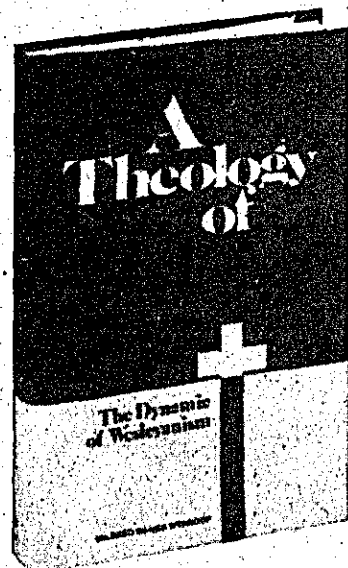


# A Theology of



**By Mildred Bangs Wynkoop, Th.D.**

*Professor of Theology and Philosophy  
Trevecca Nazarene College*



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#### **MARCHING WITH THE MASTER THROUGH MARK**

*Ralph Earle*

THE  
**PREACHER'S  
MAGAZINE**

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*The Ability to Fail*

PSYCHOLOGIST ROLLO MAY writes that one of the most important qualifications for a pastor who counsels with troubled people is "the ability to fail." In this highly competitive, success-oriented society of ours, the phrase sounds rather unusual at first; but upon further reflection, it appears the good doctor may have a point.

He means, of course, that a pastor cannot help everyone that he hopes to help. There will be some individuals who do not respond to his efforts, and there will be some couples who will go ahead with their divorce plans, in spite of his patient and wise counsel. He uses the best counseling techniques available and yet he sees his efforts come to nought, and his help does not bring about the happy endings he expects. The minister who is unable to cope with his own feelings of "failure" when lives become even more entangled, and souls are eventually lost after his best efforts go awry, must suffer unbearable agonies as he blames himself for "failing."

Satan is quick to take advantage of the situation with his accusations. He likes nothing better, it would seem, than to taunt a conscientious minister after such an experience. He goads the man of God into using precious energies and expending his already limited stamina going back over the case again and again in his troubled mind to see where he missed his chance to bring someone through a crisis. What went wrong? he asks. Or worse, he wonders, Should I ever try again, after the miserable failure I made of this?

And so the question remains, Should not the preparation for pastoral ministry include the willingness to face the unpleasant truth that one does not in every case see the results for which he hopes and prays? The worn cliché spoken so often by the sports buff, "You can't win them all," applies also to the preacher. The acid test of his character may well be the performance he gives when he can fail without falling into despair. His most precious of all skills may be his "ability to fail" and yet go right on trying again. His great strength will be in his resistance to the suggestions of Satan that he weaken his faith and dissipate his energies in pointless self-reprimand every time he does not see as much good accomplished as he had hoped.

The writer of the Epistle to the Hebrews describes in the eleventh chapter many examples of thrilling successes in the struggle against the powers of darkness. By faith worlds were framed, Noah made an ark before anyone

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had ever heard of rain, and Enoch was permitted to walk with God and never die! The inspired writer warms to his subject and goes on with the list of victories. The Red Sea was rolled back, Jericho's walls tumbled down, Abraham offered his son Isaac, and Moses chose God's people instead of Pharaoh's throne. These brave men and women wrought righteousness, waxed valiant in fight, stopped the mouths of lions, and escaped the edge of the sword.

But is this the complete picture? Or is there more to see before reaching any hasty conclusions as to what "success" and "failure" are in God's book?

There are "others" mentioned in the same chapter who also belong in this list of stalwarts. They also were men of faith, "of whom the world was not worthy" (11:38). They were tortured, scourged, mocked, and imprisoned. They wandered about in sheepskins and goatskins. They were destitute, afflicted, and tormented. Some of them were slain with the sword, and some were even "sawn asunder." They had faith, too, but in our book they would be listed as "failures," wouldn't they?

But it is their "ability to fail" that places them there in the same chapter of Hebrews with all the "successful" heroes of the faith. We all want to be men of faith, but we want to be like those in the first 35 verses of Hebrews 11. Are there any volunteers for verses 36 through 40?

The truth is, there is no such thing as a "failure" among men who are fully dedicated to God, completely possessed by Him, and sent forth by Him with the Sword of the Spirit and the shield of faith. The only way such an evangel could fail would be for him not to be true to the best that he knows, and not to determine to stay in the center of God's will. When the term "ability to fail" is used, therefore, something else is intended than the meaning found in the divine dictionary, for the Lord God does not think as we do about success and failure. He measures it with the criteria of obedience, devotion, faithfulness, and love. He does not seem at all impressed by status, showmanship, or parades of piety.

St. Paul knew this when he declared, "I have planted, Apollos watered, but God gave the increase" (1 Cor. 3:6). Too often our attention has been drawn toward the planting and the watering mentioned here; it should better be directed toward the gracious increase, which is God's to give.

And make no mistake about it; God is still very much in the business of doing just that.

What a man believes is not to be determined by his declarations, but by the assumptions by which he habitually acts.

—Victor Hugo

## Evangelistically Speaking—

"My heart overflows with praise to God and thanksgiving to His people for my privilege of being a full-time evangelist."

### I'm Proud to Be an Evangelist

First, may I express my appreciation to the editor for this department in the magazine, by which he hopes to keep before our readers the emphasis of this vital work and to focus attention upon the men who are dedicated to the work of full-time evangelism.

I have been a full-time evangelist in the Church of the Nazarene for more than 12 years. These have been wonderful years, and I am thankful that the Lord has allowed me to serve Him and the church in this capacity. Nothing could be more rewarding than to see the fruits of these years.

I appreciate the open door that the Church of the Nazarene has afforded

me as an evangelist. Our people have been gracious, and have, for the most part, taken excellent care of me. They have responded to the message.

I am amazed (though not surprised) at the faithfulness of the Holy Spirit week after week as He comes to honor the Word, and to answer the prayers of His people in giving revival to the church, saving the lost, and sanctifying believers.

After these 12 years, my one concern is that we will keep alive a consciousness of the *importance* of evangelism in our church, and that we recognize that those whom God calls as full-time evangelists have an important mission to fulfill. The primary task of the Church is evangelism. The full-time evangelists are not *all* of it, but they are a *part* of it. Old-line churches that have lost the fire of evangelism have at the same time had fewer and fewer full-time evangelists.

We are faced with the danger of an under-emphasis on "mass" evangelism. I believe in "personal" evangelism. I believe in "visitation" evangelism.



by  
**Forrest  
McCullough**

Tullahoma, Tenn.

I believe in "on-the-spot" evangelism. We must "go out" if the people "come in." But this does not mean we are to eliminate old-fashioned, Spirit-anointed preaching that brings penitent souls to a public altar; where in an atmosphere akin to heaven they can pray through to real, vital, lasting victory.

We must retain the fire in our services and around the public altar. When it comes to "mass" evangelism, the full-time evangelist in the holiness church should be a symbol and a "specialist" in this field.

Eph. 4:11-12 says, "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." It is interesting to notice that the order here places "evangelists" even before "pastors and teachers." Too many evangelists have allowed themselves to be looked down upon as just an unnecessary "misfit" with nothing else to do but "go in the field." But in God's book, the evangelist has a vital part in Kingdom building.

We must be evangelists by *choice* (God's choice) and not by *chance*. We, therefore, "magnify our office." We say to the church: We love you; we want to serve you; we feel that you need us. Therefore we accept with joy the place in which God has put us, and we ask only that our church keep alive the feeling that revivals are worth it. Our church has been built this way, and we want to see it built to an even greater church in the same manner.

It is God who calls a man to leave the comforts of home, the joys of being close to people in a pastorate, and the

security of a set paycheck, to go out to full-time evangelism. It is God who upholds him in times of loneliness, temptation, and anxiety about his material needs. It is God who anoints him to preach, opens the hearts of the people, revives the church, and gives souls. It is God who gives him a church to work in that loves him, gives him leaders that believe in him, gives him pastors and people who support him. It is God who comforts his wife while he's away, protects the family from physical harm, and helps him to "save his children." One day it will be God who says, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things."

