of regeneration," we do not need to go back to the altar for a new experience when we feel contaminated by contact with the world. All we need to do is to wash our

minds with the Word of God, or ask forgiveness if we feel we have failed in any way, and trust the blood of Jesus to wash away any stain immediately.

### III. A SYMBOL OF HUMILITY (vv. 12-15)

Though Jesus was conscious of His royalty (v. 3), He took the place ordinarily filled by a slave. Though He was "Master and Lord" (vv. 13-14), He washed His disciples' feet. He concluded by saying: "For I have given you an example, that ye should do as I have done to you" (v. 15). We are to "love one another" with the love of humble service (v. 34). The "badge of discipleship" is given in verse 35.

## March 25

### ANOTHER COMFORTER (14:16)

SCRIPTURE: John 14:15-18, 25-27; 15:26-27; 16:7-14

INTRODUCTION: The last words of our loved ones are always particularly precious. Here we have Jesus' last words to His disciples before He went to the Cross. They should be especially valuable to us as we read them today.

The subject of this last discourse (cc. 14-16) is the Holy Spirit. He is presented in some half a dozen roles, which we shall investigate.

#### I. A PERSONAL COMFORTER (14:16)

The word translated "Comforter" is *paracletos*. It comes from the verb *paracaleo*, "call alongside to help." So the Holy Spirit is the One who is called to our side to help us in whatever way we need Him. The noun is translated "Comforter" in KJV, "Counselor" in RSV. The most accurate translation is "Helper" (NASB).

The disciples were sorrowing over the news that their Master was about to leave them (13:33, 36; 14:1-3). But Jesus assured them: "I will not leave you comfortless."—Greek *orphanous*, "orphans"—"I will come to you"—in the person of the Holy Spirit at Pentecost. ("I will come again," in v. 3, refers to the Second Coming.)

The special promise He gave His saddened disciples—those who loved Him and showed it by obeying His commandments (v. 15)—was this: "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever"

(v. 16). The Holy Spirit is our Comforter in those sorrows of life that come to all of us.

#### II. A PERSONAL COMPANION (14:16)

We not only need a personal Comforter in times of sorrow, but also a personal Companion in times of joy. For the good experiences of life can be enjoyed in largest measure only when we share them with someone else. This is one of the important reasons for marriage. But when no human being is around, we can share all our daily happenings with the Holy Spirit.

#### III. A PERSONAL COUNSELOR (14:26)

Here we have another function of the Holy Spirit: He teaches. But we must be teachable if we are going to learn from Him.

He not only comforts, but He counsels. We all like to be made to feel comfortable. But the Holy Spirit knows that sometimes we need to be made to feel uncomfortable! So He acts as a wise Teacher and Disciplinarian.

#### IV. A PERSONAL CO-WITNESS (15:26-27)

The Holy Spirit witnesses through us and with us as we witness (cf. Acts 1:8). That is what makes our witness effective. ("Testify" in v. 26 and "bear witness" in v. 27 are the same verb in Greek, *martyreo*. It should be translated "witness" or "testify" in both places.)

#### V. A PERSONAL CONVICTOR (16:7-8)

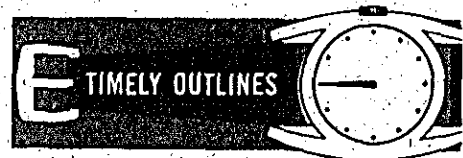
The verb *elencho* is translated "reprove" in KJV, "convince" in RSV, and "convict" in NASB. It means all three of these. But in the first century it was a technical judicial term, meaning to convict in court. Here it should be given that strong meaning. The Holy Spirit does not just "reprove" people for their sins. He convicts them of being guilty and on their way to eternal punishment. Primarily they are convicted "because they believe not on me" (v. 9). That is the crowning sin of the human heart.

#### VI. A PERSONAL CONDUCTOR (16:13)

Jesus said that the Holy Spirit will "guide you into all truth." The Bible is our Road Map to heaven. If we follow its guidance we shall without fail enter those pearly gates.

But there are a lot of detailed decisions we have to make from time to time for which we find no definite help in the Scrip-

tures. Both alternatives—job, house, etc.—seem equally right, scriptural, reasonable, and providential. But we have to choose. That is when we hear the voice of the Holy Spirit within, saying, "This is the way, walk ye in it." We all need Him as our personal Conductor if we are to live life at its best. Like a good conductor on a tour, He will help us to get the most out of our trip to heaven.



### Justification by Faith

SCRIPTURE: Romans 5

- I. The ingredients of justification (v. 1)
- II. The intercession for the justified (v. 2)
- III. The inversion of justification (v. 3)
- IV. The indwelling Spirit of the justified (v. 5)
- V. The inward strength of the justified (v. 6)—pre-loved (v. 8), prepared (v. 9), pre-proven (v. 10)
- VI. The indescribable reconciliation of the justified (v. 11)—"atonement"
- VII. The irreplaceable substitute of justification (vv. 12-20)

CONCLUSION: Adam—death both physical and spiritual, complete and eternal  
Second Adam, Christ Jesus—life both now and forever, abundant, complete, and eternal

Ed Irwin

### False Judgment— True Judgment

TEXT: Romans 2

- I. THE JUDGMENTS OF MAN (vv. 1-2)—false judgment.
  - A. Man condemns himself who judges (1).
  - B. Man often does the same things (1, 22-23).

- C. Man must remember he shall be judged (3).
- D. Man despises the riches of God's goodness (4).
- E. Man treasures up wrath against himself (5).
- F. Man is legalistic (17).  
We feel we are right; we fancy ourselves leaders of the blind and teachers and preachers of the knowledge of God.

THE JUDGMENTS OF GOD

- A. According to truth (2)
- B. Inescapable (3)
- C. Follows only after forbearance, long-suffering, goodness (4)
- D. A righteous judgment (5)
- E. Rendered according to man's deeds (6)
- F. Glory, honor, peace, immortality, eternal life to the righteous (6, 10)
- G. Tribulation and anguish for the impenitent and wicked (8-9)
- H. Those by law who have sinned in the law (12)
- I. The secrets of men (16)—according to the gospel of Jesus Christ

III. TRUE JUDGMENT IS INWARD, NOT OUTWARD

- A. Not the keeping of the law alone (25)
- B. Keeping the righteousness of law counted as keeping the law (26)
- C. Not by letter nor by circumcision (27)
- D. You are of the Israel of God when such inwardly and only then (29).  
Of the heart, of the spirit; then the praise of God is incurred.

Ed Irwin

### Law and Grace

SCRIPTURE: Romans 3

- I. GOD COMMANDS: The Holy Oracles are given unto us (v. 2).
  - A. Unbelief does not change them (v. 3-4).
  - B. To do evil doesn't bring good (v. 8).
  - C. None of us is holy by nature (v. 9).

- II. GOD CARES: He gives us the diagnosis of sin (v. 20).
  - A. All the world is guilty (v. 19).
  - B. All have sinned (v. 24).
- III. GOD'S CURE: The cure for sin—
  - A. His grace to redeem (v. 24)
  - B. His righteousness to remit our sins (v. 25)
  - C. His faith to justify (vv. 27-31)

Ed Irwin

### Christ and His Work

SCRIPTURE: John 5

- I. The performance of His work (6-8)
- II. The perfecting of His work (8)
- III. The persecution against His work (8)
- IV. The propriety concerning His work (17, 19-47)
- V. Promise concerning His work (24)

Ed Irwin

### BULLETIN BARREL

#### QUARRELSOME!

When you hark to the voice of the knocker,  
As you list to his hammer fall,  
Remember the fact that the knocking act  
Requires no brains at all.

When you list to the growl of the growler,  
As you hark to his ceaseless growl,  
You will please recall that a dog is all  
It takes for an endless howl.

As you watch for the kick of the kicker,  
As you notice his strenuous kick,  
You'll observe the rule that a stubborn mule  
Is great at the same old trick.

The knocker, the growler, the kicker,  
Faultfinder, large and small;  
What do they need for each day's need?  
No brains, no sense—just gall!  
Author unknown

### WOULD YOU DO IT FOR MONEY?

If the Lord should pay you \$50.00 every Sunday you attended church or Sunday school, would you attend any more than you do now? If He should offer you \$100 for each person you brought to church and Sunday school, would you try to bring more than you are bringing now? If God would give \$1,000 to the person in each class who knew his lesson best, would you study your Bible any more than you do now?

A church in east Texas has producing oil wells on its property. On the Sunday when the income from the wells was to be distributed among the members there was 100 percent attendance, because if a member was absent that day he lost his share.

Mary Jones, whose parents forced her to go to church when she was a child and who doesn't want to go now, was there. Joe Smith, who works all week and has only Sunday off, was there. The Blacks, who just have to run home and see Mother every week, were there. Even old Uncle John, who has chronic illness which keeps him from getting there very often, was there. Yes, young Jim, who is always up late on Saturday nights so that he cannot get up in time on Sunday morning, was there.

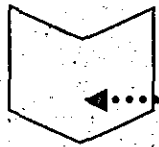
They were all there for money. How about you? Would you come for money?

### LAYAWAY FOR EASTER

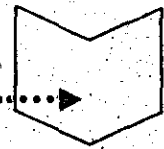
Have you ever bought an Easter outfit on layaway, paying so much each week or month until it was paid for? Someone suggested that it is a good plan to have a "layaway Easter offering." Start weeks in advance putting aside a certain amount week by week for the Easter Offering for world evangelism. Perhaps some of the Easter outfits we buy represent wants rather than needs. If this is the case, why not invest the price of an Easter outfit to tell others of the resurrected Christ, and lay up treasures in heaven?

Silence is not always golden—sometimes it is just guilt.

Christianity should be a heart stimulant—not a mouthwash.



# HERE AND THERE



## AMONG BOOKS

Conducted by the Editor

All books reviewed may be ordered from  
your Publishing House:

### A Pulpit Manual (Preaching Help Series)

By Donald E. Demaray (Baker Book House,  
1971. Paperback, \$1.50.)

Invocations, prayers, benedictions, and  
—most important—sample services for  
various special days and special occasions  
in the church.

### Eat, Drink and Be Merry

By Ronald C. Starenko (Concordia Publish-  
ing House, 1971. Paperback, \$1.50.)

The celebration of faith and the enjoy-  
ment of Christian living are presented as  
much needed aspects of today's church.

### Helps for Church Business Meetings

By Milton L. Bunker (Nazarene Publishing  
House, 1972. Paper, 56 pp., \$1.00.)

Practical help in conducting the business  
of a church and the meetings necessary to  
the business of the Kingdom. Organizational  
structure, nominations and elections,  
boards and committees, and many other  
matters are briefly treated. Some vital  
questions and answers are discussed in the  
last chapter, such as filing papers for tax  
exemption of church property, pastor's in-  
come tax deductions, and others.

### Sodom Had No Bible

By Leonard Ravenhill (Fires of Revival  
Publishers, 1971. Paperback, \$1.50.)

One of Leonard Ravenhill's hardest-  
hitting books, designed to shatter apathy  
in Christian circles, and stir to action in  
revival and evangelism. First section con-  
tains essays on revival. Second section offers  
portraits of great revival preachers of his-  
tory.

### Written in Blood

By Robert E. Coleman (Fleming H. Revell,  
1972. Paperback, \$1.50.)

Asbury's professor of evangelism pre-  
sents a devotional Bible study of the blood  
of Christ. Designed to penetrate the deeper  
meaning of this cardinal doctrine, the  
chapters are divided into short meditations  
to facilitate reading at brief intervals.  
Questions for thought follow each section.

### Designed to Be like Him

By J. Dwight Pentecost (Moody Press, 1972.  
288 pp., paper, \$2.95.)

Bible studies in Christian fellowship,  
conduct, conflict, and maturity, with scrip-  
ture index. This should prove helpful to  
the busy pastor who needs stimulation of  
thought for sermon preparation.

### Jerusalem

By G. Frederick Owen (Beacon Hill Press,  
1972. 180 pp., cloth, \$4.95.)

This is a book about Jerusalem, the Holy  
City for three religions, Christians, Jews,  
and Mohammedans should all find it in-  
teresting, and Christians especially will  
appreciate the 45 years of research Author  
Owen devoted to its contents and the re-  
sulting treasure of factual materials related  
to the city and its surroundings.

Lowell Thomas, famous writer, world  
traveler, and news commentator, writes the  
introduction. He notes, "Jerusalem is the  
most sacred site of all," and in this volume  
the author and his illustrators combine to  
"give us a guided tour through the ages.  
Here you will find tangible things that give  
substance to the Bible."

Dr. Owen has gathered his subject mat-

ter together under the chapter headings:  
The History of Jerusalem; The Famous  
Valleys of Jerusalem; Hills of the Holy City;  
Walls About Jerusalem; City Gates and  
Streets; Historic Sites Surrounding Jeru-  
salem; and The Jerusalem of Today.

Forty illustrations support the text, and  
extensive reference notes and a bibliog-  
raphy will assist readers who desire further  
study.

### Tongues of Men and Angels

By William J. Samarin (Macmillan Co.,  
1972. 277 pp., cloth, \$5.95.)

What happens when a former missionary,  
now a university professor highly trained in  
linguistics and anthropology, intensively  
studies the current phenomena of un-  
known tongues?

The answer in full can be learned only  
by reading Dr. Samarin's wide-ranging  
treatment in *Tongues of Men and Angels*,  
his latest writing on the subject.

The answer, in brief, is that speaking in  
tongues is an evidence of neither abnormal  
psychology nor superior piety. Glossolalia,  
Samarin concludes, is normal—a pseudo-  
language that may be a "linguistic symbol  
of the sacred" (p. 231).

Judged from a purely linguistic point of  
view, tape-recorded and reduced to phonic  
symbols, glossolalia exhibits none of the  
semantic features of human language. It  
has no meaningful structure; it shows no  
evidence of serving any communicative  
function.

A similar conclusion was reached by John  
Kildahl, the Lutheran layman and clinical  
psychologist, who played tape-recorded  
glossolalia to different interpreters and re-  
ceived widely divergent interpretations  
(*The Psychology of Speaking in Tongues*,  
Harper and Row, 1972, \$4.95).

Samarin differs from Kildahl, however,  
to the degree that Kildahl deemed the  
glossolalists he studied to be slightly more  
suggestible than other religionists. Samarin  
sees no psychological differences between  
religious people who speak in tongues and  
those who do not.

The dust jacket of *Tongues of Men and  
Angels* proclaims it "a controversial and  
sympathetic analysis of Speaking in  
Tongues." It will undoubtedly be judged  
controversial. It neither condemns nor  
approves, and those who wish either out-of-

hand rejection or acceptance will be dis-  
appointed.

All who read it, however, will profit by  
a competent scholar's careful study of a  
widespread phenomenon in religious cir-  
cles.

Those who approach glossolalia from the  
biblical and theological standpoint finally  
have to decide whether 1 Corinthians 14  
should be interpreted in the light of Acts 2,  
whether the reverse procedure should be  
followed, or whether the two accounts are  
to be understood as totally different.

Since the Book of Acts was written not  
less than eight years after 1 Corinthians,  
and by an author who was a close compan-  
ion of the Apostle Paul, there is at least  
some reason to believe that Luke's careful  
description of the languages at Pentecost  
is one way of saying, "This is what the New  
Testament gift of tongues is really like."

Samarin's book would confirm that judg-  
ment.

W. T. PURKISER

### How to Build a Bus Ministry

By James E. Coggin and Bernard M. Spen-  
cer (Broadman Press, 1971. 32 pp., 65c.)

"On the first Sunday our very first bus  
ran, a 13-year-old girl made her profession  
in Christ. By the end of the first year of a  
bus ministry at Travis Avenue Baptist  
Church, more than 250 boys, girls, and  
adult riders had presented themselves on  
profession of faith in Christ and united  
with our church" (from the back cover).

Such was the success of this church which  
is shared inside this short booklet. Orig-  
inally Chapter Five and the Appendix of  
*You Can Reach People Now*, \$3.95, Broad-  
man Press, 1971, by the same authors, this  
brief introduction to the bus ministry of the  
Travis Avenue Baptist Church has many  
fresh and different ideas from which any  
bus ministry could profit. Included in the  
booklet are ideas on scheduling and organ-  
ization that this reviewer has not found in  
other books on the subject. One such con-  
cept is expressed on page 31, "Don't  
assume that your church must set up a  
separate organization for bus outreach. The  
Sunday school is the organization to do this  
job." Most bus ministries presently operat-  
ing do have a separate organization formed  
for this purpose.