We, as the full-time evangelists, will therefore "do the work of an evangelist." We will not try to do the work of the pastors nor the superintendents, but we will do that to which God has called us, with all our might. We will not shirk our responsibility; we will not "whine" when we are "mistreated"; we will not seek place or position. We will gladly, joyfully, and excitedly fill our place to help keep alive in our beloved church a feeling of the importance of the "mass" evangelism that we represent.

We ask only for a place to fulfill this calling. We think that it is as inconceivable to have "conferences on evangelism" without evangelists on the program as it is to have a "missionary conference" without missionaries, or a "pastors seminar" without pastors. We ask to be included in the *total* program of the church; to be recognized as a vital *part* of a great church.

We, by your help, will do all we can to add dignity to our God-given calling.

The Church must quit the foolish business of practicing pediatrics before it practices obstetrics. We must become born before we can walk as Christians in the world.

—Selected

## This I Remember-

Memories of Early Holiness Leaders

By Joseph Gray



James B. Chapman

**I**F YOU DON'T want to leave at four o'clock in the morning, don't tell Brother Gray that you want to go. He will push you out on the coldest morning of the year at the exact time you tell him you want to go. With a twinkle in his eye, Dr. J. B. Chapman thus presented me to the district assembly in Spokane, Wash., in 1937 as I rose to make my pastoral report.

He was referring to an episode in the winter of 1934. He had been the speaker at the Midyear Preachers' Convention of the Northwest District at Moscow, Idaho. I was pastor of a home mission church at Pendleton, Ore. We had some very special needs there that are no part of this story. I found that Dr. Chapman had not been engaged by anyone for the weekend after the convention, so I summed up all my courage and invited him to Pendleton for the weekend.

He graciously consented to come, and he poured himself into that weekend as fully as he would have done if it had been a great revival. He told me later that it was a real challenge to him after speaking so many times to larger crowds. But he accepted the challenge and did a tremendous piece of work.

As always, he stood to his feet and began speaking in a conversational tone before some people realized he was preaching. He soon warmed up

and preached to that small audience as if he were preaching to a thousand.

Two or three interesting and amusing things happened during that weekend. Because we were in a home mission pastorate and had attended the convention that week, our food budget was somewhat limited while our guests were there. We had a large squash in the cellar and not too many other vegetables except potatoes. We asked Mrs. Chapman if they liked squash. She assured us they did, although at a later time he confessed that it was one of his least favorite vegetables. But they ate squash with a smile. We felt as though we were entertaining old friends rather than great dignitaries.

To understand the next incident you need to know that James B. Chapman had worked with his hands when he was a young man. He was proud of the strength in them. He was the only man I ever knew who could take a pop bottle cap between his thumb and forefinger and squeeze it together double without any apparent effort. I understand that one day earlier in his life he crushed several dozen of them, while others vainly tried to squeeze one.

On Saturday evening Mrs. Gray brought me a small package of Sunday school supplies and asked me to get the pliers from the car. At that time packages from our Publishing House came wrapped with copper wire. They were hard to open. Dr. Chapman had been opening large packages of books at the assemblies, for he sometimes acted as his own book agent. With the heavier

Another in a series of articles presented to acquaint our readers with early leaders in the holiness movement.

\*Lubbock, Tex.

packages of books it was easy to pick up the package, give it a quick jerk, and let the weight of the books break the wire. So he told Mrs. Gray there was no need for me to go out in the cold; he would open the package.

This was a small package of quarterlies with no appreciable weight, and the snapping technique did not work. He jerked the wire a few times, then tried to break it with the force of his strong hands.

Mrs. Chapman tried to persuade him to give up, but he had started the task and he meant to finish it. The wire cut deep into his hands, so he took out his pocket handkerchief and wrapped it around them. His face grew red with the effort. By this time Mrs. Chapman began to laugh. She got up and stood in the corner and covered her mouth to stifle her almost hysterical giggles.

Finally, with a great heave, Dr. Chapman broke the wire. Then he quietly said, "Next time I will let you get the pliers."

The third episode is the one to which he referred in presenting me to a later assembly. It was a blustery weekend, so I made arrangements to put his little Overland car in a heated garage. He was due in Boston the next Sunday. I knew that with that small car and the wintry roads it would crowd him to make the trip. So on Sunday afternoon I asked him what time he wanted to leave Monday morning.

"Oh, I think I had better leave about four o'clock in the morning, so as to get in some good mileage the first day," was his reply. "But don't bother to get up. Mrs. Chapman and I will get on the road without disturbing you."

But that was not my idea of western hospitality. No guest was going to leave my house on a cold morning with an empty stomach. So about three in the morning I got up and shook up the stoves and refueled them. Ruth prepared breakfast. By five minutes to four we were through with breakfast

and our devotions. He and I walked the two blocks to the garage to get his car. By five after four the Chapmans were off in the early morning darkness and headed for the cold bleakness of the Blue Mountains.

He told me later, "I have grown so used to folks getting around slowly that I usually set my departure time about two hours before we really expect to leave. That way I get on the road about the right time. I really did not expect to leave that morning before six, and then planned to stop in town for breakfast. But you took me at my word. Next time I'll be more careful what I tell you."

This is an example of the human, lovable side of a great man. He loved a joke and knew how to use an anecdote effectively. But along with his homespun manner he had the dignity and poise of a great man. He truly "walked with kings."

His sermons were masterpieces, yet to the uninitiated they seemed like effortless little talks. Two things from his early years greatly influenced his preaching.

First, he came up in a school of preachers where the test of a man's spirituality was the loudness of his voice in preaching. In an effort to break away from this, he went almost to the other extreme. He spoke in a low, conversational voice, and would be well into his sermon before you realized it. But there was a depth and power to his preaching that really gripped you. In later life he felt that he had gone too far in this direction. So he undertook to get more warmth into his preaching. In this he was successful. His *General Assembly message on "Christ and the Bible,"* and his *message to the district superintendents on "The Revival We Need,"* were examples of an "unforgettable" quality in his messages.

The second factor that influenced his preaching was that some of his early associates did not believe in using

notes of any kind in the pulpit. I remember one preacher who always put his Bible in his pocket after reading his text, to stress the fact that he was using no notes.

Although a painstaking and thorough preacher, Dr. Chapman spoke from notes in his brain rather than from paper. I am sure that at Pendleton in 1934 there was no note of any kind on the pulpit. As the years went by, he did occasionally use brief notes. I remember when he gave his lectures at Pasadena College on "The Terminology of Holiness," he stated that for the first time he was speaking from a written manuscript. Later these lectures were published as a book.

In addition to being a great preacher, Dr. Chapman was a gifted writer. His editorials in the *Herald of Holiness* were high peaks of practical writing. As the founder and first editor of the *Preacher's Magazine*, he ministered in a practical way to the needs of many young preachers. His books on holiness themes are outstanding classics.

He had a passion for education. He was the man who saw most clearly in our early days that we must train our own preachers. His editorial on "Cats in the Mill," was a classic. He was an educator in the early days of his ministry. He sponsored and boosted the Bible Institute at Peniel as far back as 1905. He served as president of the college at Peniel in 1917. Following that he was president of the General Board of Education for several years.

Little wonder his mind and heart envisioned a seminary above the college level—a dream that became a reality in 1945 when Nazarene Theological Seminary came into being. Dr. Hugh C. Benner spearheaded the planning and became the first president of NTS, but it was James B. Chapman who first had the dream.

Dr. Chapman was always neat in appearance and conservative in dress.

He was a little heavy for his height, and was completely bald, but his face was pleasant and kindly. In the pulpit there was an air of radiant glory about his features.

He had the ability to put the other fellow completely at ease. In the spring of 1952, as district secretary of the North Dakota District, it fell my lot to place before the assembly a series of motions and resolutions to bring the title of the Sawyer Campgrounds up to date. I had consulted with the Secretary of State as to how it should be done. But as a comparative newcomer on the district I was not sure whether all the delegation would appreciate my instructions.

Dr. Chapman put me completely at ease, and smoothed my path by saying, "Brother Gray has a series of motions to present to you to clear up the title of the campground. He is an expert in such matters, and has secured the advice of others. I am sure if you will listen to him he will be able to tell you exactly what to do. You can clear up the matter in a few minutes by passing the motions, or you can drag it out for hours with a series of ballots. So please listen and accept the motions this fine young man has to offer." The matter was taken care of in a few minutes.

He could bring out the best that was in you by a few well-chosen words. He expected the best from you, and you responded eagerly to live up to these expectations.

Dr. Chapman can best be described as a practical mystic. Bud Robinson once said, "The saints are the tallest people on earth. They have their feet firmly planted on the ground, but they have their heads in the heavenlies with Christ Jesus." I know of no better words to describe Dr. J. B. Chapman as I knew him. He was a practical man of affairs, but he also walked in the heavenlies seeing visions. And he made those visions real to others.

An analysis of pastoral counseling  
by a Spirit-filled army chaplain who  
is helping servicemen to cope with their problems

## The Faces of a Facilitator

**T**HERE ARE MANY THINGS about counseling that create confusion. The term itself is not well defined. The process of counseling is often misunderstood and there is a tendency to short-cut or expect too much to happen during any given period.

Counseling may be viewed as an effort to facilitate an individual's coping with situations that have proven difficult. A counselor, then, is a facilitator. He facilitates adjustments to life. How does one become a facilitator?

First of all, facilitators must be willing to be genuine. We need to shed our masks and become real persons. Do we only play the role? Do we "cop-out" by having a quick word of prayer and write a prescription for reading the Scriptures, or are we willing to get in touch with our feelings—our real selves—and then share that self with others? Being a real person can pose a threat to many. It is strange that we

want others to be open, revealing, and giving, but at the same time we give so little in return. Maybe the question is, Am I willing to trust others with the real me? I believe that the cold, analytical, detached individual cannot function as an effective facilitator. Only as we share ourselves do we create a healthy and healing relationship.

Second, facilitators must be able to understand what the other person is saying and feeling. An empathy for feelings is the essential point. Are we willing to share in the agonies of another man's life? I have some concern when I hear someone say, "I enjoy being a counselor." To me, this person is not sharing. He is not giving the kind of support that is needed during the travail of the soul. Surely, another person's turmoil and anxiety, frustration, and disappointment are not enjoyable!

Facilitators must give acceptance. Carl Rogers calls this unconditional positive regard, which can be interpreted as a psychological phrase for *agape* love. Only when we know, or believe, that we are being loved and accepted will we begin to trust. We must be willing to accept anyone who comes to us, or we will not be able to facilitate change in his life. This does not mean that we condone his behavior; we love him. The counselor needs to ac-

cept the fact that he cannot be all things to all people. There will be some whom we cannot seem to accept. In these instances honesty is necessary, and immediate referrals need to be made.

It is important to confront without judgment. In dealing with spiritual matters, it is necessary to point to God as the Judge, but we must not set ourselves up as judges. Honest feedback concerning the results of continued behavior is necessary. But in doing this there is a maxim to remember: "Insight does not create change!" To know what is wrong does not create the motivation to be different.

Counseling can also be understood as an ability to establish a relationship which is meaningful to another person. This involves effective communication. It might be said that counseling is talking to a person on the "adult" level (transactional analysis concepts of adult-parent-child). Effective counseling is not advice giving. In Heley's *Strategies of Psychotherapy*, he asserts that an individual will do almost anything to maintain his autonomy. How many times have we given good, sound advice only to have it totally ignored!

In facilitating change we do not make decisions for another person. We minimize our agenda for him. We give alternatives and possibilities. We guide toward immediate, easily achieved goals, and build toward the long-range life-style changes. In all of this it should be remembered that no one

comes to a counselor on a completely willing basis. To admit to being inadequate to handle life's problems is, in most cases, a reinforcement of already strong feelings of inadequacy.

Effective counseling will facilitate: (1) new orientations, (2) new philosophies, (3) changing of distortions, (4) the puncturing of hostilities, (5) awareness of defense mechanisms, (6) the resolution of anxieties, (7) the assuming responsibility for what one is and accepting the fact that he can be different if he wants to be different.

Gestalt psychology gives a different slant on the concept of responsibility. Responsibility is response-ability. Is the individual able to have a positive response to his circumstances? When we are able to respond adequately to our circumstances, then we become responsible individuals.

Finally, a facilitator should be familiar with the various counseling theories. Books by such men as Rogers, Harris, Berné, Glasser, and Skinner should be on the shelf along with our commentaries. The effective facilitator will not be caught in the trap of using only one technique or theory. Techniques should be learned and effected so that they can be discarded when not needed.

Other than the crisis experience of salvation and the infilling of the Holy Spirit, there offers no greater opportunity to facilitate an individual's adjustment to life than the pastor who is willing to be a real person to his people, a facilitator of growth and change.



by  
**James R.  
Thompson**

Chaplain (Captain) U.S. Army,  
Fort Riley, Kans.

There's some pretty good humanism in our society today, but remember, the best of that humanism is simply a hangover from the heritage of committed faith in God of a bygone time. Only so long can we draw out of the bank account of that heritage—without putting faith and commitment back into the bank account—before we become bankrupt.

R. H. Maneilly



## THE OVERTONES OF THE MINISTRY

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

### V. Holy Recklessness

THE COMPONENT PARTS of a musical production are many and varied. It is difficult to assess what makes up a successful composition in terms of pleasure to the hearers. At times a seemingly perfect number will have little effect upon people, while another rather mediocre presentation will "ring the bell." That indescribable "something" is what makes the difference. This could be described as an "overtone."

The success of a musical performance, even on the modern scale, is to be able to throw oneself into the situation until there is a sense of soul impact that overrides the mere playing or singing of notes. The masters of traditional music get so "lost" in their performances that an indescribable ecstasy—an overtone—splashes onto the hearers. Even the "mod-singers" of today (a type of music not conducive to esthetic values) move their audiences of youth until they are carried away with it. Here is a factor the ministry must not ignore or neglect. Jeremiah one time decided to be a "proper preacher," just sort of reacting in a blasé manner. But the deterioration of his personality and the urgency of the hour got through to him. Here is what he said:

his word was in mine heart as a burning fire shut up in my bones, and I

was weary with forbearing, and I could not stay" (Jer. 20:9).

The man of God must refuse to be mechanical or unemotional in his work. If he moves people, he must be moved. If he stirs others to action, there must be a holy ferment in his own soul. In reality, when the preacher thinks about his whole perspective, he cannot help but get excited about it. Ps. 39:3 gives us a graphic picture of the metamorphosis of reflective thinking in the Christian perspective: "My heart was hot within me, while I was musing the fire burned; then spake I with my tongue."

A preacher to be effective in his preaching ministry must "get up in the collar" occasionally. He may even speak so loudly at times that his face will get a bit red, and his throat a bit sore because he is stirred by the Spirit of God with human needs, with God's imperative, and with the urgency of things.

Someone has said, "We need more tears in our religion and in our ministry." Perhaps if issues tore at our hearts sufficiently, we would have tears of compassion as we presented the sympathy of divine absolution.

On the other hand, a "holy recklessness" does not imply a thoughtless abandon of the emotions because one is

unusually stirred. Rather, it is a planned attack on lethargy, on mediocrity, and on deadly formalism. I have seen preachers who got so carried away on some religious hobby that their excitement caused them to say unwise and irrelevant things. Their seeming zeal lacked knowledge, and harmed rather than helped the cause. The overtone of their presentation was "as sounding brass, or a tinkling cymbal."

Some men have exuded a moving spirit when they expounded truth, although their volume did not approximate a cyclone. Theirs was the dynamic of an electrical charge born of the unction of God in their souls, together with the intensity of the truth that gripped them. I recall vividly a dear old preacher who was unable to stand throughout his sermon because of failing strength. But his Spirit-anointed message, well formulated and poured forth from a burning heart, moved the entire congregation.