PAUL LORENZEN

## All About the Bus Ministry

By Wally Beebe (Sword of the Lord, 1970, 88 pp., paper, \$1.00.)

Presently-associate pastor at First Baptist Church of Hammond, Ind., in charge of the bus ministry, Rev. Wally Beebe wrote this book out of his experiences while he was associate pastor of Trinity Baptist Church, Jacksonville, Fla. While at Trinity he increased the bus ministry from 30 to 360 in attendance, and had tremendous success in evangelism at the same time. He reached entire families for Christ through the bus outreach program.

Written for the purpose of introducing the interested person to the principles and methods of the bus ministry, this book is very basic in content and approach. Beebe deals with the "why," "what," "where," and "how" of beginning a bus ministry. Although the composition and grammar of the book leave somewhat to be desired, the information is present and serves its purpose well.

This book was included in the *Sunday School Superintendent's Resource Packet* for the fall quarter of 1972, available through the Nazarene Publishing House.

PAUL LORENZEN

## Preachers' Exchange



WANTED—To buy: *The Works of Wesley*, Vols VII and VIII, by Jackson; *The Rediscovery of John Wesley*, by George Croft Cell; *The Life and Times of the Rev. John Wesley, M.A.*, 3 vols., by Luke Tyerman.—Rev. Archie R. George, RFD 3, Pleasant Dr., Londonderry, N.H. 03054.

FOR SALE—Complete set of *Biblical Illustrator*, 57 vols. About 50 vols. in new, unused condition. Sell for less than half price—\$150, or nearest offer. (These are a reprint made by Baker in 1950's.)—Harold W. Hoffman, 2022 Centre St. North, Calgary, Alberta, Canada, T2E 2T1.

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.

**COMING**  
next month

### ● Not Slothful in Business

Spring cleaning is a traditional event, and so might be the attention to those details that can help or hinder the Kingdom.

### ● A Credo for Christian Leaders

A few basic principles can make a vast difference in the effectiveness of the Christian shepherd.

### ● Who Were the 3,000?

Paul Martin's own unique style makes Pentecost seem very much alive in terms of today's holiness church.



Our worship is something we do not want to talk about too much, because too much talk about anything tends to defeat its own purpose. Concern for the health, for example, is good, but too much concern for the health can be abnormal. The hypochondriac is to be pitied. At the risk of thinking "too much" about worship, it is worth our prayerful consideration to read Dr. Barth Smith's article on page 3. Worship can indeed be either dangerous or delightful. One thing that can make it delightful is to achieve the kind of spirit in the service that Ron Lush portrays in his "stereo-phonetic choir" (p. 8). This writer has experienced some delightful moments of worship in such an atmosphere. It is a happy coincidence that Evangelist Wachtel suggests how all this relates to that revival crusade (p. 19). And with that thought, you may be surprised to discover a different approach to the question, "Who is the key man?" (p. 22). So our best wishes for this season of the year when we renew our efforts in outreach and evangelism is that renewal shall be yours, and shall be in your church and among your people, and may your times of worship be more exciting than ever during these days.

Yours for souls,

**Suddenly**  
 it's  
**VBS TIME**  
 to  
**Start**  
**Planning**



**1973 VBS INTRODUCTORY PACKET**

A handy, attractive, compact kit providing VBS DIRECTORS and SUPERVISORS with a sampling of all the exciting NEW materials

"Superintendent's Notes and Record Guide"—basic planning guide

5 Teachers' Manuals—offer easy-to-follow schedules with how-to-teach helps

5 Pupils' Books—one from each department, Nursery through Teen

Master Craft Kit—contains craft information and sample materials for all age-groups

Promotional Items—Theme Button, Pencil, Bulletin, Name Tag, Pupil Certificate

Publicity Aids—Poster, Dodger, Postcard, Balloon

Music Supplement—all the new songs from the manuals

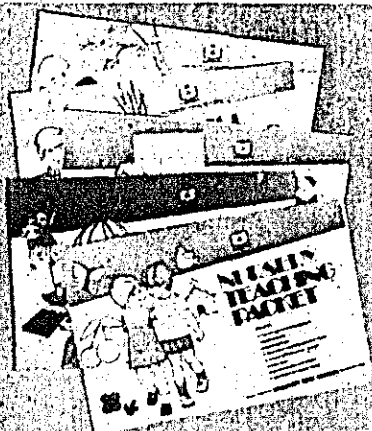
Catalog/Planbook—with "timesaver" order form

Plus 1973 VBS Theme Filmstrip and Record, 1973 VBS Missionary Special Packet

V-473

A \$14.85 value

Only \$6<sup>95</sup>



Learn—correlated visual aids and activities also important for your advance planning sessions

V-1173 Nursery Teaching Packet	\$2.25
V-2273 Kindergarten Teaching Packet	\$2.25
V-3373 Primary Teaching Packet	\$2.25
V-4473 Junior Teaching Packet	\$2.25
V-5573 Teen Teaching Packet	\$2.25
VBS—WHY, WHAT, HOW? (handbook)	\$1.50

Add 5 percent for postage and handling (5c per \$1.00)

Soon it will be **VBS TIME**  
 ACT NOW and be ready to display  
 these basic items at your planning sessions.

**ATTENTION!** All supplies should be ordered **TWO MONTHS** before your VBS begins.

Order from your PUBLISHING HOUSE

THE **PREACHER'S**  
**MAGAZINE**

*inside this issue:*

**NOT SLOTHFUL IN BUSINESS**

*The Editor*

**GIVE THEM HOPE**

*C. Neil Stratt*

**WORKING OUT THE SPIRIT-FILLED LIFE**

*Gene R. Welch*

**WHAT IS THE MILITARY CHAPLAINCY TO ME?**

*James R. Thompson*

**COMPETITION IN THE PULPIT**

*Carlos H. Sparks*

**TRUTH IS POWERFUL!**

*Richard K. Morton*



THE  
**PREACHER'S  
MAGAZINE**

APRIL, 1973

VOLUME 48 NUMBER 4

**JAMES McGRAW**  
Editor

**DONALD N. BASTIAN**  
**ROBERT W. McINTYRE**  
**DONALD SHAFER**  
Associate Editors

Contributing Editors

**V. H. Lewis**  
**George Coulter**  
**Edward Lawlor**  
**Eugene L. Stowe**  
**Orville W. Jenkins**  
**Charles H. Strickland**  
General Superintendents  
Church of the Nazarene

**Myron J. Boyd**  
**W. Dale Cryderman**  
**Paul N. Ellis**  
**Edward C. John**  
Bishops  
Free Methodist Church

**Bernard H. Phaup**  
**J. D. Abbott**  
**Melvin H. Snyder**  
**Virgil A. Mitchell**  
General Superintendents  
Wesleyan Church

**CONTENTS**

- 1 Not Slothful in Business ..... Editorial
- 3 Overtones of the Ministry,  
IV. Awareness ..... Raymond C. Kratzer
- 5 Give Them Hope ..... C. Neil Strait
- 6 Who Were the 3,000? ..... Paul Martin
- 7 He Is Open—and the People Respond ..... Practical Points
- 8 A Credo for Christian Leaders ..... Barth Smith
- 9 The Pastor "Working Out the  
Spirit-filled Life" ..... Gene A. Welch
- 11 Keep Up with That Reading ..... Ross W. Hayslip
- 12 What Is the Military  
Chaplaincy to Me? ..... James R. Thompson
- 14 Competition in the Pulpit ..... Carlos H. Sparks
- 15 Truth Is Powerful ..... Richard K. Mortton
- 17 Come Ye Apart ..... Marjorie Wallace
- 18 "Be Sure You Feed Before You Milk" ..... Earl D. Hyatt
- 19 The Role of the Modern-Day Minister ..... John W. May
- 22 *Journeying with Jesus Through John* ..... Ralph Eazle

**DEPARTMENTS**

The Preacher's Wife, p. 17  In the Study, p. 22  Timely Outlines, p. 26  
 Bulletin Barrel, p. 29  Here and There Among Books, p. 30  Preach-  
ers' Exchange, p. 32

Published monthly for Alderagate Publications Association by Beacon Hill Press of Kansas City, 2923 Troost Ave., Kansas City, Mo. 64108. Editorial office at 6401 The Paseo, Kansas City, Mo. 64131. Subscription price: \$3.00 a year. Second-class postage paid at Kansas City, Mo. Address all correspondence concerning subscriptions to your denominational publishing house. CHANGE OF ADDRESS: Send us your new address, including "ZIP" code, as well as the old address, and enclose a label from a recent copy. Authors should address all articles and correspondence to James McGraw, 1700 E. Meyer Blvd., Kansas City, Mo. 64131.

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

*Not Slothful  
In Business*



**S**PRINGTIME is more than a time to be extolled by poets, although they have risen to eloquent heights of verbal expression in their descriptions of its pleasures. It is the season of the year "whose robe-folds are valleys, whose breast-bouquet is gardens, and whose blush is a vernal evening," to quote Richter; and in the words of Anna Barbauld, it is the "sweet daughter of a rough and stormy sire, hoar winter's blooming child, delightful spring."

But spring is a time for preachers as well as poets. It is a time for spring cleaning, a time for fresh zeal, a time for renewed vigor in the crusade for souls, a time for awakening and revival. It is a time for thoughtful attention to the admonition to the Roman Christians to be "not slothful in business; fervent in spirit; serving the Lord" (12:11). One pastor put an exegetical twist of his own to this verse when he observed that you pay your tithe and your bills first, then get blessed, as you serve the Lord. J. B. Phillips' transliteration of the passage comes to the heart of the matter: "Let us not allow slackness to spoil our work."

It is a good time of the year to tackle the tough and unattractive problems of unfinished business, to face those which have fallen short of solutions, and to boycott slothfulness in the society of the saints.

Look around, and there is sure to be a reminder of a good place to begin. The building and grounds sometimes betray a lack of tender, loving care such as God's house deserves. The churchyard could be an inviting environment for worshippers, instead of the run-down, neglected, shabby expanse on the corner. The lawn could be a thing of beauty. The shrubbery could be attractive and appealing; the building itself clean, neat, and inviting. It is little short of miraculous the difference a few gallons of paint can make in the appearance of the church building; and more than you know, people passing by notice that sagging sign that announces the church name and the schedule of services. Let us not allow slothfulness and slackness to spoil our work before the people even get inside our building to worship with us.

In the pastor's study and church office there are reminders of the need for "unflagging zeal" to replace slothfulness in the Lord's business.

April, 1973

Unanswered mail is the perennial problem, and can pop up like a noxious weed when we think we have rid ourselves of it. It will not be mastered by procrastination. And by all means acknowledge those letters containing tithing checks, or other items requiring replies. One pastor admitted to a friend more than three months after he had received a check for several hundred dollars from a nonresident member that he had "not yet written to thank him and acknowledge receipt of his check." That kind of business sounds dangerously like slothfulness.

There should be enough unflagging zeal in the Lord's business to motivate a pastor to go further than answering mail, and to use some creativity in his correspondence. How about sympathy notes to those who need them? Why not write letters of congratulations to those who merit them, such as graduates, brides and grooms, new parents, and new residents in the community? Such "business" does take some time, but the sense of satisfaction and fulfillment gained from it brings generous compensations. One of the best transactions a pastor can make is to exchange a sense of guilty frustration for one of release and accomplishment.

To carry the thought further, we may as well bring our personal business under examination at this springtime, too. To pray, "Forgive us our debts," does not excuse our carelessness in keeping the promises we have made to our debtors. To be sure, there are times when it is impossible to keep those promises, and there is not enough money to meet all the obligations. In that case (ask any banker or merchant) a partial payment with a note explaining the need for more time keeps everybody satisfied. It is the absence of any response that eats away at trust and credibility, and it is the failure to reply to notices that disappoints those we owe. It doesn't take very much effort to break out of the "slothfulness syndrome" and begin behaving like men of God.

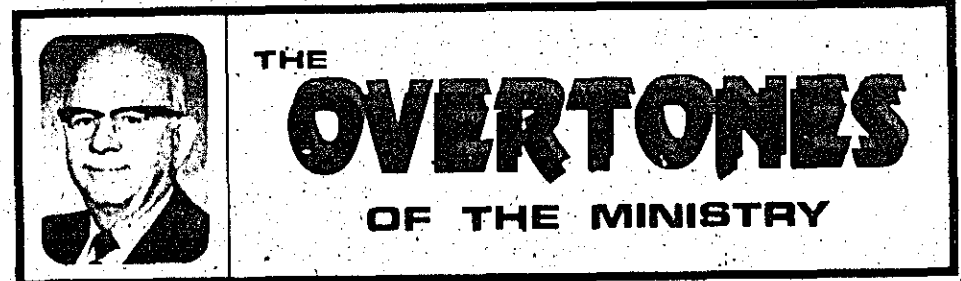
Ah, Spring! You have drawn back the draperies of heaven and replaced damp, gray days with brilliant sunlight. You have splashed a million flowers to paint the laughing soil.

Ah, but you have also reminded us that it is time for housecleaning and hard work. It is time to call forth all the unflagging zeal we need for vigorous effort in the pursuit of spiritual goals. It is time to make sure we do not allow slackness to spoil our work in the vineyard of the Lord.

#### PRAYER FOR THE HEART

*Give me a pure heart—that I may see Thee,  
A humble heart—that I may hear Thee,  
A heart of love—that I may serve Thee,  
A heart of faith—that I may abide in Thee.*

—Dag Hammarskjöld



By Raymond C. Kratzer  
Dist. Supt., Northwest Dist.  
Church of the Nazarene

#### IV. Awareness

MY CAR DEVELOPED A MISS in the engine the other day, and I took it to the garage to have it serviced. A nice, young man drove me back to my motel room, and in our conversation I observed that I drove about 60,000 miles a year and needed my car in good condition. He asked if I were a traveling salesman. I said, "No, I'm a minister, a district superintendent of eastern Washington, northern Idaho, and northeast Oregon in the Church of the Nazarene." He remarked: "Well, you are a salesman of a sort." And then our conversation immediately turned to the product of the gospel and of the difficulty in getting people to buy it, in spite of its inestimable worth. I was glad to discover that he and his wife valued their church, attended it faithfully, and were sold on its values.

As I meditated on the conversation, I opined that every minister ought to have the "overtone of awareness"—that elusive quality of mind that alerts him to the true status of his calling. Such an insight will certainly lift his calling to a place of vigor, of challenge, and of accomplishment.

Have you ever been confronted with a salesman whose whole personality

seemed to radiate his confidence in his product and of your imperative need of it? At times in these circumstances I find my sales resistance collapsing, and I am reaching with one hand toward the proffered article while my other hand pulls my purse from my pocket. Some television commercials are so persuading that I want to rush to the store and purchase the product, lest they are sold out before I obtain one.

If the delightful presentation of material things can so capture the imagination as to move us toward a positive decision to satisfy our senses, how much more should we strive to create an atmosphere of desire for God until lost sinners will want our Jesus and His forgiveness more than anything in this world!

One of the basic keys to a successful presentation of the gospel is to be completely sold on it yourself. Any insincerity at this point will blank out success in a moment. Occasionally each minister, each Christian, needs to remember the pit from whence he has been digged. He needs to evaluate the assets which are his because of Christ, and recall the awful results of a life lived in sin. He needs to look full in the

# Evangelistically Speaking—

## Who Were the 3,000?

*Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls (Acts 2:41)*

What a good report! About 3,000 saved, baptized, and joined the new church! Must have been some excellent follow-up by that band of Spirit-filled Christians! It takes a bit of doing to baptize that many—as well as some water. Names, addresses, where they should meet . . . the Upper Room couldn't hold them all at one time . . . somebody really worked.

But who were they? Let me ramble along here a little and imagine . . .

1. Some had attended the great rallies and meetings that Jesus held. Some of His crowds were big—12,000—"five thousand men . . ." not counting women and children. They had dropped off. But seed had been sown . . . some

interest shown. And when they heard this same Jesus was not dead, but alive, and in the hearts of His friends, they wanted Him too.

I thank God often for the tremendous influence across the world of such great evangelists as Dr. Billy Graham, for TV programs as Rev. Rex Humbard, Oral Roberts, "Back to the Bible," and others. As an evangelist, I find in so many ways that my task is made a little easier, my work considered important, the public more aware, because of the life and preaching of Billy Graham. Also, there is an important ministry in holiness preaching—that these touched by crusade fervor and brought to the Master will have the light and privilege of full surrender and the baptism of the Holy Spirit.

2. Some had been contacted by that first IMPACT Team spoken of in Matthew 10. These were sent out—with nothing to sell but the power of God and His love. It would be hard work (and it still is), for they would be sheep among wolves. They were trained (wise) and peaceful (like doves).