May God help us to move from a matter-of-fact type of ministry to a do-or-die method. The urgency of the hour demands a "touch of eternity" in our approach to the work of the Lord. We are evangelists of the Most High God, to whom has been entrusted the message of reconciliation. The acceptance of our message may mean the salvation or the damnation of those we come in contact with, depending on that extra "overtone" which may make the difference. As Jude puts it: "And of some making a difference . . . pulling them out of the fire" (22-23).

This whole approach of the "extra effort," the "additional note," the "planned bombardment" can and should be a part of the whole work of the ministry. And when we go all out for God, refusing to be licked by momentary setbacks, the Holy Spirit will infuse us with new life, help us to develop challenging plans, and thrill us with amazing progress. Barren altars, diminishing attendance, and

losing statistics will be reversed.

Don't be afraid to set some ambitious goals, and then go out to reach them. How about one new family per month won to the Lord and added to your church? Spend enough time in prayer for God to bathe your soul with compassion. Study your strategy thoroughly enough until your "web of concern" will be placed expertly about the object of your plans. Involve all the help you may need in prayer warriors, planned visits, and personal evangelism. Don't let your time-goal slip by without coming to grips with a direct, compassionate appeal to those you have set out to win.

You may be surprised how God will hook onto your efforts and prepare the quarry for the final surrender—to Him! Remember in your strategy that you are out to save a lost soul and bring him to Christ—not necessarily to the church. This is only a secondary motive. And this is where we fail so often. Instead of the approach: "I wish you would come to my church," it should be: "I wish you would become acquainted with my Christ—He's the Answer to all of our needs."

Revivals are often ineffective because of too little holy recklessness in their plans. One pastor said: "I didn't get any advertising out for this meeting because people don't read it anyway." Result: a small, weak revival. Others often expect a designated time, a good evangelist, and a comfortable church building to do the job. These all help, but little will be done unless better plans are laid.

The most effective meeting results from the best of preparation. It would be worth a try to organize prayer groups many weeks before a planned revival. Then a class for Christian workers could be trained in dealing with people at an altar. Likewise, these persons could be instructed to sit in strategic places throughout the church, near to where potential seek-

ers sit. When the altar call is being made, they can be available to inconspicuously speak to needy souls by whom they are standing, offering to accompany them to the altar. They could likewise be alerted to go immediately to the altar with anyone who might step forward, to pray with them.

Months before a proposed revival is to take place, the Christian Workers' Band should be lining up prospective seekers. Special efforts should be made to get them out to the regular services to acclimate them to the atmosphere of the church. They should be nurtured by fellowship gatherings, home visits, dinner engagements, recreational fel-

lowship, and a dozen other ways. And this type of persistent, compassionate concern cannot help but assist the work of the Holy Spirit, without which all human efforts will fail. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Ps. 126:6).

Oh, what a symphony could be produced if . . . if . . . if our pastors and people would but tune the instruments of their sanctified personalities to reverberate the overtone of compassion, born of holy recklessness! Oh, let us get excited, become red-hot for God, and see the tide turn in our Zion!

## The Parable of the Healthy Soil

(A parable for concerned pastors)

A gardener worked hard to encourage his plants to grow and to bloom. He sought everywhere to find the best plants to place in his garden. He used only the true Seed. He gave himself to assist each of his plants to bring forth the blooms of which they were capable. When they failed to bloom, or did not grow in a healthy way, he would prop them up with stakes or tie them together. At times he would even cut off weak branches to save the good. He spared no energy to see that all insects or bugs or harmful influences were kept from his plants. He even, at times, would pluck up young plants which did not show early signs of growing to healthy plants.

When his plants did not produce blossoms they were capable of bearing, he grieved. He doubled his efforts at pruning, spraying, cutting, and staking.

Then one day the Master Gardener spoke to him and said, "You do well to be concerned about the beauty of the garden. If, however, you would spend more time enriching the soil in which the plants are growing, you would not need to be so concerned about the staking or cutting or the plucking of unpromising young plants. The rich soil and the good Seed, along with the loving cultivation, will allow your plants to bring forth the blossoms for which they have been made. You will then have the joy of presenting from your garden the fruit of healthy plants."

—Gordon Wetmore

## Church Administration— Luxury or Necessity?

**T**ODAY'S PASTOR can no longer view church administration as a luxury. According to recent studies, pastors report spending 50 percent of their working hours performing functions related to church administration. It is shocking to realize that the average minister spends about half of his working hours carrying out administrative tasks.

We have come a long way from the "country store" concept of administering the church. The old country store had no projected plan or purpose. Planning, if done at all, was short-range and inadequate. Things were done in a haphazard and hurried manner.

The old "country church" was treated in the same way. In fact, some people still feel that disorganized worship services are a sign of spirituality. In the old country church, pastors would sometimes take pride in the fact that they spent little time in administrative tasks.

Today's pastor will probably take one of the following attitudes toward church administration:

1. The pastor can rebel against all administrative details and keep these activities down to a low ebb. This type

of pastor will probably reject most of the suggested denominational programs as being "busywork" which is imposed on the local church. He may be heard to occasionally say, "Administration is not what God called me to do."

2. The pastor may say that administration is the total responsibility of the laity. In making this assertion, the pastor places himself on a pedestal above the so-called trivial work of church administration. The pastor leaves administrative work to volunteer workers and offers to them neither guidance nor encouragement. He says, "I'm going to turn the practical affairs of the church over to laymen and devote myself to more spiritual matters."

3. The pastor may seek to be an administrative perfectionist. This type of pastor seeks the seclusion and shelter of the pastor's study and spends an excessive amount of time on administrative planning, promotion, and performance. He is known as a planner rather than a preacher. He becomes so immersed in the details of church organization, budget promotion, building expansion, and other administrative tasks that he cannot see the overall work of the church.

Obviously, none of these attitudes and approaches toward church administration is adequate. Many pastors fall into an administrative rut by adopting one or more of them. The three faulty approaches come out of a basic misunderstanding of what church administration is, and what it ought to accomplish in the local church.



by  
**Barth Smith**

Dean, Nazarene Bible College  
Colorado Springs



What is church administration? The word "administer" is a perfectly good word. It means "to serve." The concept of service is basic to an understanding of the church. Therefore, in the context of the local church, church administration means to plan, organize, and provide staff members in the local church. It is purposeful activity. It involves the necessary activities in the local church which will help to forward and facilitate the realization of God's purpose for the church. Church administration involves setting objectives and goals for the church and moving toward the accomplishment of them on a flexible timetable. All members of the church should be involved in the administrative responsibilities—not just the pastor and few key laymen.

The proper approach and attitude toward church administration is one of viewing it as a ministry to people. The ministry of church administration is not something cold and computerized. It is concerned with *people* primarily and *processes* secondarily. Church administration must always be person-oriented rather than program-oriented. Since the church is "people," church administration must provide a ministry to people or else it fails.

In the church of today, a minister must be oriented toward church administration. As long as the local church is running around 25 or 30 in average attendance, the pastor can view administration as something of small concern. But as the local church advances numerically, administration can no longer be considered as a sideline. Laymen who are acquainted with sound administrative principles, procedures, and practices in the world of business expect the church to use sound principles of church administration. The pastor who is a poor administrator may be able to bluff his way through the work of the church for a while, but soon the laity grow weary of inadequate planning and disorganized meet-

ings.

Therefore church administration is not something tacked on to church work. It is a vital part of our ministry. It must always remain *God-centered* and *person-oriented*.

**Practical Points** that make a difference.

### She Led the Way and They Followed

Dear Son:

Our pastor's wife is a "brick." She isn't as young as she used to be, and ordinarily would not be called upon to paint and fix up the Primary Department. But it had been left so long that she felt something had to be done!

Do you know what she did? With the approval of the Sunday school she started—and then others became interested. On a "slave day," the teens painted the chairs in mod colors, a cabinetmaker encased the windows. The teachers were fascinated, and an adult class bought carpet.

The room is not new, but it is as attractive a Primary Department as you will see. The children remark every Sunday about what has been accomplished through the week. And why? Because our minister's wife sparked a movement that is running throughout the church.

Son, your example, however menial for the moment, can spark cooperation. "Dignity" is compatible with "work" in any man's language.

Love,  
Dad

## Finished So Soon?\*

*Thoughts and Prayers of a Pastor whose work is done . . .*

I wanted to do more—perhaps five years more. There's so much not yet done, and so few workers.

O God, now I lie here with so-called terminal cancer, and I have to *know personally* that this, too, is one of the "all things" that You are making work together for good—somehow. I've preached to others that Rom. 8:28 is true; "And we know that *all things* work together for good to them that love God, to them who are the called according to his purpose." I know You called me. I know this is Thy Word, and I believe Thy Word. Therefore I just *have to believe*, right now, and know that in my case this is true.

I am so thankful, Lord, for all the wonderful letters and messages that have come saying that my ministry has helped people. But I know, and am glad, that I don't have to depend upon that now—only upon Christ, my Saviour.

Dear Lord, my children haven't finished their education yet. My daughter is doing well in Your service and in the university, but my son needs Your special help these days. Help them both, Lord!

My wife—if she has to go back to work when You take me home, give her needed strength; help her not to grieve too much, for we've had many wonderful years together in Thy service. Give her Thy grace.

Then, Lord, there are finances and business arrangements to be made. Give me grace and wisdom to help my family prepare for what lies ahead—when I must leave them.

Help my former churches and their pastors. Bless the pastor here who shows such Christian concern for me and my family. And the good doctors who are doing their best to help me.

I know, Lord, that unless You give me a big miracle, I shall be coming to be with You real soon. Thy Word says, "To be with Christ . . . is far better," and I'm ready to come when You say so.

And I know, Lord, that You will take care of my family. I commit them to Thy care . . .

*\*Thoughts and prayers of the late Rev. W. Russell Robinson as he lay dying after 30 years in the ministry—contributed by his beloved widow, Frances M. Robinson.*



## Pastoral Ponderings

his own house. (1 Tim. 3:4)

By G. Lewis VanDyne\*

**T**ODAY IS WEDNESDAY—it is also a school holiday. When there are children in the family, and those children are ages six and eight, school holidays take on a special meaning.

Of course Wednesday comes at a rather busy time in the pastor's week. There are still calls on Sunday's visitors, the sick, and the absentees. Prayer meeting comes—holiday or no holiday. Next Sunday is not far away enough for comfort, especially when you had planned to get both sermons well on their way by this time.

Suddenly the man who seems to have a way with words when he stands before a congregation finds himself floundering with an audience of two (or three—including his wife) who demand to know the logic of doing nothing special with the family on such a lovely day as this.

A quick consultation with himself (mixed with a generous measure of rationalization) brings the pastor to the surprising conclusion that he just might spare some time for exploration. There has been some problem recently with oil on the beaches and a personal examination will make him more conversant on the subject.

With everyone loaded into the car we set off for some unexplored areas of our community. First a walk through the mud of a new housing development with spectacular views of ocean and mountains (the rich in this city need

the gospel as much as the poor).

From the hilltop we go down to the beach front to survey firsthand the oil damage. While sitting there, we spot a young man going out into the surf. Is it?—Yes, it is—one of our own church teens. He sees us and comes out of his way to our car to chat before going on out into what looks to my unpracticed eye like not-so-good surf. Soon he returns after several tense moments as we watch him lose his board in the angry surf. His mother is in the hospital; his father is out of work. He and his sister have not been too regular in church. He is a senior in high school and he *must* give his heart to Christ. I pray, "Lord, help me to get closer to him and win him to You."

After a hamburger and a chat with the owner of the local "best hamburger in town" place, we go home and do some work around the house. Then, at the pleading of Peter, who learned to ride his bicycle just this week, we set out on a bicycle trip "out of the neighborhood." Five miles and eight tired legs later we arrive home, where the "queen of the parsonage" has a piano lesson to give, a meal to fix, and a family to get ready for prayer meeting.

I go to my study for some preparation for the service, and listen with thankful heart to the sound of happy children playing ball in the driveway outside my window.

"Thank You, Lord, for giving me the privilege of being the pastor of *my* family too."

\*Pastor, Santa Barbara, Calif.



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

## Pioneers Are Not Out-of-date

By General Superintendent Coulter

The spirit of the "pioneers" is not dead in the Church of the Nazarene.

In recent days I have witnessed several incidents of home mission pioneering that are most inspiring. In one case, a young man has left a "prestige" position in another denomination to attempt to start a new Nazarene church in a city of 2,500 people. He has no nucleus, no building—but he has faith and a firm conviction that God is directing him according to His will. He is witnessing on the streets, passing out tracts; talking and witnessing to high school students, and holding Bible studies in homes wherever possible. He has no church building to which to invite people, but holds services in homes which are opened to him.

Another young man in another city is renting a building for services on Sunday. Since the building is used by another organization on Saturday night, it involves work on Sunday morning, sweeping and cleaning out liquor bottles to prepare for church services. Since the building is available only on Sunday, the little nucleus of brand-new Christians uses it all day long for fellowship, Bible study, prayer, and preaching services.

Sounds like the "good old days," doesn't it!

The truth is, this kind of activity is appropriate to every generation. It is the result of a vital, living faith, a genuine life commitment to Christ, and a burning desire to make them known to others.

I am heartily in favor of a well organized, well financed program which buys land and builds a new church building in a "target" city giving a full-time pastor an adequate salary. But I am also in favor of the time-honored method of "digging out" a church by going to the people, building a nucleus, penetrating a community, and giving a ministry of love and concern for those who have been neglected by the traditional churches.

Perhaps we need to think more in terms of practicing here at home what we expect of those who labor as missionaries in other lands: Too often we have a deep reluctance to put into practice the kind of activity required of our missionaries. But if visitation, prayer meetings, Bible studies, and personal witnessing are the means by which churches are established there, why not use these methods here?

One of our most successful missionaries told me of being sent to a city to establish a church. There were no buildings available. There were no Protestants in the city. He had no nucleus with which to start. He began by holding Bible studies wherever people would permit him to do so. He said that he had never completed a study of the Gospel of John with an individual without winning that person to Christ. Today a flourishing church carries on the work he started.

Among the many challenges presented to the General Assembly in Miami Beach, there is one which needs to grip the heart of our district superintendents, pastors, and people—"400 new churches organized during this quadrennium!"

To accomplish this goal, money must be given, plans must be made, surveys must be conducted, pastors must be willing to "lend" members to get new churches established. But beyond all this, scores of men must be willing to accept home mission pastoral responsibilities without feeling that they are "second-class citizens" in the Nazarene Kingdom. If it's glamorous to establish a new church in New Guinea, why isn't it glamorous and glorious to do so in New York?

Trail breakers in this great home missionary venture are still needed. The need for pioneers is just as pressing today as ever before. I believe God is looking for men of vision, devotion, and sacrifice to plant churches all across the land.