They were mainly to rely on their own testimony. No argument or debate—just tell them what has happened to you.

House-to-house witnessing still is effective, and still is hard work. It does divide the men from the boys, but the primary principles that Jesus gave still work today!

Now let me say a little word about preparation. In the big crusades, in the better work of personal evangelism, there is time, planning, patience, prayer—that we just can't imagine. And that we do not do! Revival attendance is not just "by chance." Results aren't by chance either. There's plenty of material around. Let's use it and do better in getting ready.

3. Who were the 3,000? My guess is that they were friends, neighbors, business associates, relatives of the 120; Matthew's tax collector buddies; Peter, James, and John's fishing cronies . . . for the word soon got around (the grapevine is often loud and clear) that these—though the same neighbors, friends—were different now, different in their daily duties, different in their joy, in their love. Something had happened to the 120—something so exciting, so real, so vital, so relevant that the "rat racers," the tired, the lonely, the searching, the defeated, the comfortable, were drawn to them and to their message, and to their living Christ. It is different when the Holy Spirit comes! I urge you, new believer, and you too, friend of Christ, tarry until He comes—the Spirit comes, and makes Jesus alive to you—really alive.

Soon another 2,000 were added. More good follow-up work. And soon the whole known world was different. For by big rallies, house-to-house witnessing, and person-to-person—to working associate, to those close by—witnessing in the Spirit, and by the Spirit, many, many were saved.

**Practical Points**

*that make a difference*

## He Is Open— And the People Respond

Dear Son:

The income of our church is rising every month. It is apparent that giving is related to the morale of the organization.

Our pastor commends the people for their generosity, reports the giving in the weekly newsletter, keeps the congregation informed as to where they stand, and has kept all the obligations current month by month.

The people like this approach. They feel that the pastor and board are not afraid to show the financial picture—good or bad—and they respond. Recently they brought a youth minister in for the summer and pledged \$300 more than was necessary.

The yearly report will show a substantial increase in income, and with it an opportunity to give more for world evangelism. And you know, Son, I believe a great deal of the margin is based on "confidence." Confidence in the pastor, who is open enough to keep the people informed. It always pays big dividends.

Love,  
Dad



By Paul Martin

Evangelist  
Church of the Nazarene

starts early. When a young man acknowledges the call to the ministry, he is often made to feel that he must play "super Christian." He may deny a perplexing area in his theology or his personal life. He feels that to show weakness may hurt his pastoral future. Haven't we ourselves said, "He had some real problems when he was a teen"? As licensed ministers, our relationship with the board of orders and relations may encourage us to continue with the "game." To ask for help may hurt us on the district. So we play "super Christian" and quietly bleed.

Ordination and a career as a pastor place some in the position of professional game players: When an ordained minister says, "I feel almost like a hypocrite whenever I preach on holiness," he cries out to be loved and helped—not censured. Men can go through such times and emerge solid churchmen, if we allow them to recover.

We as ministers cannot expect to be "working out our Spirit-filled lives" until we can face our own problems. Stand up and say, "I am not a super Christian. I am a Spirit-filled man trusting, walking, and committing my failures to God." A great spiritual freedom can be yours if you will take it.

I have found it necessary to cultivate an openness toward God and toward others. Spiritual growth is marked by change. For if nothing changes, what are we calling growth? I must be willing to change my mind about issues, methods, and people. God must be able to break in upon me and make me willing to tell one of my laymen, "I am sorry." True holiness of heart is marked by a humility of spirit. This humility is not only willing to say, "I'm sorry," but willing also to change an attitude. It is hard for me to be open to those who seem to be against me. Every move they make is interpreted to be the worst. By my spirit I make it hard for them to change, or even apol-

ogize if they want to do so.

Perhaps the most neglected area in the Spirit-filled life of ministers is closeness to other Christians. Even with other pastors, our conversations sound like "show and tell" as we brag on the great job we are doing. Others seem almost gleeful as they tell of another church's problems. But we need the ministry of other men. We cannot live alone. We must believe that the hands of our Spirit-filled brother are the hands of Christ ministering to our needs. To deny this is to undercut our position as pastor. For we minister as members of the body of Christ. But do we have the humility to admit that we need other men?

I am not suggesting that we trust everyone with our problems. One of the most shameful things which can happen is to share a concern and then find that you have only made a contribution to the district gossip. I believe that each man must have someone he can trust, someone who cares, and someone who can minister to him. This does not mean a constant airing of problems. But to be positive and effective over the long haul, we all need the loving concern of a Spirit-filled brother.

This will reflect in the spiritual life of the parish. We are brittle and unapproachable when we are "tied up inside." Our withdrawal will show, and many who need help will not feel free to approach us. As pastors we have more to do with setting the spiritual tone of our churches than any other individual. Our coldness and fear cannot be covered by a loud "Amen," or a strongly evangelistic sermon. But after we are in tune with God and our fellowman, we can be free channels of blessing to our people.

Openness is the key. Openness to God—admitting our mistakes and failures. Openness to others. When we finally admit our failures, we are more tolerant of failure in others. God can then use us in ministering to our people at the point of their needs.

## Keep Up with That Reading

By Ross W. Hayslip

SOME YEARS AGO the editor of *Newsweek* made the following observation about his reading: "The main difficulty for me is to find enough time to read all the newspapers, periodicals, reports, and books that I should read. I keep telling myself I will take a speed-reading course, but alas, I haven't time to do so. The result seems to be that I get up earlier and earlier, and go to bed later and later. Mathematically my sleeping hours should dwindle to absolute zero within another few years."

The preacher of our day is called upon to be a man of wide reading experience. In all truth there is small likelihood that the task of the pastorate today will permit a man to catch up with his back reading. He may be able to control the flow with some degree of efficiency, but he will never be able to wholly dam it up.

Some ministers have sought a rapid-reading course as a solution to their reading problem. The claims made in behalf of these courses by both their sponsors and those who take them range from modest to incredible. These courses undoubtedly can double the reading speed without diminishing comprehension, but too often instead of cutting down his total reading time, the preacher simply jams more reading time into his waking hours. Some who have done quite well in rapid-reading courses have regressed quite rapidly when they failed to maintain a steady program of practice. The reading habits of a lifetime are not easily overcome.

For the average pastor I feel that "selectivity" is the key to reading more material in less time. We must decide what we are going to read and how much we are going to read. It is said that when Daniel Webster got ready to read a book he would first make a list of questions he would want answered. He was reading for a purpose. The preacher's reading should have purpose as a prime factor. To read merely for the sake of being able to say we have read the book is poor practice.

The skilled reader can look for clues to informational content. They may be found in the prefatory materials, digests, tables of contents, headings in the body of the text, and footnotes. Some things which especially draw interest may be underscored for further attention. Notes can be made in the margins as thoughts are organized and re-organized.

Decide what type of reading will contribute the most to your total ministry. Is your reading material pertinent to the area of your responsibility? If it is merely interesting, but not pertinent, put it aside for recreational reading. There has never been a time when so many books and magazines of a religious and philosophical nature are being published. Book clubs by the dozens seek to select our reading sources for us, and book reviewers flood us with "must" selections. To keep ourselves contemporary and make our messages relevant, we are urged to read in order that we may quote readily and impress our hearers with the extent of our knowledge of the world today.

Every man must decide for himself as to the schedule of reading that he will follow. He will find just as much time for his reading as he cares to take. There are many demands upon his time as a pastor. Tasks innumerable clamor for his attention. Somehow or other he will plan the disposal of his time so that he will be able to heed the ancient admonition of Paul to give attention to reading.



by  
Ross W. Hayslip

Pastor  
First Church of the Nazarene  
Tucson, Ariz.

April, 1973

A chaplain shares his burden and views concerning a vital but little-known problem

## What Is the Military Chaplaincy to Me?

By James R. Thompson\*

**T**HE CLERGY IN THE MILITARY is under question. The old question of separation of church and state has again been asked. The ethical validity of the Church as an integral part of the military machine is another question. Are chaplains, by wearing the uniform and rank, prostituting their convictions to the command? In what way does a chaplain's active participation in a "war" dilute his message of peace? What about the tendency to establish a "military denomination"?

Is it a part of the chaplain's role to "help keep the troops in line"? Is the chaplain a male "donut-dolly"? Is he the unit "Hail fellow, well met"? Is he content to be the "patter on the back"? Or is there a larger ministry than being the commander's yes-man?

In the army, the chaplain is a member of the staff and is responsible for advising the commander concerning matters which relate to the religion, morals, and morale within the command. This is great! But what do we do if the commander ignores our advice? What if the commander is a leader in immorality and vice? What is the

position of the chaplain when his rating officer refuses to accept the validity of the Church and its ministry?

These are questions with which the chaplain must struggle in his everyday attempts to minister to the members of the military community concerning the love of God. Some of these questions are not easily answered when it comes to the pragmatic issues such as promotions, consideration for assignments, and being retained in the military. It is not my goal to answer each of these questions. My goal is to deal with some basic premises which have helped give substance to my decisions when they have to be made.

First of all, I am a Christian and an example of Christian living. I must be concerned about others more than myself. I need to be careful not to resent the demands people may place upon me and my time. Part of the prayer of St. Francis of Assisi says: "O divine Master, grant that I may not so much seek to be consoled as to console; to be understood as to understand; to be loved as to love."

Second, I am an ordained minister of the gospel of Jesus Christ. This or-

dination came, not of my own choosing, but because of the call of God upon my life. As a minister I must be bold in proclaiming the gospel as I understand it through the leading of the Holy Spirit. I must learn to "say it like it is" and in a way in which others will understand.

In addition to this calling I feel a further leading to be a pastor, and more specifically a pastor in the military setting. I do not feel that my presence in the military is de facto support for all that the military does or for what it represents; no more than my presence as a pastor in a community means that I condone the prostitution, gambling, liquor, corruption, and other activities that prevail.

As a pastor, my primary responsibility is to feed God's people with His message of love and forgiveness, whether that message be written or

acted out. As an ordained minister my primary responsibility is to God and then to the church. At no point in my areas of responsibility do I see the necessity of supporting the military establishment when it conflicts with the principles of Christianity. My commission comes to me because the Church endorses me to represent her in the military.

I strongly feel that I am in the military because this is where God wants me to serve. If this is true, then He will see that I stay in the military as long as He wants me here. When He has something different, then it will be revealed in some way. As long as I am faithful to God's call upon my life, He will be faithful to lead me in the direction I am to follow. The military chaplaincy is a vehicle through which I minister. It is not a job, a vocation, or a career; it is God's call upon my life.

The glory of Christianity is not in an empty tomb, but in a living Lord! It is not the tomb that is vital, but the One who occupied it and is alive forevermore. He is regnant and active in our world now. He indwells the heart of the believer. He is the inspiration of the world's greatest men and its holiest women. He goes before the obedient in the line of duty, even as He has promised. He walks with us in our sorrows until our hearts burn within us. He wants to be the Comrade of the way. He invites all. He seeks all.

—Selected

\*Chaplain, U.S. Army, Fort Riley, Kans.



## Competition in the Pulpit

I HAVE COMPETITION in the pulpit. No, not from some brother who is threatening my security with better qualifications. It isn't from a noisy baby or an unruly teen-ager. My problem is created by inanimate things—and plenty of them. They tend to be lures, trying for the attention of my congregation.

One competitor is the "scoreboard" hanging proudly over the platform, declaring the vital statistics of our Sunday school:

Record Attendance	172
Today's Attendance	98
Year Ago	89
Contacts	172
Offering	\$19.75

Now I believe in organizational pulse-taking, but I object to that scoreboard being in such a place that it invites math problems while I'm preaching. *Let's see, we're 74 away from our record Sunday. Hey, that's funny—contacts and record attendance the same. What if all the contacts had come? We would have been right on the record.*

Another contender is that building fund record on the other side of the platform. My imagination wants to follow the people in their thoughts:



by  
**Carlos H. Sparks**

Pastor  
Church of the Nazarene  
Sylvania, Ohio

*We're doing well . . . Be in that new church before we know it. Up quite a bit from last month . . . My \$10.00 helped . . . been giving on that for two years—that's \$240. If everyone gave like I do . . .*

Where could I move that tally board?

*The American flag staff is taller than the Christian flag staff . . . or is it? . . . I guess not. Wonder if that one has 50 stars—I can count only 23 unless we get a breeze across the platform and it unfurls. Say, didn't notice that . . . I believe the American flag is on the wrong side.*

I want to move them too, but I'm patriotic and religious.

*Can't read that name added to the Memorial Roll this year . . . looks like S-m-t-t-h. I don't know a Smith. Maybe it's my glasses. I'll walk over to the wall after service and see. I'm sure it can't be a Smith.*

When my time comes, I hope the church will remember me too, but on the wall just outside the office.

*She never marked me up last month on the prayer and self-denial chart. Everyone has a star but me . . . Maybe she lost my envelope. My no-star stands out like a sore thumb. What's the use of giving if they don't mark it up?*

I would put that one on the back wall, except that I might see it from the pulpit chair and miss my cue.

*Youth Institute starts on the seventh? Just my luck. I thought it was the fourteenth. Funny I hadn't noticed the date until we stood for responsive reading. Mom might let me switch that visit with Aunt Martha. Sarah said the tall Norwegian from her church would be*

*at camp again this year . . .*

I have a dream. I'll clear the walls completely except for an empty, back-lighted cross behind the pulpit. Then we could keep it that way. When the department leaders have a theme to present, they can hold their posters in hand, present the program, then move their advertising to a designated place outside the sanctuary. We could have an interest center, always neat and purged of outdated posters and announcements—but away from the worship center.

It's been like this for a long time. Dare I change it? There is a lot of history in those old boards and frames, but if it would add to the worship

service, no one should object. We won't throw it out, just put it in some better place and arrange it. Even that picture of Christ ought to come down—not that I'm against Him. But when my people pray at the altar, I want them to link up to heaven by faith, not pictures. I remember that it is by faith we are saved. The picture would be lovely in the foyer with a soft light playing on it. It would be a dignified welcome. It would say whose church it was, but in the sanctuary at worship, faith could bridge the gap.

Maybe I'll let a wallful disappear—say over the period of a month. Even if we have to repaint, I need to go to work on my competition.

The power of the gospel working through a dedicated minister is one of the wonders of this world.

## Truth Is Powerful!

THIS GOSPEL of which I was made a minister is a loving gospel, because God so loved the world that He acted in so many ways beyond giving His only begotten Son.

This gospel tells of One who cared and who wants to communicate with His creatures. I think of Faust's famous definition of the Logos in Goethe's famous poetic drama. Logos is called power, mind, and deed, but I think that the word could also be termed *will to communicate*. If God's action in

sending His Son is to be fully appreciated, He must be seen as yearning to communicate with His creatures in order that they might live and have life fully, knowing what it is.

This gospel is also a *fulfilling* and an *ever present one*. It follows one through life and crowns all his ministries. I remember a young couple who came to me as their home and marriage were threatened by something he had learned about her. How I jumped to unload my college and seminary notebook wisdom for their benefit! But her mother, in a quiet moment in her living room, said, "Let us turn to prayer." I thought this meant something perfunctory and just doing once

By **Richard K. Morton**

Pastor, Church of the Nazarene  
Jacksonville, Fla.

more an approved ritual. But in a moment all of them were down on their knees, and young minister that I was, I was faced with a challenge.

Many prayers were routine and part of an expected ritual. But at this moment I had to come up with a prayer—and I mean a *prayer!* The next thing I remember was that I was in my car on the way home, distressed that I had been so inadequate. But the next Sunday when that young couple was ushered to a front pew in my church, I felt like crying out to the congregation: "Let us change our procedure this morning, clasp hands as we make a circle, and sing the 'Doxology'."

Another time that I felt very deeply the outgoing power of the Spirit was as I sought to serve as a minister in a Communion service. We had had many services of Holy Communion, and they were mostly dignified and proper, but rather cold and remote from the heart. But there was a Sunday, late in World War II, when we were to affix gold stars to our service flag, indicating how many from our congregation were serving in the armed forces. We were to note, as meaningfully as we knew how, that five men and three women would never return to us. Widows of two of them and a large number of relatives and friends were present for this service of remembrance and Communion. This was a Communion service that shook us to the depths and drew us closer to God and to each other. It became a fellowship of the beloved in Christ, and I shall never forget that sacred moment.