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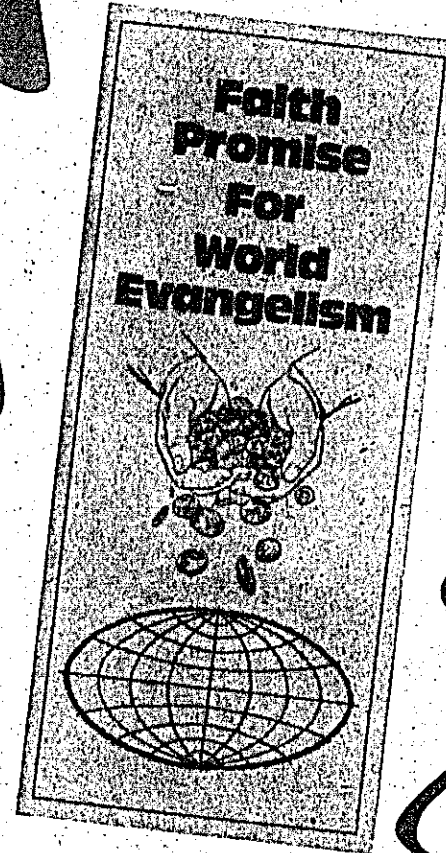
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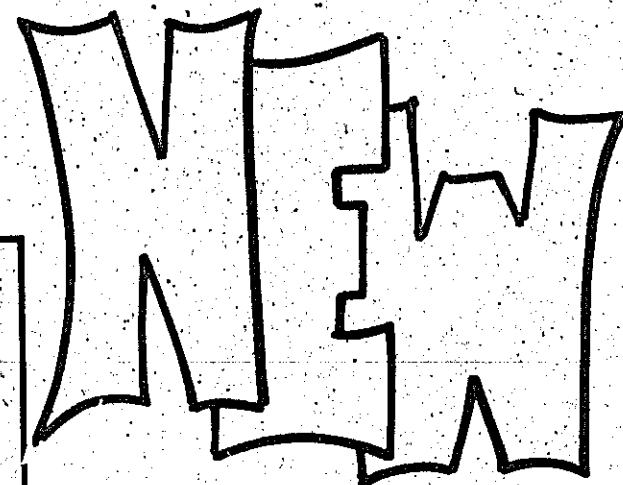
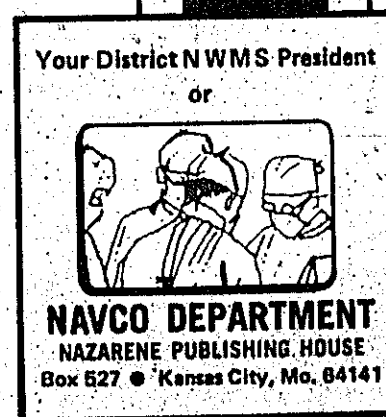
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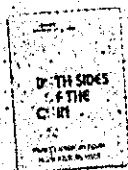
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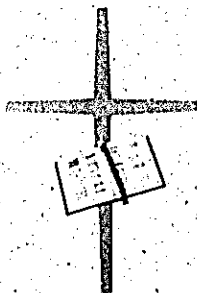
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Edward S. Mann  
 Executive Secretary

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Name \_\_\_\_\_ Date of Change \_\_\_\_\_

New Address \_\_\_\_\_

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

Name of Church \_\_\_\_\_ District \_\_\_\_\_

New Position: Pastor (  ); Evang. (  ); Other \_\_\_\_\_

Former Address \_\_\_\_\_

Former Church \_\_\_\_\_

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

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

Other \_\_\_\_\_

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



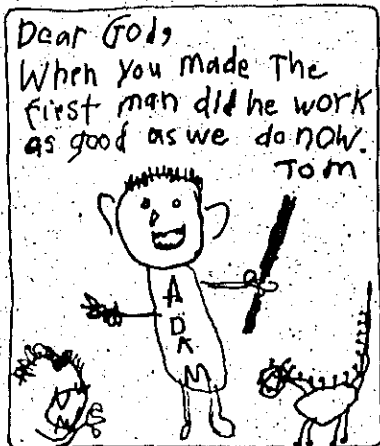
**COMMUNICATIONS COMM. (RADIO TV)**

**CABLE IN CANADA**

15 percent increase in wired homes over 1971  
 Three out of every 10 homes now wired for cable.  
 58 percent of homes in British Columbia have cable.  
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**CANADA AS WELL AS U.S.A. WILL SOON BE A "WIRED NATION."**

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 It will take time and effort but will pay big dividends.



COMMUNICATIONS COMMISSION Kansas City, Missouri  
 Office of Radio and Television H. Dale Mitchell, Executive Director

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**HONOR SCHOOLS**



"The crown awaits the conquest..."

**WORK NOW!**

For HIS honor—and yours.

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**ADVENTURE MORE READING MORE BOOKS JUNIOR READING, 1973-74 MORE BOOKS MORE READING MORE PLEASURE MORE ADVENTURE**

<b>MISSIONARY . . .</b>	
<b>NORTH OF THE RIO GRANDE</b> BY ALBERTA DANNER. Adventures of Latin-American children in the United States. \$1.00	
<b>HOLIDAYS IN FIESTALAND</b> BY EVELYN OVANDO. Month-by-month accounts of festivals in Mexico. \$1.00	
<b>PACIFIC DISCOVERIES</b> BY MAUREEN BOX. Three true stories from Nazarene work in Guam, Hawaii, Samoa. 75c	
<b>FICTION . . .</b>	
<b>SHAN MIN'S ONE WISH</b> BY ALICE MARGARET HUGGINS. Tells of life and customs in Old China. \$1.00	
<b>BIOGRAPHY . . .</b>	
<b>PHINEAS F. BRESEE: MR. NAZARENE</b> BY EMILY BUSHEY MOORE. A biography of the founder of the Church of the Nazarene. \$1.00	
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<b>EVERY NJF WILL WANT A SET! U-973 Set of 6 titles \$5.50</b>	
<b>NAZARENE PUBLISHING HOUSE</b> Post Office Box 527, Kansas City, Missouri 64141	

## DIVISION OF LIFE INCOME GIFTS AND BEQUESTS

# AN ENDURING DIMENSION OF CHRISTIAN STEWARDSHIP

Your Christian stewardship encompasses a wide range of responsibility and privilege. All types of possessions are included. The increasing number of church members who make wills, set up trusts, or transfer property to benefit the Lord's work, do so as acts of faithful stewardship.

Anticipate the needs of your family when making basic estate considerations. Virtually every adult is well advised to make a will. Including a Christian cause in your will makes it possible for you to extend your Christian influence far beyond this life.

You probably have made a will already or sincerely intend to do so. In either circumstance, current wills and trusts information may be of real value to you. Your inquiries on specific matters are invited and will be given prompt attention.

For more information write to:

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

I would like information about:

- The Writing of a Will
- Life Income Plans
- Pooled Income Fund
- Short-Term Income Trusts
- Gifts of Real Estate (such as farm or residence)
- Other Gifts
- Life Loan Agreement
- Gift Annuities
- Charitable Remainder Unitrusts
- Charitable Remainder Annuity Trusts



## PENSIONS AND BENEVOLENCE

### SERVICE DEFINITION

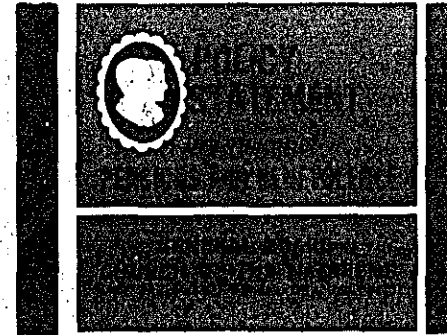
One year of service is defined as one year of full-time active ministerial service while serving as a district-licensed or ordained minister on a district participating in payment of the Pensions and Benevolence budget (formerly NMBF). The Department follows the same definition of service as the Federal Internal Revenue Service and Social Security Administration.

The years of service of ordained and licensed ministers of any denomination or group of churches uniting with the Church of the Nazarene shall be accepted on the same basis as service rendered to the Church of the Nazarene.

### OTHER DETERMINATIONS

"Basic" Pension or Benevolence Assistance is granted to only one minister of the immediate family, even though both husband and wife have been active ministers in the Church of the Nazarene.

Ministers under age 65 requesting "Basic" Pension or Benevolence Assistance must submit, with their application, a statement of disability as judged by Social Security or an equivalent statement for those in Canada.



Revised October 1, 1972

### HISTORY

An organized endeavor to provide financial assistance for retired ministers of the Church of the Nazarene was first established in 1919. This organization was known as the General Board of Ministerial Relief. In 1923 this group became a part of the General Board and was known as the Department of Ministerial Relief. In 1940 the name of the department was changed to the Department of Ministerial Benevolence. The "Basic" Pension program was ratified and a new budget formula was voted acceptance by all 1969-70 district assemblies. The first monthly "Basic" Pension benefit began April 1, 1971. As a result of the 1972 General Assembly action the name of the department became the Department of Pensions and Benevolence.

### INCOME

The Department is supported by the Pensions and Benevolence budget received from each local church. The current year's apportionment is based on the total spent for local interests less monies spent for buildings and improvements and church indebtedness as reported at the previous district assembly. (The Pensions and Benevolence budget is equal to 4 percent of the sum of Column 9, less Column 1 and Column 2, in the annual financial report of the local church to the district assembly.)

The Pensions and Benevolence Fund also consists of gifts, donations, gift annuities, wills, and legacies specifically designated for the fund.

Capital funds of the Department are invested by the Investment Committee of the General Board, using a "separate account" system. The Investment Committee is directed to use professional investment counsel to advise in the investment of these funds in order to receive maximum income at a minimum risk.

### 90 PERCENT PROGRAM

"Double coverage" life insurance is provided to all eligible ministers on districts paying at least 90 percent of the Pensions and Benevolence budget.

### MINISTERS' RETIREMENT BENEFITS

The assignment of the Department of Pensions and Benevolence includes "Basic" Pension or monthly Benevolence Assistance for all eligible retired ministers and widows of ministers not covered in any church organization employees' pension program (i.e., employees of General Board and educational institutions).

An individual shall receive "Basic" Pension or monthly Benevolence Assistance, whichever is larger, but in no case both.

## "BASIC" PENSION

### ● ELIGIBILITY

**Ministers:** Ordained ministers in good standing in the Church of the Nazarene who have reached age 65 and have been voted retired by their district assembly may be eligible for "Basic" Pension if all other qualifications have been met. (In some cases licensed ministers with service equivalent to that of an elder may be eligible. They should confer with district leadership.)

**Widow:** An elder's widow who is a member in good standing in the Church of the Nazarene may be eligible to receive "Basic" Pension at age 62 or thereafter. She may receive 60 percent of the amount for which her husband was eligible. Her marriage must have occurred before or during her husband's years of active service and before he began to receive the "Basic" Pension.

The widow of a second marriage must have been married to her husband for at least three years prior to his death. If the widow is under age 62 she shall be granted credit only for the number of years of active service rendered by her husband during the time that she was married to him. Upon reaching age 62 she shall be granted full credit for her deceased husband's total years of active service in the church.

**Widower:** In the case of a widower of a retired elder the "Basic" Pension procedure would follow the guidelines for a widower as provided through Social Security. (The primary Social Security guideline is that the widower must have been receiving at least one-half or more of his support from his employed wife.)

### ● DETERMINATION

"Basic" Pension is determined by:

- (a) Years of full-time active service in the Church of the Nazarene.
- (b) Cooperation with the Pensions and Benevolence budget.
- (c) Financial capability of the Pensions and Benevolence Fund.

### ● FORMULA

The formula for "Basic" Pension is \$2.50 per month for each year of service—minimum of 20 years—maximum of 40 years.

## PENSIONS AND BENEVOLENCE

### ● BEGINNING DATE

The "Basic" Pension may begin as soon as the first of the month following receiving retired relationship by the district assembly. "Basic" Pension begins when an eligible applicant makes proper application and approval is granted. If an applicant does not make application until later, the benefit is not retroactive to the time of receiving retirement status but may begin on the first of the month following the approval of the application.

Normally, a minister will take retired relationship at the district assembly. Should he desire to retire during the assembly year, provision has been made for him to do so, if all other requirements have been met. He should then contact district leadership for further direction.

### ● APPLICATION

Request for application may be made by writing to Dean Wessels, executive secretary, Department of Pensions and Benevolence, 6401 The Paseo, Kansas City, Mo. 64131. Applications must be approved by the district superintendent and official retirement certified by the district secretary.

### ● DISABILITY BEFORE AGE 65

Disability "Basic" Pension follows the Social Security determination for disability. The minister will be granted service credit for actual years of service—minimum of 10 years. If a minister desires to apply for disability, he should contact district leadership for instructions.

### ● MINISTERIAL SERVICE AFTER RETIREMENT

After meeting eligibility requirements for "Basic" Pension, a retired minister or widow may continue to preach and serve in a temporary capacity.

Except:

- Serve as the designated pastor of a Church of the Nazarene.
- Receive an evangelist's commission or list a state in the *Herald*.
- Serve as a full-time assistant or associate pastor or any other full-time Nazarene church-related employment.

### ● REVIEWED WITHIN FIVE YEARS FROM BEGINNING—April 1, 1971

The Pension Program is to be reviewed within five years. The next step could provide a way for ministers and congregations to provide pension benefits in addition to the initial "Basic" Pension. This could possibly be through a contributory (money purchase-formula benefit) type of program.

### ● PENSION REVIEW COMMITTEE

Additional regulations are determined and irregular requests reviewed by a Pension Review Committee appointed by the Board of General Superintendents. Their decisions shall become policy when approved by the Department of Pensions and Benevolence, the Board of General Superintendents, and the Finance Committee of the General Board.

### ● TAX-SHELTERED ANNUITY—AS SUPPLEMENT

The Supplemental Retirement Plan using a Tax-sheltered Annuity for employees of nonprofit organizations is available. Practically, it will help to provide additional benefits to all retirement programs including "Basic" Pension, monthly Benevolence Assistance, and Social Security. It provides greater retirement protection for the ministers of participating congregations.

## SCALE OF "BASIC" PENSION

### ELDERS

Years of Service	Monthly Benefit
20	\$50.00
21	52.50
22	55.00
23	57.50
24	60.00
25	62.50
26	65.00
27	67.50
28	70.00
29	72.50
30	75.00
31	77.50
32	80.00
33	82.50
34	85.00
35	87.50
36	90.00
37	92.50
38	95.00
39	97.50
40	100.00

Effective October 1, 1972

## SCALE OF "BASIC" PENSION

### WIDOWS

Years of Service	Monthly Benefit
20	\$30.00
21	31.50
22	33.00
23	34.50
24	36.00
25	37.50
26	39.00
27	40.50
28	42.00
29	43.50
30	45.00
31	46.50
32	48.00
33	49.50
34	51.00
35	52.50
36	54.00
37	55.50
38	57.00
39	58.50
40	60.00

Effective October 1, 1972

## SCALE OF "BASIC" PENSION

### ELDERS ON DISABILITY

Years of Service	Monthly Benefit
10	\$25.00
11	27.50
12	30.00
13	32.50
14	35.00
15	37.50
16	40.00
17	42.50
18	45.00
19	47.50
20 and above	Same as Retired Elder's Benefit

Effective October 1, 1972

## MONTHLY BENEVOLENCE ASSISTANCE

### ● ELIGIBILITY

**Ministers:** Ordained or licensed ministers in good standing in the Church of the Nazarene who have reached age 65 and have been granted retirement relationship by their district assembly, and classified as "retired" in the district minutes, may be eligible for monthly Benevolence Assistance if all other qualifications have been met.

**Widows:** A minister's widow who is a member in good standing in the Church of the Nazarene may be eligible to receive Benevolence Assistance if her marriage occurred before or during her husband's years of active service and before he began to receive assistance from the benevolent fund. In the event a widow remarries, Benevolence Assistance automatically ceases.

The widow of a second marriage must have been married to her husband for at least three years prior to his death. If the widow is under age 62 she shall be granted credit only for the number of years of active service rendered by her husband during the time that she was married to him. Upon reaching age 62 she shall be granted full credit for her deceased husband's total years of active service in the church.

**Widower:** In the case of a widower of a retired minister the procedure would follow the guidelines for a widow as provided through Social Security. (The primary Social Security guideline is that the widower must have been receiving at least one-half or more of his support from his employed wife.)