This gospel, this indwelling Spirit, works in us in many ways. One day while I was visiting a hospital, a woman, unknown to me, asked if I would come into her sister's room and offer prayer. I learned that the woman had an abdominal obstruction which was expected to be fatal. I thought the incident would be simply performance of a perfunctory rite, but the woman promptly was down on her knees. The bedridden patient clasped her hands and closed her eyes. I remember saying to myself that if I was ever to call myself a minister of Jesus Christ this time I had to *pray*. I visited and prayed again two days later and everything seemed much the same.

I was unable to get to the hospital over the weekend, but on Monday as I went down the corridor, I thought I saw into that patient's room. When I asked where she was, I was told that she was sitting up. The doctor said that conditions threatening her life were no longer there and she would recover.

Now I do not know what had happened or what caused it. I know only that when I have cried out in need, and in utter inability to cope with a situation, I have sensed a Presence and a Power, one that eases suffering and assuages grief. It is that loving Power that first drew me; and now after these full and eventful years, I want to serve Him still, even unto the end. Words of a hymn fill my heart: "Saviour, stay this night with me; behold, 'tis eventide." But that eventide yields at last to a day of realization, of fulfillment, and of life.

Revival is not going down the street with a great big drum; revival is going back to Calvary with a great big sob.

—Ralph Sockman

Soul winning is never competitive. You are not a competitor; you are a colleague.

—C. William Fisher



# PASTOR'S SUPPLEMENT

Compiled by the General Stewardship Commission

Harold O. Parry, editor

## "... Ye Visited Me Not"

(Matthew 25:43)

By General Superintendent Lawlor

A unique privilege is ours as ministers of God—the privilege of visiting in the homes of people. It must never be abused. Unfortunately, today it is too often unused.

Pastoral visitation should be one of the effective tools of our ministry. It must never be said of the Nazarene pastor, "Ye visited me not," for the results of such a lack have caused heartache to pastors and local churches and created well-nigh impossible barriers between them. Pastoral visitation must be cultivated, but if it is bathed in the Holy Spirit and love for people, it can become one of the greatest ministerial privileges and responsibilities.

True pastoral visitation for the Nazarene minister involves visiting the sick, the membership, the adherents, as well as door-to-door outreach visitation. Those who are ill should be visited *immediately* when we hear of their sickness. Prompt attention and pastoral care to those who are sick of body may make you an effective physician of the soul. Death must not be a forbidden topic of conversation. The minister must, to those so ill, speak of the possibility—even the probability—of going into the eternal world. Planned visitation for the shut-ins, in both private homes and nursing homes, should involve special acts of worship and devotion on your part.

The importance of visitation among the membership cannot be overstressed. Too many ministers have lost the keen edge of their contact with their membership by "easy" visitation among an inner circle. A tragic illustration comes to mind. The district superintendent and I were being entertained for dinner in the home of a young Nazarene professional family. As we were leaving for service, the district superintendent requested that I say a prayer for the home. At the close of the prayer the young couple were holding their children and weeping, and my heart wept as they said, "You are the first Nazarene minister to pray a prayer other than grace in our home."

Our visitation among those who are absent without known cause on the Lord's Day is so necessary, as is door-to-door outreach visitation (particularly during this year of Key 73). The actual methods we employ in our pastoral visitation are something each of us must work out under the wise counsel of the Holy Spirit and in the framework of his own personality! Let it never be said of us, "Ye visited me not."



GENERAL SECRETARY

# TURN YOUR RADIO ON

Have you "TURNED ON" to the fact that this year's Pastor's Annual Report Form is

## Different??

Well . . . it is!! So, in spite of the same look, the same feel, the same smell, and pretty much the same information, please "TUNE IN" to the guidelines and directions on your work sheets so we all will be on the same "WAVELENGTH" . . . ooh, turn your rad—(CLICK!!)

P.S.

If you have not as yet requested your 1973 Certificate of Standing card, why don't you stop and send for one *right now*? All it takes is a card.

# Easter Offering STEWART H for WORLD EVANGELISM



If every individual enrolled in a Nazarene Sunday school were to give just \$5.00, we would exceed our Easter Offering goal by

## \$1,113,500

April

NAZARENE WORLD MISSIONARY SOCIETY

*It's a Pleasure...*

TO PRESENT OUR

1973-74 Missionary Study and Reading Books

Study—MISSIONS—BOTH SIDES OF THE COIN—The story of Nazarene work in the areas of World and Home Missions. \$1.50.

ADULT AND TEEN READING BOOKS

1. **But God Gives a Song, Fritz**—The biography of Dr. R. G. Fitz, medical missionary in North and South China, and pioneer in Alaska. \$1.00.
  2. **Challenge of the Other Americans, Franco**—The story of potential evangelism among Americans of other cultures within the United States. \$1.00.
  3. **Like a Tree Planted by the River, Temple**—A thrilling account of the life and ministry of Cristobal Morales of Mexico. \$1.00.
  4. **Missionary Mama, Seamands**—Delightfully realistic letters written by a missionary wife in India. \$1.00.
  5. **Nazarenes in Mexico Today, Cook**—This book portrays the evangelistic outreach of the Church of the Nazarene in Mexico. \$1.00.
  6. **The Church Behind the Bamboo Curtain, Owens**—An informative and fascinating account of what can happen to the church in a controlled society. \$1.00.
- Packet of all six reading books, U-643, \$6.00.

JUNIOR BOOKS

A. Missionary:

1. **Holidays in Fiestaland, Ovando**—A month-by-month account of festivals in Mexico. \$1.00.
2. **North of the Rio Grande, Danner**—Four stories of Latin-American children in the United States. \$1.00.
3. **Pacific Discoveries, Box**—Exciting stories from Guam, Hawaii, and Samoa. \$1.00.

B. Biography:

1. **Phineas F. Bresee, Mr. Nazarene, Moore**—A biography of the founder of the Church of the Nazarene. \$1.00.

C. Bible:

1. **Who's Afraid? Hinckley**—This book presents stories of daring deeds of Bible people. 75c.

D. Fiction:

1. **Shan Min's One Wish, Huggins**—This is the story about a boy who lived in old China. \$1.00.

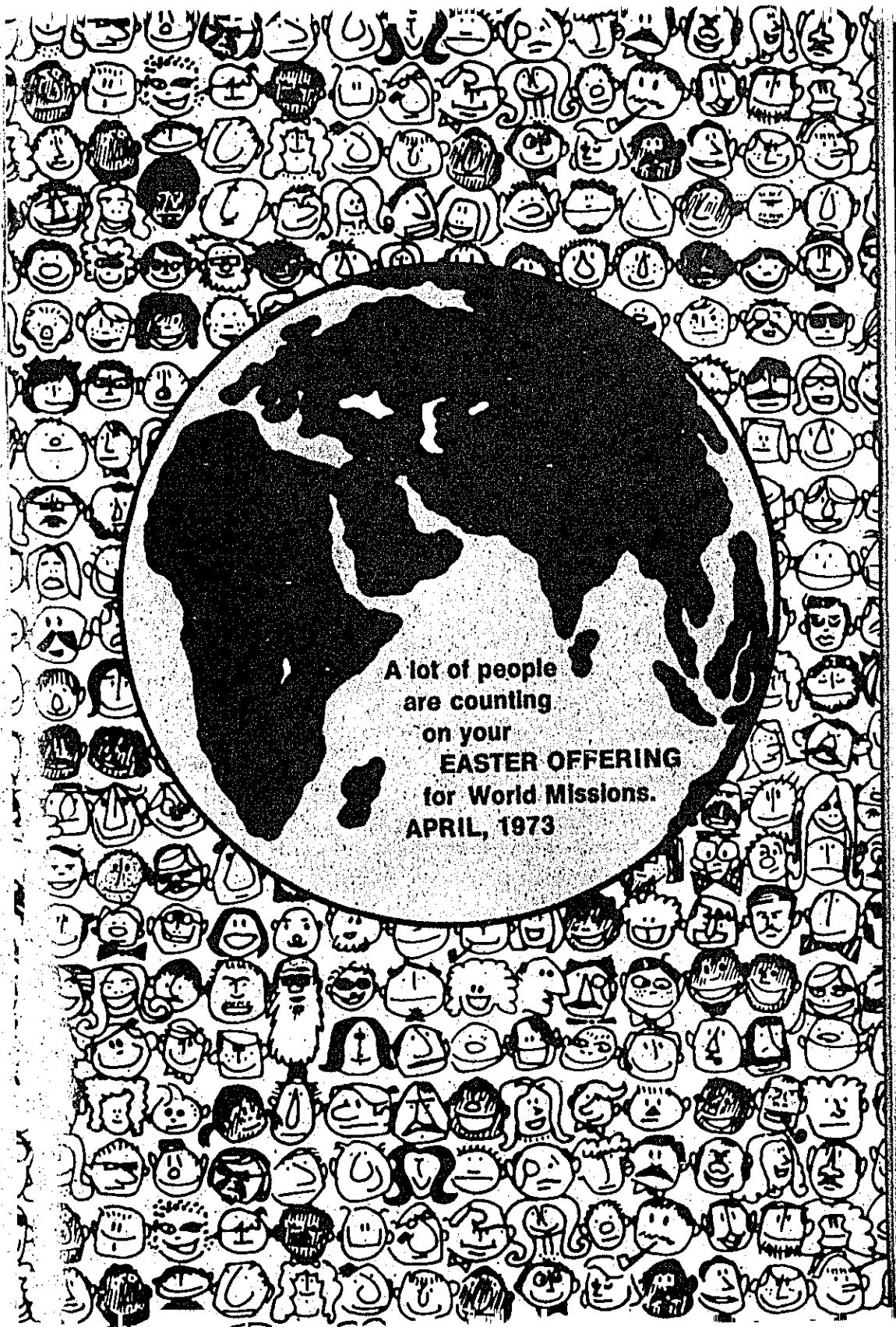
Packet of all six junior reading books, U-973, \$5.75.

*Think on this...*



IF PASTORS WERE READER LEADERS  
CHURCH BOARD MEMBERS WOULD BE  
READER FOLLOWERS

Dr. Morris Weigelt  
General Council Member





GUIDELINES  
FOR

MONETARY SUPPORT OF YOUR EVANGELIST

**1. Travel Cost**

Consideration should be given to the distance an evangelist must travel to your meeting. This amount should be in addition to all other considerations.

**2. House Allowance**

Most pastors have been provided with parsonage and utilities. It seems fair that a portion of a month's house allowance and utilities be paid to the evangelist. A seven-day, one-Sunday meeting should equal about one-fourth the total house and utilities allowance for one month. This amount should be clearly indicated on the check or checks given to the evangelist for income-tax purposes.

**3. Insurance**

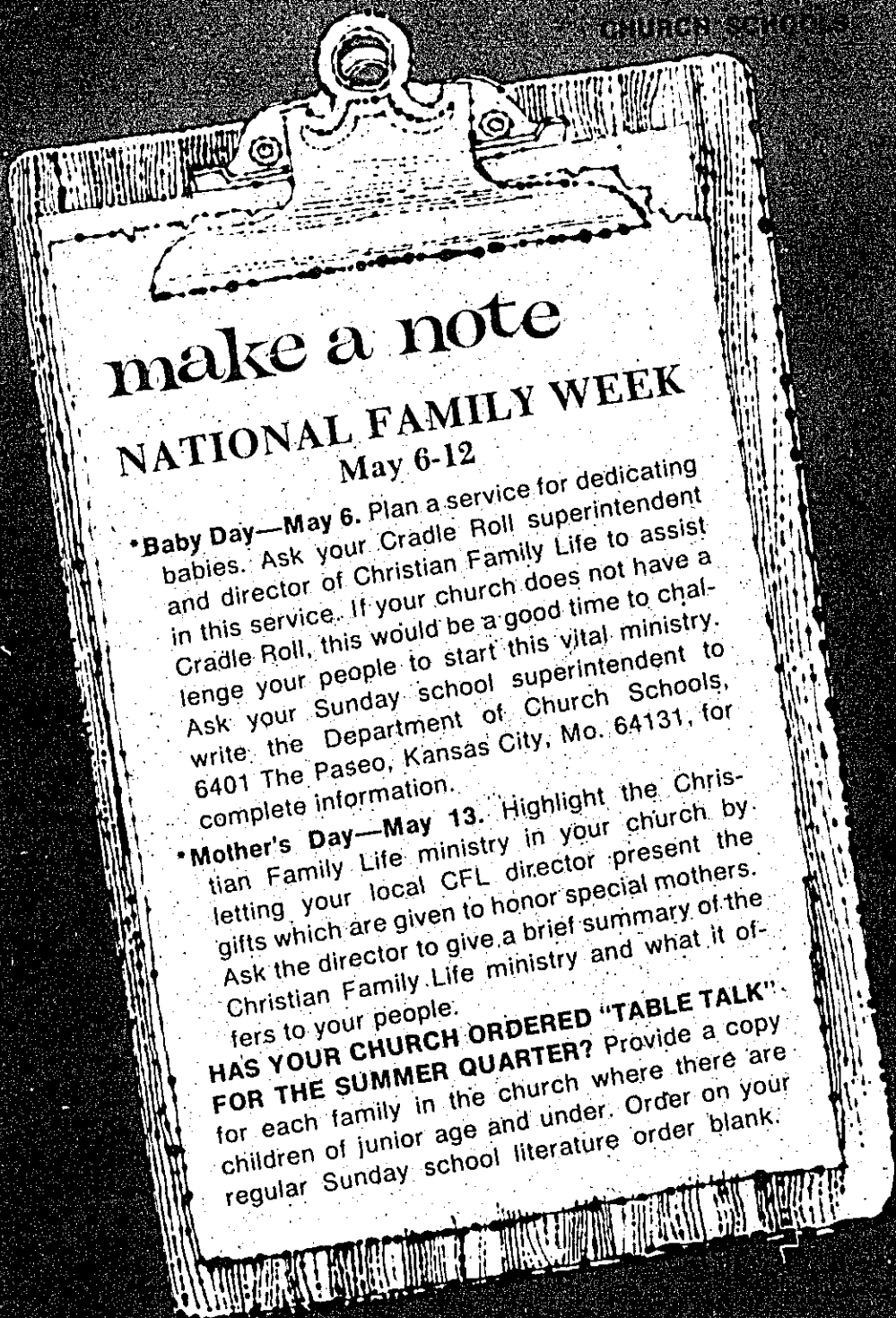
Most local churches help their pastor and his family with hospitalization coverage and, quite often, life insurance. It would be an excellent idea to regularly set aside a few dollars for your evangelist's insurance program.

**4. Social Security**

Churches across the denomination are requested and expected to pay the pastor's Social Security. An amount equivalent to the Social Security tax on the offering you give your evangelist should be included.

**5. Salary**

This should be the net amount you intend to give your evangelist for his services, over and above travel cost, house allowance, insurance, and Social Security. This portion of his pay will be used to buy food and clothing for his family, maintain a home, and supply his personal needs demanded by his continual public appearances.



CHURCH SCHOOLS

make a note  
NATIONAL FAMILY WEEK  
May 6-12

**\*Baby Day—May 6.** Plan a service for dedicating babies. Ask your Cradle Roll superintendent and director of Christian Family Life to assist in this service. If your church does not have a Cradle Roll, this would be a good time to challenge your people to start this vital ministry. Ask your Sunday school superintendent to write the Department of Church Schools, 6401 The Paseo, Kansas City, Mo. 64131, for complete information.

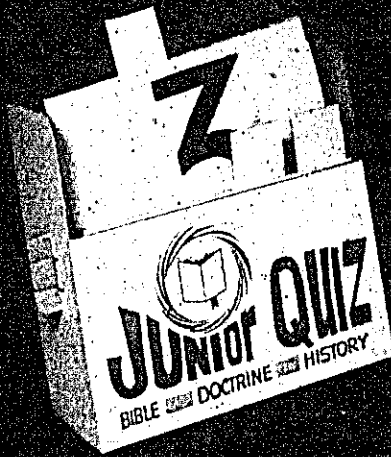
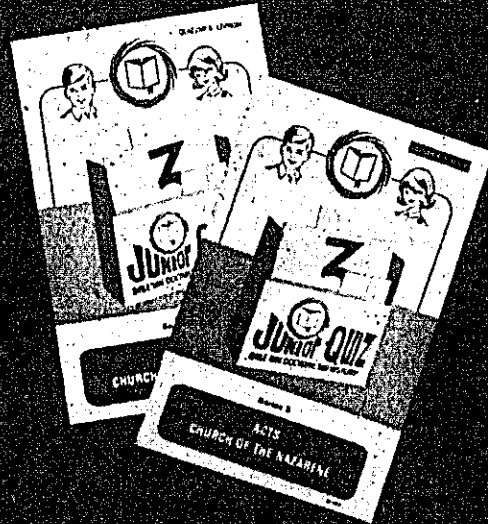
**\*Mother's Day—May 13.** Highlight the Christian Family Life ministry in your church by letting your local CFL director present the gifts which are given to honor special mothers. Ask the director to give a brief summary of the Christian Family Life ministry and what it offers to your people.

**HAS YOUR CHURCH ORDERED "TABLE TALK" FOR THE SUMMER QUARTER?** Provide a copy for each family in the church where there are children of junior age and under. Order on your regular Sunday school literature order blank.





Announcing Jr.  
for 1973

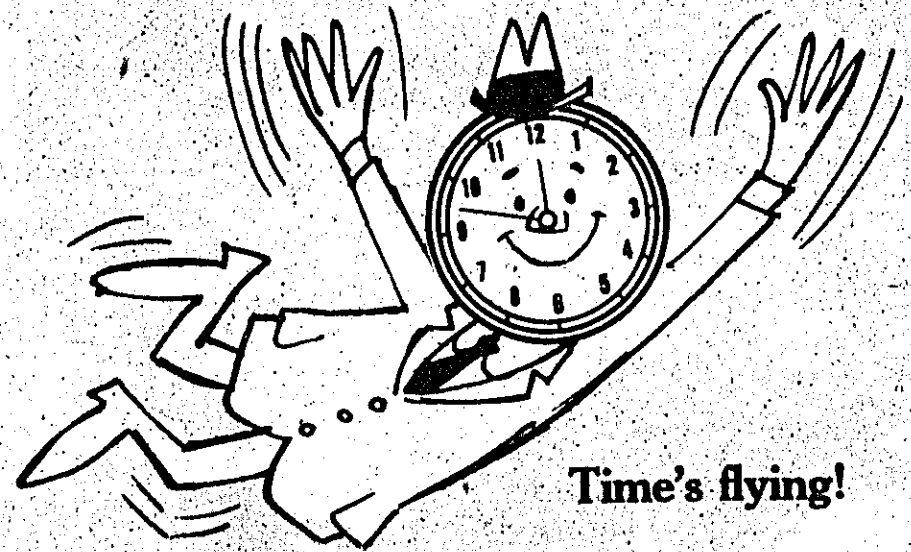


# Family vacation

WITH A PURPOSE

IN THE ROCKIES  
(July 9-13, 1973)

IN THE SMOKIES  
(August 6-10, 1973)



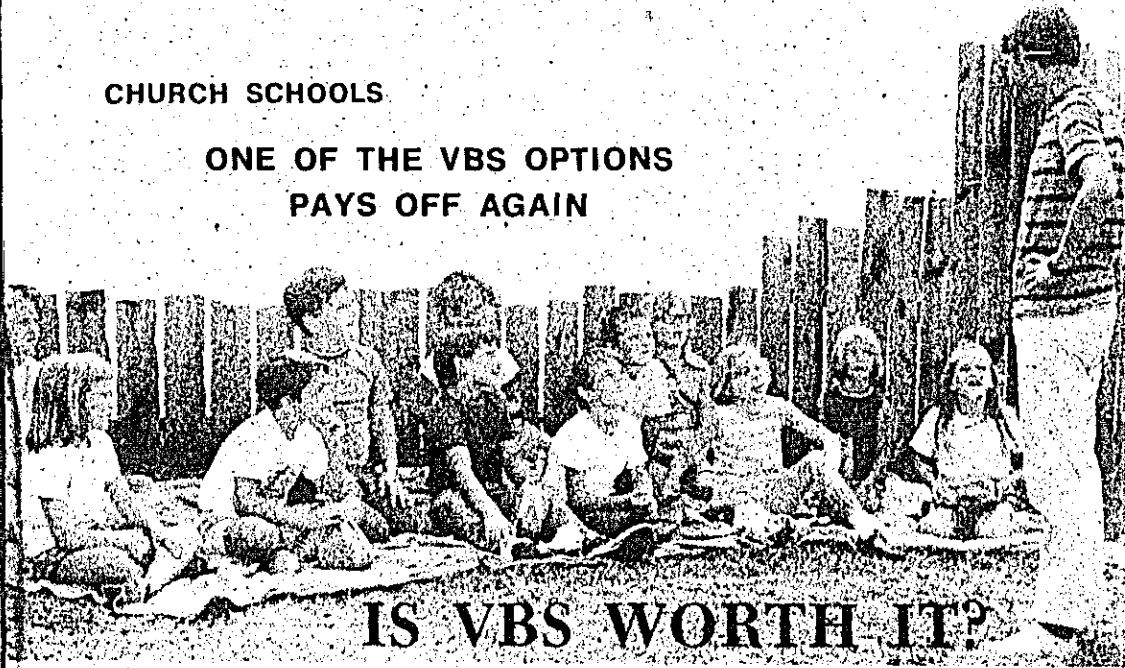
Time's flying!

For additional information and registration blanks write:  
**Training Conferences**  
6401 The Paseo Kansas City, Mo. 64131



## CHURCH SCHOOLS

### ONE OF THE VBS OPTIONS PAYS OFF AGAIN



## IS VBS WORTH IT?

Is VBS worth it? Is it worth the money, the time, the sweat, and the tears? There's a little home mission church in Enterprise, Ore., that would give a resounding "Yes" to that question.

With some fear and trepidation and lots of prayer our new young pastor, Doug Money, made plans for the first VBS to be held in this church for several years. Supplies were ordered for 30 students with the understanding among us that we would return all unused supplies immediately after Bible school in order to get full refund.

The first answer to prayer came when the teen group from Burns, Ore., the Right T.R.A.C., offered their help for a week of Bible school. Their offer was firmly accepted and plans were laid. The teens started earning money, practicing singing, and learning how to work in a Bible school.

The second answer to prayer was ideas garnered from district assembly. With these to spur us on, it was decided to have a unique kind of Bible school and give it lots of publicity. It was further decided that any and all children would be welcome, even those who were attending church regularly elsewhere. We felt whoever would come should be able to hear the plan of salvation and have an opportunity to accept this free gift.

The first day of Bible school arrived with 17 registering and we were praising the Lord for such a good response. The schedule called for softball, hiking, horseback riding, swimming, and boating on the nearby lake. By the end of the week the Lord had shown us what He meant by Eph. 3:20—"Now to him who by the power at work within us is able to do far more abundantly than all that we ask or think" (RSV)—as there were 41 in attendance the last two days.

But the most thrilling of all were the scenes of the last two chapels—children bowing at an altar of prayer—over half of those in attendance—finding the Saviour and new life in Him. What joy unspeakable to see our altar full and overflowing!

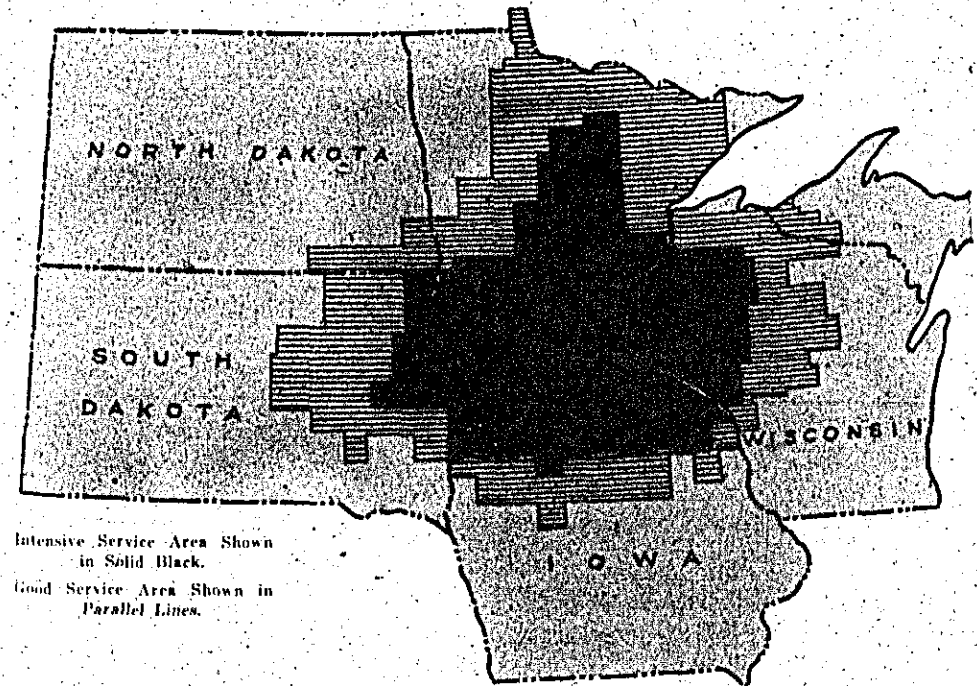
And yet that wasn't all. We felt there couldn't be anything more exciting happen but the Lord didn't stay His hand. The teens from Burns had been spending each evening with one or two of our Sunday school teens and had attracted a few others along the way. After an inspiring Bob Richards film on Friday evening, three young men knelt and found Christ. They had never been in our church before, but they saw something different about these kids, something they knew they needed. Praise God!

Is VBS worth it? Are the time, money, sweat, and tears worth it? Ask the pastor of a little home mission church in Enterprise, Ore. Ask the teens if a Pioneer, IMPACT VBS is worth it.

—Beverly Luke

## COMMUNICATIONS COMMISSION (RADIO)

### JUST ONE STATION . . .



Intensive Service Area Shown  
in Solid Black.  
Good Service Area Shown in  
Parallel Lines.

. . . WCCO, Minneapolis-St. Paul, covers this territory. It delivers a larger audience in the daytime than all TV stations combined.

You probably don't care about WCCO, for you don't live there and probably couldn't pay their price. But there are stations in your area that will give you access to your entire community for your own radio broadcast two or three times a week, and for "Showers of Blessing," one of the continent's leading religious broadcasts.

You will have to agree that this offers

**QUITE A PARISH—FOR THE MAN WHO WILL CLAIM IT!**

**YOUR EASTER OFFERING** helps to keep "Showers of Blessing" sounding out the Christian witness over North America, Great Britain, Australia, Africa, India, Central America, Barbados, Trinidad, Jamaica, Bermuda, Haiti, Virgin Islands, Indonesia, Samoa, Philippines, Okinawa, Puerto Rico, St. Lucia, and the Armed Forces Network.

COMMUNICATIONS COMMISSION

Radio-TV Office

400 New Churches

by

1976

Pray for these 51 new churches:  
January 1, 1972—December 10, 1972

(Listed by districts)

**Five or More New Churches**

Florida (7)

**Two or More New Churches**

Virginia (3)  
Arizona (2)  
Northern California (2)  
Mississippi (2)  
New York (2)  
Northwestern Ohio (2)

**One New Church**

Akron  
Alabama  
North Arkansas  
South Arkansas  
Australia  
British Isles South  
Southern California  
Chicago Central  
Dakota  
Dallas

Indianapolis  
Iowa  
Kentucky  
Eastern Kentucky  
Michigan  
Eastern Michigan  
New England  
New Mexico  
North Carolina  
Northwest Oklahoma  
Southeast Oklahoma

Southwest Oklahoma  
Pittsburgh  
Rocky Mountain  
San Antonio  
South Africa  
South Carolina  
Tennessee  
West Texas  
Washington  
Washington Pacific

**You Can Reach Out**

- Start an outreach home Bible Study.
- Hold patio or backyard vacation Bible school.
- Talk with your district superintendent about the target cities for your district. Find out what you can do to help.

*Pray for the Target Cities!*



A PLAN TO ENCOURAGE YOUR LAYMEN TO READ THE BEST IN CURRENT RELIGIOUS LITERATURE

### Current Selections



*Fasting*  
Milton E. Poole  
50c 5 or more,\* 30c  
each

*Keeping  
Spiritual Victory*  
Charles Shaver  
25c 5 or more,\* 15c  
each



Present them in the prayer meeting hour for your laymen to purchase.

For additional information consult special flyer in the March Ministers' Book Club mailing.

\*Personal purchase only. Plus 3c per book for postage.

NAZARENE PUBLISHING HOUSE

KANSAS CITY

Pasadena

Toronto

READING LAYMEN BUILD AN ALERT, GROWING, EFFECTIVE CHURCH!

# THE PREACHER'S WIFE

Mrs. B. Edgar Johnson

## Come Ye Apart

By Marjorie Wallace

Pastor's wife, Port Angeles, Wash.

DAD, YOU'RE WANTED on the phone!" "Ed, just look at Ronnie's report card. You'd better have a father-and-son talk with him."

"The car payment is due today. Better pay the dentist some too."

"Oh, yes, Ed, the Bennetts are coming over to talk to you about church membership. Better see them before your board meeting."

And so it goes . . .

The pressures on our husbands as preachers of the gospel, administrators, building planners, home evangelists, social welfare workers, counselors, financiers, and so often taxi drivers and referees, are enormous. Not the least of these is the job of being a father, husband, and provider.

Is it any wonder the strain of the ministry takes its toll on so many of our fine, capable, God-loving men?

I firmly believe that it is within God's plan for these men to remove themselves from this strain for a short stay out of town at least once a month. They need this chance to completely relax, to get away from the phone, to chat over a cup of coffee with their wives—without children or members overhearing. To view God's handiwork; to swim, run, golf, hike, and pray!

It is not with admiration that I listen to someone brag that he has not been

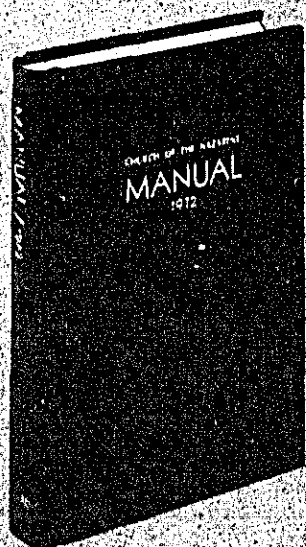
away for a vacation in several years. Out of respect for my husband, the children, and our church, I encourage my busy husband to drive at least 80 miles once a month to spend a day or so. It is possible to relax in your own church surroundings, but the concerns of the people are still very much with you unless you are able to drive a distance, and envision new, refreshing scenery, and in doing so the problems seem to get lighter.

My husband maintains that his work is never done. Nevertheless, we plan a date, in the middle of the week, and I make a reservation somewhere, pack a few things, and we are off. Of course we always leave a phone number with the secretary of the board. It would take just a few hours to hurry home in case of an emergency. Often we stay with friends in a large town nearby, or, if we have a few dollars extra, a resort or motel is ideal. I notice my husband's tensions wearing off as we leave city limits. He starts to whistle or hum, and in no time God is giving him needed strength and comfort.

An Early Church leader was feeding birds one day. One of his members happened by. "You're wasting your time, Pastor," he chided. The good minister replied, "The bow that is always bent cannot shoot straight."

April, 1973

17



**NOW  
READY!**

**1972  
MANUAL**

Church of the Nazarene

Contains all the new legislature enacted by the delegates of the 1972 General Assembly.

The official sourcebook of the history, doctrine, ritual, and polity of the Church of the Nazarene. Bar-thumb indexing provides instant reference to 12 different sections.

Every Nazarene home will want a copy of this 1972 edition. Churches should order a quantity for presenting all new members. Durably bound in black cloth board with gold-stamped title.

Price subject to change without notice.

\$2.00; 12 for \$21.00

Order from your

NAZARENE PUBLISHING HOUSE

Post Office Box 527, Kansas City, Mo. 64141



Jesus often went away alone to recoup himself. He felt the need to get away from those that drew upon His spiritual strength. Our men need to separate themselves to refill their reservoir of spiritual strength, or their reserves will run dry.

Jesus instructs His disciples in Mark

6:31 to "come ye yourselves apart into a desert place, and rest a while."

It is sometimes difficult to make the necessary arrangements for this time of rest. God will reward your efforts. Set a date, pack a few items, and then leave cares and burdens behind.

Try it—you'll like it!

My farm employer used to tell me—

## "Be Sure You Feed Before You Milk"

SOME OF MY TEEN YEARS were spent as a hired hand on a farm, after Mom died and our home broke up.

The farmer with whom I stayed and worked gave me some timely advice which I find to be helpful even now in the gospel ministry. He used to say, "Use your head for something besides a cigarette holder," and, "Be sure you feed before you milk."

The day came when I realized that my head was not designed to be a cigarette holder. And since serving these years in the ministry, I have learned the wisdom of (spiritually speaking) "feeding before you milk." I've learned that the more I am able to feed my flock, the more they are able to produce for the Kingdom's sake.

Jesus said to Peter, "Feed my lambs. Feed my sheep..." (John 21:15-17).

Another has said that sheep must be fed each day, sheared once a year, but skinned only once in a lifetime.

My employer also used to say, "Put a little molasses in the feed once in a

while, and the cows will give more milk." Experience has taught me that this method is effective—whether milking cows, driving a horse, or feeding the flocks of God.

Too often, as ministers, we fail at this point. We expect our people to produce all the time—show gains in every department—without being fed spiritually.

On the farm when I attempted to milk without first feeding, I invariably ran into trouble. And more than once I have experienced difficulty among my church flock before I realized that I had not properly fed them. One cannot blame the cow for kicking when there's no feed in the trough.

This experienced farmer also impressed upon me that he would not feed his cattle and stock ears of corn with rotten grains on the end. I had to shell off these rotten parts.

If such a practice is so important on the farm, how much more in spiritual matters! If we get into the habit of giving poor feed to our flocks, we should expect nothing but poor service—and I might add, a great deal of kicking and unrest.

Feeding the flock is the responsibility of every minister of God—what-

ever his status in the kingdom's work. But if we don't watch out, we will find it more interesting to "milk" (push, drive, promote) than to "feed." This phase of the work is important, but only in its place—second place. The "local flock," "district superintendent's flock," and "general superintendent's flock" all must be fed.

It is true that the cow that gives the milk and the horse that pulls the load can nibble along in the pasture and make it by themselves for a while. But the bad seasons come and the farmer must provide a nourishing diet in order for them to produce.

If we expect to lock the heads of our respective flock in place in the stalls

(places of service in the church), it would help to put a little "sweet feed" (love of God and joys of heaven) in the trough. For the more contented and happy the flock, the more production and the less kicking there will be.

Paul said, "But I determined this with myself, that I would not come again to you in heaviness. For if I make you sorry, who is he then, that maketh me glad, but the same which is made sorry by me? . . . having confidence in you all, that my joy is the joy of you all" (II Cor. 2:1-3).

Paul is really saying in essence that, if he makes his flock happy, his flock will make him happy. And so it goes. "Be sure you feed before you milk."

It was not Elisha's preaching that impressed the Shunammite woman—it was his goodness.

## The Role of the Modern-Day Minister

WHETHER HE LIKES IT OR NOT, the modern-day minister is caught up in his day. There can be no holding on to the past or waiting out a plague of new concepts; he must face up to today. Questions that quickly arise regarding the role of the minister in

today's world are: Is the ministry outdated? Is the world developing a new religious concept and system minus the traditional clergyman? What is the role of the modern-day minister? We will all readily agree that the role of the minister has changed—even in the past five or 10 years.

The God-called preacher has a vital role to fill in the modern world, and it is not found in the namby-pamby nothingness of little sermonettes that tell people only what they want to hear. Neither is it to be found in a spineless, social gospel where everything goes—a ministry that is for anything, and against nothing. A preacher must not be like a thermometer, mere-



by  
John W. May

Ashland, Ky.

April, 1973

By Earl D. Hyatt

Pastor, Church of the Nazarene  
Tullahoma, Tenn.

The Preacher's Magazine

ly indicating the temperature; he must be like a thermostat, controlling the temperature. He must make a spiritual climate in which his people can live.

### Preach

There is a real and desperate need for the preaching of truth. The apostle declared, "We preach Christ crucified." The urgency of this message must not be diluted today. This is what makes the ministry meaningful, preaching pertinent, and the gospel glow. If anything characterized the New Testament ministry, it was incandescence. Hebrews declares, "God made his ministers a flame of fire." In a day of demonstrations, confrontations, labor battles, racial, social, and economic tensions and upheavals, and depraved permissiveness, the preacher must preach under the banner of truth. In one of his popular songs, Johnny Cash has the youth of today ask, "What is truth?" This must be answered from the pulpit without equivocation and with a spirit of God-given optimism concerning the ultimate triumph of gospel truth.

It has often been said that a call to preach is also a call to prepare to preach. This is an indisputable fact. Classroom study, however, will not automatically make a preacher. The Word must be diligently searched for relevant texts, and the messages saturated with earnest, prevailing prayer. What minister has not felt God's hand in his back, as it were, when he has preached? This unction is not accidental. It is the result of the purpose of God for every minister. His power performs it, and His presence blesses it.

### Practice

In spite of the permissiveness of our day, the world is looking for a minister who lives right. People cringe when they see him doing questionable things that they themselves may do. Nothing will substitute for a man's practicing

what he preaches. God's good man must live as unto God. If the minister gets in trouble today, it must not be in the area of everyday living. He must establish priorities, the greatest of which is goodness. Let it be said that a man does not possess an adequate supply of social graces, that he lacks administrative ability, that he has poor pulpit delivery, but *never* let it be said that he is not a *good* man. It was not Elisha's preaching that impressed the Shunammite woman; it was his goodness. She remarked to her husband, "Behold now, I perceive that this is an holy man of God, which passeth by us continually."

Evangelicals are agreed that the greatest world need today is a revival, but such a revival is not automatic. It will take the practice of what we hold as true and vital. It is getting the fingernails dirty in the grind of everyday life; it is scuffing the shoes in the asphalt jungle in which we live and work. We need more than pleasing platitudes. We need down-to-earth practice.

### Produce

If the truth of God is propagated, it cannot be done by God alone. It must be disseminated by man; it must be sounded forth by man; it must be laddled out faithfully by the people of God who feel the weight of the world on their shoulders. We are production-minded—so much so that most of us humbly bow at the "shrine of St. Statistics." We have learned to count noses and sometimes ears. We wear ourselves out on a statistical treadmill. We measure with an inaccurate yardstick and weigh with an unbalanced scale. Such words as "success" receive the inordinate attention of many ministers. There is a horrifying fear that we shall wind up being called "Rev. What's-His-Name." Consecration and commitment are vital powers here. There are temptations to detract, hindrances to deter, and roadblocks to

cause detours.

The modern-day minister must give of himself to be used of God to produce Christians and resultant holy living. It is of paramount importance that his experience and relationship with God be deep enough that he will not be swamped by the surface swells of life, and his spirit buoyant enough that he will emanate confidence. There are forces in the world that can make a man; there are forces that can break him. He must produce a continuity of fruit bearing in his own life.

What are the forces that stunt a man's ministry, that circumscribe his usefulness to the kingdom of God? Economic need? Inadequate equipment? Not getting the so-called "breaks" in life? Physical handicaps? The Scriptures do not picture St. Paul as a strapping big man with a booming voice and overwhelming personality. Instead we are led to believe the reverse to be true. John Wesley is said to have been less than five feet tall. Dwight L. Moody was uneducated formally; George Whitefield, asthmatic; and Uncle Bud Robinson, afflicted of speech. They made it in spite of their handicaps.

The greatest problem to production may be the man himself. He may feel the impulse to run like Jonah when faced with great issues. He may sit under some juniper tree feeling alone and forgotten like Elijah. He may feel, as the disciples, like raining coals of fire on the heads of Christ rejecters. He may even feel like the woman who was asked if she had ever tried heaping coals of fire on the head of her irascible husband, and replied, "No, but I tried scalding water once."

The late Hardy C. Powers once told of a terrible hotel fire in a large city. Firemen were working valiantly to rescue trapped guests as the roaring fire raged from floor to floor. Finally the captain called his men to him and asked for a volunteer to climb to a certain floor and look for guests who might be trapped. He said he would not assign a man to take such a risk, but asked for a volunteer.

A young man named Johnny volunteered. He climbed in a window on that floor, and because of the dense smoke got down on the floor and crawled down the hallway, entering rooms on his hands and knees, looking for those who might have been overcome by smoke. Then it happened! As he reached up on a bed his hands came in contact with a body, a man lying unconscious. He rose to his knees, slid his arms under the body, and tried to lift him and carry him to safety. The smoke was too intense and he sank back to the floor. Desperately he tried again and again, each time getting weaker.

As he tried once again, almost unconscious himself, he suddenly felt a hand on his shoulder, and a familiar voice spoke in his ear, "It's all right, Johnny; I'll help you." His captain had followed him up the ladder. He did not expect him to go it alone, and did not desert him in his time of need.

Many a preacher, trying to snatch souls like brands from the burning, and feeling his own desperation and weakness, has had a similar experience. He has felt God's hand on his shoulder, and the familiar voice has rung in his ear, "It's all right; I'll help you. I will not leave you nor forsake you."

Put no trust in frames and feelings. Care more for a grain of faith than a ton of excitement. Trust in God alone and lean not on reeds of human help. Be not surprised when friends fail you—it is a failing world.

—Charles Spurgeon

# IN THE STUDY

## Journeying with Jesus Through John

April 1

### JESUS' HIGH-PRIESTLY PRAYER (c. 17)

SCRIPTURE: John 17

INTRODUCTION: Matthew 6:9-13 is popularly known as the Lord's Prayer. But it is actually the Disciples' Prayer, which Jesus taught them to pray. The real Lord's Prayer is John 17. Here we find Christ as our great High Priest praying for us.

The chapter divides itself very naturally into three parts. In verses 1-5, Jesus prays for himself; in verses 6-19, He prays for His disciples; and in verses 20-26, He prays for the Church.

But we wish to note the specific petitions that Jesus made. He prayed definitely for three things for His followers.

#### I. THEIR PRESERVATION (vv. 11, 15)

Twice Jesus prayed that His own might be kept. Specifically He said: "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil" (v. 15) or, "the evil one" (Satan). There is no way of telling whether *poneron* is neuter or masculine. In the genitive case the same form is used for both. And both meanings here make good sense. We have to live in this world, but we can

be kept from its evil. At the same time we need to be kept constantly from the snares of the devil.

Twice Jesus said of His disciples: "They are not of the world, even as I am not of the world" (vv. 14, 16). In the world, but not of the world—that is the status of the Christian. Jesus clearly intended that His followers should live in society, not try to escape it in monastic living. But, as Paul says, "Don't let the world around you squeeze you into its own mold" (Rom. 12:2, Phillips).

#### II. THEIR SANCTIFICATION (vv. 17, 19)

Jesus also prayed twice for the sanctification of His own. "Sanctify them through thy truth," (v. 17) is in the Greek: "Sanctify them in the truth." Then He added: "Thy word is truth." Jesus, the Living Word, said of himself: "I am the . . . truth" (14:6). It is *in Him*, and only in Him, that we are sanctified. The sanctified life is the life *in Christ*. To put it another way, sanctification is union with Christ—in His death, resurrection, and abiding presence. There is no true sanctification apart from Him. And the Bible, the written Word, is that in which we find the way of holiness depicted.

Jesus went on to say: "And for their sakes I sanctify myself, that they also might be sanctified through the truth"—Greek, "in truth," or "truly." Christ consecrated himself to the Cross, in order that through His death there His followers might be truly sanctified.

The verb "sanctify" is *hagiazō*. It comes from the adjective *hagios*, "holy." The *z* in Greek is causative. So the verb basically means "make holy." And that is what

Christ prayed would be done with His own. We must be made holy to live with a holy God in a holy heaven.

Verse 18, sandwiched in between 17 and 19, says: "As thou hast sent me into the world, even so have I also sent them into the world." We are not sanctified to enjoy *some* experience selfishly; we are sanctified to serve. It is not either holiness or evangelism. The combination of verses 17-19 shows us that God's will is holy evangelism. That should be our main concern, as it was His.

#### III. UNIFICATION (vv. 11, 21-23)

Christ prayed twice for the preservation of His own and twice for their sanctification, but He prayed five times for their unification. In verse 11, He said, "That they may be one, as we are." The unity of the Trinity is the basis for requiring unity in the Church. In verse 21, Jesus prayed for it twice: "That they all may be one . . . that they also may be one in us." And then He added a very significant purpose: "That the world may believe that thou hast sent me." Disunity in the Church causes disbelief in the world. How sad that this problem has been compounded across the centuries!

In verses 22 and 23 we read: "That they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me." Martin Dibelius said, "Disunity is a sign of the Spirit's absence." For He is the One who brings unity when He fills our hearts with divine love.

What Christ was praying for was not ecumenical union but spiritual unity. This is possible only as we are *one in Christ*.

April 8

### THE DANGER OF DENIAL (18:17)

SCRIPTURE: John 18:15-27

INTRODUCTION: Peter was a sincere enthusiast; he never did anything halfway. When Jesus said to him, "You can't follow Me now—where I am going" (13:36), Peter asserted vigorously, "I will lay down my life for thy sake." And he meant it. But Jesus knew Peter better than Peter knew himself. He informed His ardent apostle:

"The cock will not crow, till you have denied Me three times."

#### I. THE CAUSE OF DENIAL

Peter did risk his life for his Master. When the Temple police came up to arrest Jesus, Peter swung his sword at the neck of a servant of the high priest. Fortunately the fellow ducked and lost only an ear instead of his head. But then Jesus told Peter to put up his sword. At least, Peter had tried to defend Jesus.

He loved his Master enough to follow Him to the high priest's house. That was more than most of the others did! The only other one who followed was John, who was known to the high priest (v. 15). Unwittingly John got Peter into trouble. For when he asked the maid to let Peter in, she questioned the latter about being Jesus' disciple. Three times Peter denied his Lord (vv. 17, 25, 27).

#### II. THE CONSEQUENCES OF DENIAL

The Synoptic Gospels tell us that, when the rooster crowed, Peter remembered Jesus' words and wept bitterly (Matt. 26:75; Luke 22:61; cf. Mark 14:72). We can well imagine the agony and darkness of his soul during the ensuing hours on Friday and Saturday. But on Sunday, Jesus appeared to him and forgave him (Luke 24:34).

#### III. THE CURE OF DENIAL

Peter felt that he was ready to die for Jesus. What he did not realize was the depth of his inward depravity. But after his heart had been cleansed and filled with the Spirit at Pentecost (cf. Acts 15:8-9), he was able to face the Sanhedrin unafraid and accuse its members of crucifying Israel's Messiah (Acts 4:8-12). It was Pentecost that made the crucial difference in Peter.

April 15

### THE GRAND FINALE (19:30)

SCRIPTURE: John 19:19-30

INTRODUCTION: About the turn of the century Albert Schweitzer wrote a book entitled (in English) *The Quest of the Historical Jesus*. In it he claimed that Jesus expected the kingdom of God to come during His lifetime. When it did not, He died a disappointed Man, crying: "I'm done for."



By Ralph Earle

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

finished. It's all over now." Is that the meaning of our text? No, it was not a wail of despair, but a cry of triumph: "It is finished." What is implied in this?

#### I. OLD TESTAMENT TYPES AND PROPHECIES FULFILLED

"It is finished" is just one word in Greek—*tetelestai*. It is the perfect tense and means: "It has been brought to completion," or, "It is consummated." Christ's death on the Cross was the consummation of the plan of salvation. Now all the Old Testament types had been fulfilled—Abraham offering Isaac, the Tabernacle, the sin offering, etc. Also many prophecies had been fulfilled. They are too numerous to mention. A hundred fingers in the Old Testament point forward to Christ. One day He was born in Bethlehem (cf. Mic. 5:2). But also one day He died on a cross, bearing the sins of the world (cf. Isaiah 53). Now He could cry: "They have all been fulfilled."

#### II. RIGHTEOUS DEMANDS OF THE LAW SATISFIED

Christ lived the only perfect life ever lived on earth. The three greatest men in the Old Testament were Abraham, Moses, and David. Every one of them failed at some point. But not Jesus.

We can never *achieve* righteousness; we must *accept* it. Theodore Cuyler said: "When thought advances beyond the cross, it goes over a precipice." We must either accept the shed blood of the Son of God or give the shed blood of our sons on fields of battle. That is the dilemma that faces civilized nations today.

#### III. THE WORK OF REDEMPTION FINISHED

The first hint of this was given in Gen. 3:15. God said that the serpent would bruise the heel of the woman's Seed. And so Satan did bruise Jesus' humanity. But God also said that the Seed of the woman would bruise Satan's head. On the Cross, Christ dealt a deathblow to Satan and his kingdom.

CONCLUSION: The Cologne Cathedral was five centuries in building. Finally the edifice was completed. The last act was to put the cross in place on top of it. As this was done a great shout went up from the spectators: "It is finished." So it was with the plan of salvation.

April 22

### LOVE VICTORIOUS (20:16)

SCRIPTURE: John 20:1-18

INTRODUCTION: Love is the greatest force in the universe. What gravity is to the physical universe, love is to the spiritual, psychological, and social universe. It holds it together.

#### I. LOVE SEEKING (vv. 1-10)

Mary Magdalene, out of whom Jesus had cast seven demons, loved her Lord with great devotion. She had followed Him from Galilee to Jerusalem. But there she had seen Him nailed to a cross. Every groan that escaped His lips was like a dagger thrust in her heart. She had watched Him die and had seen the place where He was buried. With other women she went to buy spices that Friday evening. But sunset came and the Jewish Sabbath began. Nor was there time to anoint Him after the sunset on Saturday marked the end of the Sabbath. She had to wait till morning.

Mary didn't sleep much that night. Early in the morning she rose, dressed quickly, and hurried toward the tomb. The flowers were blooming and the birds were singing, but she had no eyes to see or ears to hear them.

Finally she reached the sepulcher, only to find the stone rolled away from the door. Shocked, she ran to tell Peter and John, who raced to the tomb. John, younger and fleet of foot, arrived first. Typically, he paused reverently at the entrance. Then came the Big Fisherman, who typically "barged" right in. They both saw the clothes lying there. But John, with the eye of faith, saw more. It was not a grave robbery; it was a resurrection! He saw, and believed.

#### II. LOVE SORROWING (vv. 11-15)

The two disciples returned home. After all, they were sensible men, and there was nothing more to see. Besides, they were getting hungry!

"But Mary" (v. 11). Those words are full of significance. The men could go away, but Mary was held there by love. She stayed and suffered. She waited and wept—waited to see Jesus. And she was finally rewarded. But to the angels at the tomb she wailed: "They have taken away my Lord" (v. 13).

Turning around, she half-saw through

tear-filled eyes that some man was standing there. When he asked her why she was crying, she, supposing him to be the gardener, said: "Sir, if thou have borne"—same verb as used of Judas taking money out of the bag—"him hence, tell me where thou hast laid him, and I will take him away."

#### III. LOVE SEEING (vv. 16-18)

Bowed down with grief, eyes filled with tears, she had not really looked at the man. Suddenly—her heart felt!—her ears heard. "Mary"—her eyes saw! It was Jesus!

Falling down at His feet, she probably threw her arms around His ankles and clung to Him. She would never let Him go! But Jesus gently pushed her away. "Touch me not." But what He really said was: "Don't cling to Me." She must let Him go in the flesh, that she might receive Him in the Spirit—forever.

Easter is the prelude to Pentecost. Without Pentecost, Easter would have been just another dream castle, dissolved in the rising sun of hard reality. Gethsemane and Calvary were dark hours. But morning dawned at the empty tomb, and the full light of day broke forth at Pentecost.

April 29

### "LOVEST THOU ME?" (21:15)

SCRIPTURE: John 21:10-17

INTRODUCTION: Simon Peter was always a very active man. He could not stand to wait around any longer, doing nothing. So one day he said, "I'm going fishing." The six disciples with him said, "We'll go too."

That night on the Lake of Galilee they caught nothing. Early the next morning Jesus stood on the shore, half obscured by the mist rising from the lake. "Boys, do you have anything to eat?" He called. Their answer was short and sad: "No." He then told them to throw their net on the right side of the boat. Soon they had such a large catch that they could hardly handle it. Hauling it in, they had breakfast with Jesus.

#### I. THE FIRST QUESTION (v. 15)

After breakfast the Master asked Peter, "Do you love Me?" The Greek is: *agapas me*—"Do you love Me with full loyalty?" Probably Peter instantly recalled his three-

fold denial of his Lord. He knew he couldn't honestly say, "*Agapao se*." So he replied: "*Philo se*"—"I have affection for You; You are dear to me; I care for You; I am Your friend." The Good Shepherd said, "Feed My little lambs."

The full question of Jesus was: "Lovest thou me more than these?" This could be interpreted three ways: (1) Do you love Me more than you love these other disciples? (2) Do you love Me more than you love these fishing outfits? (3) Do you love Me more than these other disciples love Me? The first can be dismissed as unlikely. So the choice lies between the other two. In the light of Peter's assertion, "Although all shall be offended, yet will not I" (Mark 14:29), and his subsequent denials, the third seems most likely.

#### II. THE SECOND QUESTION (v. 16)

Again Jesus asked: "*Agapas me?*" And once more Peter answered honestly: "Yea, Lord, You know that I love You" (*Philo se*). This time the Shepherd said, "Feed my sheep." But it is a different Greek verb. In verse 15 it was *bosko*, "feed"—now used as a trade name by one food product. But here it is *poimaino*, which means "to shepherd." What the Master said was, "Shepherd My sheep."

#### III. THE THIRD QUESTION (v. 17)

The third time Jesus dropped down to the lesser word for *love* that Peter had used. He asked: "*Phileis me?*" This is what hurt Peter. It was not that Jesus asked him the third time, "Lovest thou me?" but that the third time He asked, "*Phileis me?*"—"Do you even care for Me?" That broke Peter's heart. He cried out: "Lord, You know all things; You know that I love You" (*philo se*). It was not until after Pentecost that Peter could say, "*Agapao se*"—"I love You with full loyalty."

CONCLUSION: The supreme test of *life* is *love*. And the supreme test of *love* is *loyalty*. Peter had failed this test at the high priest's palace. But often our failures can lead to our greatest victories, as in Peter's case. The same man who wilted before a young woman's accusing finger faced an immense crowd on the Day of Pentecost, preached a great sermon, and won 3,000 converts to Christ. We too can let our stumbling blocks become stepping-stones to a greater future.

finished. It's all over now." Is that the meaning of our text? No, it was not a wail of despair, but a cry of triumph: "It is finished." What is implied in this?

### I. OLD TESTAMENT TYPES AND PROPHECIES FULFILLED.

"It is finished" is just one word in Greek—*tetelestai*. It is the perfect tense and means: "It has been brought to completion," or, "It is consummated." Christ's death on the Cross was the consummation of the plan of salvation. Now all the Old Testament types had been fulfilled—Abraham offering Isaac, the Tabernacle, the sin offering, etc. Also many prophecies had been fulfilled. They are too numerous to mention. A hundred fingers in the Old Testament point forward to Christ. One day He was born in Bethlehem (cf. Mic. 5:2). But also one day He died on a cross, bearing the sins of the world (cf. Isaiah 53). Now He could cry: "They have all been fulfilled."

### II. RIGHTEOUS DEMANDS OF THE LAW SATISFIED

Christ lived the only perfect life ever lived on earth. The three greatest men in the Old Testament were Abraham, Moses, and David. Every one of them failed at some point. But not Jesus.

We can never *achieve* righteousness; we must *accept* it. Theodore Cuyler said: "When thought advances beyond the cross, it goes over a precipice." We must either accept the shed blood of the Son of God or give the shed blood of our sons on fields of battle. That is the dilemma that faces civilized nations today.

### III. THE WORK OF REDEMPTION FINISHED

The first hint of this was given in Gen. 3:15. God said that the serpent would bruise the heel of the woman's Seed. And so Satan did bruise Jesus' humanity. But God also said that the Seed of the woman would bruise Satan's head. On the Cross, Christ dealt a deathblow to Satan and his kingdom.

**CONCLUSION:** The Cologne Cathedral was five centuries in building. Finally the edifice was completed. The last act was to put the cross in place on top of it. As this was done a great shout went up from the spectators: "It is finished." So it was with the plan of salvation.

April 22

### LOVE VICTORIOUS (20:16)

SCRIPTURE: John 20:1-18

**INTRODUCTION:** Love is the greatest force in the universe. What gravity is to the physical universe, love is to the spiritual, psychological, and social universe: It holds it together.

#### I. LOVE SEEKING (vv. 1-10)

Mary Magdalene, out of whom Jesus had cast seven demons, loved her Lord with great devotion. She had followed Him from Galilee to Jerusalem. But there she had seen Him nailed to a cross. Every groan that escaped His lips was like a dagger thrust in her heart. She had watched Him die and had seen the place where He was buried. With other women she went to buy spices that Friday evening. But sunset came and the Jewish Sabbath began. Nor was there time to anoint Him after the sunset on Saturday marked the end of the Sabbath. She had to wait till morning.

Mary didn't sleep much that night. Early in the morning she rose, dressed quickly, and hurried toward the tomb. The flowers were blooming and the birds were singing, but she had no eyes to see or ears to hear them.

Finally she reached the sepulcher, only to find the stone rolled away from the door. Shocked, she ran to tell Peter and John, who raced to the tomb. John, younger and fleet of foot, arrived first. Typically, he paused reverently at the entrance. Then came the Big Fisherman, who typically "barged" right in. They both saw the clothes lying there. But John, with the eye of faith, saw more. It was not a grave robbery; it was a resurrection! "He saw, and believed."

#### II. LOVE SORROWING (vv. 11-15)

The two disciples returned home. After all, they were sensible men, and there was nothing more to see. Besides, they were getting hungry!

"But Mary" (v. 11). Those words are full of significance. The men could go away, but Mary was held there by love. She stayed and suffered. She waited and wept—waited to see Jesus. And she was finally rewarded. But to the angels at the tomb she wailed: "They have taken away my Lord" (v. 13).

Turning around, she half saw through

tear-filled eyes that some man was standing there. When he asked her why she was crying, she, supposing him to be the gardener, said: "Sir, if thou have borne"—same verb as used of Judas taking money out of the bag—"him hence, tell me where thou hast laid him, and I will take him away."

#### III. LOVE SEEING (vv. 16-18)

Bowed down with grief, eyes filled with tears, she had not really looked at the man. Suddenly—her heart felt!—her ears heard, "Mary"—her eyes saw! It was Jesus!

Falling down at His feet, she probably threw her arms around His ankles and clung to Him. She would never let Him go! But Jesus gently pushed her away. "Touch me not." But what He really said was, "Don't cling to Me." She must let Him go in the flesh, that she might receive Him in the Spirit—forever.

Easter is the prelude to Pentecost. Without Pentecost, Easter would have been just another dream castle, dissolved in the rising sun of hard reality. Gethsemane and Calvary were dark hours. But morning dawned at the empty tomb, and the full light of day broke forth at Pentecost.

April 29

### "LOVEST THOU ME?" (21:15)

SCRIPTURE: John 21:10-17

**INTRODUCTION:** Simon Peter was always a very active man. He could not stand to wait around any longer, doing nothing. So one day he said, "I'm going fishing." The six disciples with him said, "We'll go too."

That night on the Lake of Galilee they caught nothing. Early the next morning Jesus stood on the shore, half obscured by the mist rising from the lake. "Boys, do you have anything to eat?" He called. Their answer was short and sad: "No." He then told them to throw their net on the right side of the boat. Soon they had such a large catch that they could hardly handle it. Hauling it in, they had breakfast with Jesus.

#### I. THE FIRST QUESTION (v. 15)

After breakfast the Master asked Peter, "Do you love Me?" The Greek is: *agapas me*—"Do you love Me with full loyalty?" Probably Peter instantly recalled his three-

fold denial of his Lord. He knew he couldn't honestly say, "*Agapao se*." So he replied, "*Philo se*"—"I have affection for You; You are dear to me; I care for You; I am Your friend." The Good Shepherd said, "Feed My little lambs."

The full question of Jesus was: "Lovest thou me more than these?" This could be interpreted three ways: (1) Do you love Me more than you love these other disciples? (2) Do you love Me more than you love these fishing outfits? (3) Do you love Me more than these other disciples love Me? The first can be dismissed as unlikely. So the choice lies between the other two. In the light of Peter's assertion, "Although all shall be offended, yet will not I" (Mark 14:29), and his subsequent denials, the third seems most likely.

#### II. THE SECOND QUESTION (v. 16)

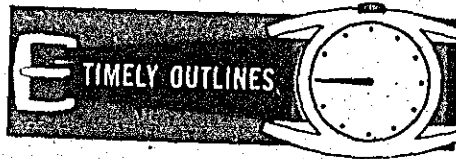
Again Jesus asked, "*Agapas me*?" And once more Peter answered honestly: "Yea, Lord, You know that I love You" (*Philo se*). This time the Shepherd said, "Feed my sheep." But it is a different Greek verb. In verse 15 it was *bosko*, "feed"—now used as a trade name by one food product. But here it is *poimaino*, which means "to shepherd." What the Master said was, "Shepherd My sheep."

#### III. THE THIRD QUESTION (v. 17)

The third time Jesus dropped down to the lesser word for *love* that Peter had used. He asked, "*Phileis me*?" This is what hurt Peter. It was not that Jesus asked him the third time, "Lovest thou me?" but that the third time He asked, "*Phileis me*?"—"Do you even care for Me?" That broke Peter's heart. He cried out: "Lord, You know all things; You know that I love You" (*philo se*). It was not until after Pentecost that Peter could say, "*Agapao se*"—"I love You with full loyalty."

**CONCLUSION:** The supreme test of *life* is *love*. And the supreme test of *love* is *loyalty*. Peter had failed this test at the high priest's palace. But often our failures can lead to our greatest victories, as in Peter's case. The same man who wilted before a young woman's accusing finger faced an immense crowd on the Day of Pentecost, preached a great sermon, and won 3,000 converts to Christ. We too can let our stumbling blocks become stepping-stones to a greater future.





## Tested, Tried, Proven

SCRIPTURE: Job 1:6-12

TEXT: . . . *a perfect and an upright man* (1:8).

### INTRODUCTION:

- A. Three times God affirms Job to be a "perfect man."
  - B. Story of Job in the midst of all his losses (cc. 1 and 2).
- I. IN THE EYES OF SATAN—Job *could be made* a failure.
- Satan answered, "But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face" (v. 11).
- A. This story clearly shows that Satan's knowledge and power are limited.
  - B. Also, Satan is "a liar, and the father of it" (John 8:44).
  - C. Satan proposes in his distortion of truth to destroy our fellowship with our Maker.
  - D. Satan endeavors to place the untrue illusions of sin before all men.
- II. IN THE EYES OF MAN—Job *was* a failure.
- "Then said his wife unto him . . . curse God, and die" (2:9).
- A. Job's earthly losses appeared as failure to his friends. "My friends scorn me" (16:20).
  - B. His fellowmen felt he was on the ash heap of despair. "They had made an appointment together to come to mourn with him" (2:11).
  - C. His wife told him to "curse God" for such injustice to him (2:9).
- III. IN THE EYES OF THE LORD—Job *was a perfect man*.
- And the Lord said . . . Job . . . a perfect and an upright man" (2:3).
- A. The problems of life are the valid test of our spiritual experience.
  - B. The depth of our consecration to

God is tried by the difficulties in life.

- C. The child of God knows that his "strength is made perfect in weakness."
- D. "In all this Job sinned not, nor charged God foolishly" (1:22).

### CONCLUSION:

- A. Our Christian faith cannot be built upon what Satan tells us, for "he is a liar, and the father of it."
- B. Our Christian faith is not secured to what man thinks of us—"Man looketh on the outward appearance."
- C. Our faith is established upon the true Rock, Christ Jesus: "God knoweth the hearts."
- D. God will highly honor man for his continued faithfulness through trying times.
  1. "The Lord gave Job twice as much as he had before" (42:10).
  2. "So the Lord blessed the latter end of Job more than his beginning" (42:12).

J. WALTER HALL, JR.

## Turning Defeat to Victory

SCRIPTURE: Phil. 1:12-20

TEXT: *For I know that this shall turn to my salvation* (Phil. 1:19).

INTRODUCTION: A marine who hadn't gotten mail for weeks was finally handed a letter while lying in a foxhole, with bullets whizzing overhead. It was a bill for \$3.52 and the note read, "If this bill is not paid in five days, you will find yourself in serious trouble."

There are difficulties and there are difficulties.

### I. ADVERSE CIRCUMSTANCES ARE ENCOUNTERED

- A. Bondage—"the things which happened unto me" (12)
  1. Bondage of Paul
  2. Our bondage
    - a. Misunderstanding
    - b. Unsaved children
    - c. Unsaved spouse
    - d. Self-evaluation

- B. Loss of friends—"supposing to add affliction to my bonds" (16)

1. Turned against Paul.
2. Paul knew nothing of personal jealousy or personal resentment.

### II. ADVERSITY CONQUERED—"This shall turn to my salvation" (19).

#### A. Achievement of salvation

1. Meaning of salvation (best interpretation). He believed God allowed him to get into those situations and meant to turn them to his happiness and usefulness in time, and for his joy and peace in heaven.
2. Paul knew he had two great supports:
  - a. Support of prayer
  - b. Support of Holy Spirit

#### B. Abandonment to God—"Christ shall be magnified in my body, whether it be by life, or by death" (20).

1. Not fatalism
2. Commitment to God
3. Given to God unreservedly
4. Abandonment to God does not mean annihilation of self, but of selfishness.

### III. ADVERSITY CHANGED TO ADVANTAGE

#### A. Christ's gospel advanced—"furtherance of the gospel" (12)

1. "Furtherance"—to cut down in advance
2. Captors evangelized (13)
3. Jury heard

#### B. Source of strength for others—"waxing confident by my bonds" (14)

1. Natural thing is to grumble and complain in attempt to make others feel sorry for us.
2. Be triumphant—be a man with God's help.

CONCLUSION: Our difficulties are not too great but what with God's help our defeats may be turned into victory.

LYLE POINTER

## It Takes Two

SCRIPTURE: Phil. 2:10-13 (NEB)

TEXT: *Work out your own salvation God . . . works in you* (Phil. 2:12-13).

INTRODUCTION: For centuries there have been two separate and contentious groups of people who cannot agree about man's salvation. It all started with two men—Pelagius and Augustine.

Pelagius said that man saved himself. Augustine said that God saved man, and that man could not do anything to promote or prevent his salvation.

Pelagians and Augustinians have argued for years. It is unfortunate, because neither was absolutely right, nor absolutely wrong, for "it takes two." God has His part and man has his part in salvation. God and man must work cooperatively.

### I. God's part in our salvation—"For it is God which worketh in you" (13).

- A. God puts in us the desire to be saved.
- B. God delivers us from sin. Man's efforts are not enough.
- C. God puts in us the desire for holiness.

#### 1. God continues to encourage us to grow spiritually.

2. If sin is to be conquered, we have to rely upon God.

### II. Our part in salvation

#### A. We must work out our own salvation.

1. Work out—bring to completion, to a full, complete, and perfect accomplishment and conclusion.
2. Paul is saying: "Don't stop halfway; don't be satisfied with partial salvation. Go on until the work of salvation is fully and finally worked in you."

#### B. We must be obedient—"Ye have obeyed" (12).

#### C. We must be vigilant—"Fear and trembling" (12).

1. Means "act as though you are in possession of something rare and precious."
2. Look out for sin.

#### D. We must cooperate with God.

1. Without man's cooperation God is helpless.
2. Any gift has to be received or taken. God must have a recipient of His plan.
3. The offer of God is there; man must reach out to accept the offer.

4. "There can be no salvation without God, but what God offers man must take."
5. "It is never God who withholds salvation; it is always man who robs himself of it."—Barclay.

CONCLUSION: A little boy asked his father for assistance in repairing his broken wagon. When the job was done, the boy looked up and said, "Daddy, when I try to do things by myself, they go wrong. But when you and I work together, they turn out just fine."

When we join efforts with God in working out our salvation, things turn out just fine.

LYLE POINTER

## Safety First

SCRIPTURE: Phil. 3:1-7

TEXT: . . . *for you it is safe. Beware* (Phil. 3:1-2).

INTRODUCTION:

"Look out for lift trucks."  
 "Stop machine before adjusting."  
 "No running." "No throwing."  
 "No horsing around."  
 Safety slogans—constantly repeated!  
 Paul says, "To write the same things is not grievous."

"Rule of repetition: We can never hear the saving truths of Christianity too often. Just as we do not tire of food which is essential to life. We expect to eat bread and drink water every day. We can listen again and again to the bread of life and water of life."—Barclay.

To tell you what I have told you before is not irksome. It is safe for you. You must beware of dangers. Beware of spiritual dangers, of pitfalls.

- I. BEWARE OF SPIRITUAL FALSEHOODS—  
 "Beware of dogs . . . evil workers."  
 A. False teachers
  1. Judaizers
  2. Modern false teachers
    - a. Offbeat cults
    - b. Mainliners
    - c. Common men who mouth pet philosophical clichés
- B. False doctrines
  1. Law vs. love, or works vs. faith
  2. Saved and live way you want to

II. BEWARE OF SELF-CONFIDENCE—  
 "confidence in flesh."

- A. Futility of self-reliance  
 "Christian is man who has no confidence in the flesh, the man who places no confidence in merely human things."—Barclay.
- B. Futility of self-salvation.

III. BEWARE OF LOSING TOUCH WITH GOD.

- A. Worship God in Spirit.
  1. Worship by Spirit of God.
    - a. Holy Spirit of God
    - b. Holy Spirit fills our hearts with proper response to Him.
- B. Rejoice in Jesus.
  1. He is true Teacher—rely on His Word.
  2. Place your full confidence and trust.

CONCLUSION: Silver mines in Colorado caused intense excitement. Thousands rushed in. The stagecoach was the only transportation, through dangerous mountains. Breakdowns delayed a stage one day, and it was dark when the coach reached Mosquito Pass. Driver dared not go down at night because of narrowness of road. Yet they would freeze if they stopped. A passenger wearing a white rubber coat volunteered to go down the road ahead of them, so the driver could see. Took many hours, but they got there. All would have perished had they not followed the leader who risked his life.

Our Saviour went up rugged path of Calvary to point new and living way for us to follow and thus live safely.

LYLE POINTER

### NOT IN VAIN

To talk with God  
 No breath is lost—  
 TALK ON!

To walk with God  
 No strength is lost—  
 WALK ON!

To wait on God.  
 No time is lost—  
 WAIT ON!

—Selected

BULLETIN



BARREL

### Gethsemane

Came Jesus to Gethsemane  
 With His disciples there,  
 His troubled-soul to find relief  
 Through solitude and prayer.

Sorrowful unto death was He,  
 As He prayed alone, apart;  
 His anguished soul bowed down with grief—  
 Grief from a broken heart.

"O Father, let this cup pass, I pray;  
 This hour I would shun.  
 But if it cannot be removed,  
 Thy will, not Mine, be done."

His followers soon in sorrow slept.  
 Temptation—oh, the power!  
 Christ's command so soon forgot!  
 "Could ye not watch one hour?"

"Sleep on now," said He; "take your rest.

My hour is at hand.  
 Betrayed am I, condemned to die,  
 By the hand of sinful man."

Alone, alone, so all alone—  
 In dark Gethsemane,  
 He pledged to die, that you and I  
 Might live eternally!

—Lamar Dobson

*Through the message of Easter we have  
 an endless hope instead of a hopeless end.*

*Easter verbs: Come! See! Go! Tell!*

Duty makes us do things well, but love  
 makes us do things beautifully.

It is not how much we have, but how  
 much of us God has, that counts.

If our faith cannot move mountains, it  
 ought at least to climb them.

April, 1973

### Resurrection

*A day will dawn, of all the days the  
 fairest,  
 When I shall stoop to bind my sandals  
 on,  
 And take the still, white road—of all,  
 the rarest—  
 The day I shall be gone.*

*Up the steep way that I have come, to  
 rest me,  
 I stood before a Cross uplifted high;  
 Then knelt beneath its shade, and there  
 confessed me,  
 The while the careless throng went,  
 careless, by.*

*So down the last, still road I shall go,  
 singing,  
 Binding white immortelles about my  
 head,  
 To Journey's End, and bells of Easter  
 ringing—  
 "I am the Resurrection," Jesus said.  
 —NELL RUTH ROFFE*

*Some men have a good aim in life but  
 never pull the trigger.*

### Gossip

*I saw them die, though still alive,  
 A mammoth struggle to survive  
 Ended in a sad defeat,  
 Too hurt to stand upon their feet.*

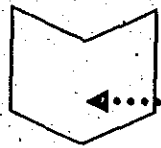
*No, not a knife or gun was used.  
 These goodly saints were just abused  
 By the cutting tongue of a jealous friend;  
 Their words caused them to offend.*

*Killed was more than life, indeed.  
 Killed was influence much in need;  
 Killed was character by idle talk;  
 Killed, the light of a godly walk.*

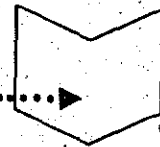
*Killed, the good that they could do,  
 By a careless word or two  
 Falling from a tattler's face,  
 Gossip that would bring disgrace.*

*You gossip now in Jesus' name,  
 But Satan helps you play the game.  
 So just perhaps, when life is o'er,  
 You'll gossip then in hell's uproar.*

—T. W. Mitchell



# HERE AND THERE



## AMONG BOOKS

Conducted by the Editor

All books reviewed may be ordered from  
Your Publishing House

### Jesus Power

By *Sherwood Eliot Wirt* (Harper and Row, 1972. 132 pp., cloth, \$4.95.)

The author's thesis is that everyone seeks power within his particular circle of influence and that this power game is the source of much of the world's unhappiness and grief. On the other hand, there is Jesus Power, a supernatural, spiritual power, available to man on certain conditions, the dynamic force of love, and the only source of satisfying power. In the human "power game," man seeks power over other people, power over nature, power over supernatural forces, and power over himself. But he always fails, and whatever measure of success he seems to achieve, he is never satisfied.

Jesus Power begins with the "dempowering" of man, the renouncing of human power and complete submission of himself to God's Spirit. In the mysterious moving of the Holy Spirit, He works through human personality to bring revival and renewal—the power of love that cannot be programmed or promoted, but is the one power needed in the Church today.

Jesus Power can be seen in the Jesus People movement and in the revivals at Asbury College and in Canada. This power is ready and available to the powerless church today, if we will but tap the unlimited resources of the Spirit of God.

This is a challenging book that should be read by every pastor. It could mean the transformation of a congregation. It contains the antidote for the ministry that seems to be going around in circles, with-

out power and without results. It does not attempt to offer a "program," but a vision of what God can do.

ALPIN P. BOWES

### Study Helps for Home Use and Bible Study Groups—

*A Personal Bible Study Guide*, by Alfred and Dorothy Martin (Moody, paper, 62 pp., 95c)

*Mark, a Self Study Guide*, by Irving L. Jensen (Moody, 112 pp., \$1.50)

*I Corinthians, a Self Study Guide*, by Irving L. Jensen (Moody Press, paper, 112 pp., \$1.50)

*II Corinthians, a Self Study Guide*, by Irving L. Jensen (Moody Press, paper, \$1.50)

*James, a Practical Faith*, by Murray W. Downey (Moody Press, 1972, Paper, 143 pp., \$2.25)

*The Pastoral Epistles—A Study Guide to the Epistles of I and II Timothy and Titus*, by E. J. Blaiklock (Zondervan, paper, 1972, 127 pp., \$1.50)

Moody Press and Zondervan, along with other publishers, are producing paperback editions of study helps for home use and for group Bible studies. Alfred and Dorothy Martin offer an example of topical approach, in a layman's study of the doctrine of God, who He is and what He does. The other books suggest ways of gaining a deeper understanding of the Scriptures, such as "spend most of the time with the Bible itself, and don't read into the text

any meaning that is not there . . . let context—the surrounding words and phrases—be your ally in interpreting any particular passage . . . be continually on the lookout for spiritual lessons taught in the passage."

No doubt other books, similar to these, will be coming out in a series of helps for individual and group studies of the Bible.

### A Place to Belong

By *Robert A. Williams* (Zondervan Publishing House, 1972, 175 pp., \$3.95.)

One of the current emphases in the Church lies in the direction of what the New Testament calls *koinonia* (fellowship, community). There is a revival of interest in small groups meeting together in Bible study and "sharing." The author of this book believes that this movement is the "most potent, most priceless, and most daring venture there is," but needs to be reexamined if spiritual renewal is to become a reality through this method.

Being a Baptist, he takes a Calvinistic view of being "open" enough to admit you are a sinner; therefore holiness people will react at once at this point. However, even those whose hearts are fully cleansed by the power of the Holy Spirit can slip into the habit of being defensive about their faults and weaknesses.

Pass this one if you are not particularly interested in group dynamics, but if you are excited about the *koinonia* as the key to biblical fellowship, you will overlook the Calvinistic bias and find some help.

### Books Received

#### V. Raymond Edman: In the Presence of the King

By *Earle E. Cairns* (Moody Press, 1972, 255 pp., \$4.95.)

Biography of the late president and chancellor of Wheaton College, and before that a pastor, missionary, and professor, much loved by his colleagues and students. Billy Graham writes the foreword.

#### World in Rebellion

By *John E. Hunter* (Moody Press, 1972, 143 pp., paper, \$1.95.)

Presents what the Bible has to say about the defiance of authority and the rebellion

seen on every hand today. It gives as the antidote for this contemporary problem the sincere submission to the lordship of Jesus Christ.

### The City a Matter of Conscience and Other Messages

By *George Sweeting* (Moody Press, 1972, 128 pp., cloth, \$2.95.)

The author began recently his administration as president of Moody Bible Institute, and presents 12 messages delivered while pastor of Moody Memorial Church. Some stimulating insights for sermon ideas, and a refreshingly noticeable Christ-centered approach to contemporary problems.

### Christianity and the Occult

By *J. Stafford Wright* (Moody Press, 1972, 160 pp., paperback, 75c.)

With the popularity of Ouija boards, black magic, Satanism, telepathy, astrology, and horoscopes, this book attempts to provide an honest evaluation of today's supernatural happenings in the light of the Bible.

### Mind, Man, and the Spirits

By *J. Stafford Wright* (Zondervan, 1972, Paperback reprint, 187 pp., bibliography and index, 95c.)

Author Wright's book, originally published in 1957 under the title *What Is Man?* deals with man's search for meaning in mysticism and the occult.

### The New Testament in the Language of the People

By *Charles B. Williams* (Moody Press, 1972, Paperback reprint, 572 pp., \$1.95.)

Those who have appreciated Williams' "private" translation of the New Testament, first published in 1937, will be interested to know of the paperback edition now available.

### Homiletics

By *Vernon L. Stanfield* and others. (Baker Book House, 1972, Paperback, 156 pp., \$1.65.)

This is a reprint of a part of the monumental volume published in 1967 by Baker under the title, *Baker's Dictionary of Practical Theology*, edited by Ralph Turnbull. *Homiletics* contains chapters by Stanfield, Paul Sangster, H. Grady Davis, Lloyd Perry, H. C. Brown, Jr., Ilion T. Jones, and

others on such subjects as the History of Homiletics, Sermon Illustrations, Sermon Structure and Design, Sermonic Style in Contemporary Terms, and others. The list of contributors is impressive enough to make the paperback worthwhile, especially for those who do not have the *Dictionary* in which this material appeared earlier.

### Audio-Visual Media in Christian Education

By Gene A. Getz (Moody Press, 1972. 236 pp., \$5.95.)

This book gives a concise, rather complete listing of audiovisual media, and suggestions for use. The book is generously illustrated and contains a useful bibliography.

It is written for church workers. The whole treatment is assuming objectives of those engaged in Christian education. This would be a valuable book for the church library. Certainly teachers, supervisors, superintendents, church school boards, and directors of Christian education should have access to the information and guidance.

MARY LATHAM

## Preachers' Exchange



WANTED: *Christ in His Suffering*, by Klaas Schilder.—William Lynch, Bath, Ill. 62617.

WANTED: *Epistle to the Hebrews*, by Wiley; *McLaughlin Commentaries* (preferably a whole set, or any that you have); also W. G. Heslop; *Commentaries*.—Michael Gilliam, Kentucky Mountain Bible Institute, Vaneleva, Ky. 41385.

FOR SALE: Back copies of the *Preacher's Magazine* (four copies missing), 1943: complete, 1946-72; excellent condition.—Robert E. Allinger, 6009 Franklin Blvd., Cleveland, Ohio 44102.

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 bookstores or laymen.

#### ● The Ability to Fall

In our success-oriented, highly competitive culture, the men of God should find strength in the knowledge of how God looks at all this.

#### ● Lord, Save My Child

A pastor's wife discusses the heart-break of parents whose children are outside the fold.

#### ● Holy Recklessness

One of the "overtones" in the series points the way toward a revival of holy boldness.

#### ● Marching with the Master

##### Through Mark

The program of Bible study and preaching moves into the *action Gospel* in May with study helps for the Gospel According to Mark.

**COMING  
next month**

## AMONG OURSELVES

The responses are beginning to come in, and they are definitely positive. These are the comments we have been hearing about the program of preaching presented each month by Dr. Earle under the general title "Journeying with Jesus Through John." It is not necessary, of course, to follow this program exactly as it appears here to realize its benefits. If it stimulates Bible study, opens the truth, and suggests to the mind some inspiration for sermon building, it will have been well worthwhile (p. 22). While rising to the challenge for better preaching, we are not forgetting the need for better *business* all around the pastoral office. Maybe spring is the logical time to think about renewed efforts toward gathering up all those "loose ends" (p. 1). That includes every arm of the church and every phase of its work, as Paul Martin so aptly expresses as he speaks "evangelistically." Those 3,000 converts represented all the imagination, all the planning, all the combined efforts, plus every available method known to evangelism. So it will be today, and so let it be!

Yours for souls,