## PENSIONS AND BENEVOLENCE

### ● DETERMINATION

1. Assistance may be granted on the basis of the individual's financial need, cooperation, years of full-time active service in the Church of the Nazarene since October, 1908 (three years minimum); and shall be contingent upon the ability of the church to pay.

2. The net income of both husband and wife is always considered as total income from all sources when granting monthly Benevolence Assistance.

3. No provision has been made to grant Benevolence Assistance in those cases where the minister could have participated in Social Security as a minister and failed to do so.

### ● APPLICATION

All requests for monthly Benevolence Assistance must originate with District Advisory Board.

Each application (new or renewal) and all information concerning the applicant shall be submitted to the presiding general superintendent and to the district assembly, to be referred to the District Advisory Board. Upon their recommendation it is sent back to the district assembly for action. If the district assembly approves the application, benefits may be granted for one assembly year; or in the case of a renewal, a payment may continue for another assembly year. If a renewal application is not approved, all payments shall cease within three months (90 days) after the assembly.

Each applicant must file a renewal application with the Department of Pensions and Benevolence in-time for action by his district assembly.

In the interim between district assemblies, applications for assistance, which have been approved and recommended by the District Advisory Board and the district superintendent, shall be treated as temporary requests. If approved by the Board of General Superintendents, and the Department of Pensions and Benevolence, assistance may be granted only until the next ensuing district assembly of the district upon which the applicant holds membership.

## "STANDARD" MONTHLY ASSISTANCE

### ● MINISTER

The basis for granting "Standard" monthly assistance shall be \$40.00 per service year, not to exceed \$1,200 annually. "Standard" monthly assistance may be granted to supplement income from all other sources except income from the Nazarene Supplemental Retirement Program (Tax-sheltered Annuity), so that the combined total, including Social Security and Benevolence Assistance, shall not be in excess of \$3,600 annually for a minister with one dependent and \$2,400 annually for a minister with no dependents.

### ● WIDOW

A minister's widow may be eligible to receive Benevolence Assistance equal to 60 percent of the amount for which her husband would have been eligible. "Standard" monthly assistance may be granted to supplement income from all other sources, except income from the Nazarene Supplemental Retirement Program (Tax-sheltered Annuity), so that the combined total, including Social Security and Benevolence Assistance, shall not be in excess of \$1,920 annually.

## PENSIONS AND BENEVOLENCE

### "INCREASED" MONTHLY ASSISTANCE

"Increased" monthly assistance (above the "Standard" scale) may be granted in cases of greater need. The basis of granting "Increased" monthly assistance shall be as follows: The amount of \$20.00 per service year, not to exceed \$600 annually, may be granted to supplement income from all other sources, so that the combined total, including Social Security and Benevolence Assistance ("Standard" and "Increased"), shall not be in excess of \$2,400 annually for a minister with one dependent, and \$1,800 annually for a widow.

Application for such increases may come at the time of renewal through the regularly recognized channels, namely, the district superintendent, the District Advisory Board, and the district assembly. No increase may be made retroactive beyond the date that the final approved application for increase is received in the Pensions and Benevolence Office.

### SPECIAL CASES

#### ● STATE AID

In cases where an individual is receiving state aid, the Department of Pensions and Benevolence may grant a monthly medical contingent credit, not to exceed the amount which could be granted as "Standard" monthly assistance. This credit may subsidize state aid in a manner approved by the state, so that the state-aid benefits would not be reduced and so that Benevolence Assistance would not become a substitute for any additional state aid to which the individual would be entitled. These medical contingent credits shall be accumulative from month to month, not to exceed a 12-month balance.

#### ● EARLY RETIREMENT DUE TO DISABILITY

In the case of a minister who is totally disabled and is receiving monthly benefits from Social Security, monthly Benevolence Assistance may be granted according to need and years of active service as though he were of legal retirement age.

#### ● EARLY RETIREMENT WITHOUT DISABILITY

In the case of a minister in the United States who is eligible for Social Security benefits and who retires early without disability, monthly Benevolence Assistance shall be permanently reduced in harmony with the Social Security Administration reduced benefits actuarial formula.

#### ● MINOR CHILDREN

The minor child (under age 19) of a deceased minister may be granted an amount equal to one-half of the widow's benefit. This assistance shall be granted to supplement income from all sources so that the combined total, including Social Security and Benevolence Assistance, shall not be in excess of \$3,000 annually per family.

#### ● EMPLOYED WIFE

In a case where the wife is employed and helping to support the family, a minister may be granted up to 60 per-

cent of the amount for which he would be eligible were his wife not working.

### EMERGENCY MEDICAL ASSISTANCE

#### ● REGULAR

Grants for medical emergencies may be provided to active or retired ministers or to their immediate families. Such applications must originate with the District Advisory Board and the district superintendent and must be approved by the Board of General Superintendents and the Department of Pensions and Benevolence.

The Department expects every minister to carry basic hospitalization insurance for himself and his family. And every person 65 and older who is eligible is expected to participate in Medicare, Plan B. The Department of Pensions and Benevolence assists in expenses beyond the amount which is covered by the insurance and/or Medicare.

*Normal childbirth is not considered under medical emergency benefits.*

The amount granted shall be determined as follows: The net balance of medical expenses (including only doctor, nurse, medicines, and hospital care), less insurance reimbursement, shall be the consideration for emergency assistance.

1. If an individual has an annual income of more than \$4,800, he shall assume the first \$200 of the net balance and the Department may grant up to 80 percent of the remaining balance.
2. If the individual has an annual income of more than \$2,400, but less than \$4,800, he shall assume the first \$100 of the net balance and the Department may grant up to 80 percent of the remaining balance.
3. If the individual has an annual income of \$2,400 or less, he shall assume the first \$50.00 of the net balance and the Department may grant up to 80 percent of the remaining balance.
4. If the individual is on the "Basic" Pension or Benevolence rolls, he will not be required to assume any deductible and the Department may grant up to 80 percent of the total net medical cost.

The regular medical emergency grants from the Department may not exceed \$500 in any 12-month period.

#### ● EXTREME

In cases of extreme medical costs, when a family has had more than \$1,000 "out-of-pocket" medical expenses in a 12-month period, the Department may grant \$500 for the first \$1,000 (the maximum amount allowable for regular assistance) AND 50 percent of the amount over \$1,000. However, the maximum emergency grant, including both regular and extreme medical emergencies, may not exceed \$1,000 in any 12-month period.

### FUNERAL ASSISTANCE

Funeral assistance shall be made available for the minister or immediate family in case of need. A maximum of \$500 (less any Social Security lump-sum

## PENSIONS AND BENEVOLENCE

For further information write:  
Dean Wessels, Executive Secretary  
Department of Pensions and Benevolence  
6401 The Paseo, Kansas City, Mo. 64131

### SCALE OF BENEVOLENCE ASSISTANCE

#### MINISTERS

Years of Service	"Standard" Assistance		"Increased" Assistance	
	Amount per Month	Amount per Year	Amount per Month	Amount per Year
3	\$ 10.00	\$ 120.00	\$ 15.00	\$ 180.00
4	13.50	162.00	20.00	240.00
5	16.50	198.00	25.00	300.00
6	20.00	240.00	30.00	360.00
7	23.50	282.00	35.00	420.00
8	26.50	318.00	40.00	480.00
9	30.00	360.00	45.00	540.00
10	33.50	402.00	50.00	600.00
11	36.50	438.00	55.00	660.00
12	40.00	480.00	60.00	720.00
13	43.50	522.00	65.00	780.00
14	46.50	558.00	70.00	840.00
15	50.00	600.00	75.00	900.00
16	53.50	642.00	80.00	960.00
17	56.50	678.00	85.00	1,020.00
18	60.00	720.00	90.00	1,080.00
19	63.50	762.00	95.00	1,140.00
20	66.50	798.00	100.00	1,200.00
21	70.00	840.00	105.00	1,260.00
22	73.50	882.00	110.00	1,320.00
23	76.50	918.00	115.00	1,380.00
24	80.00	960.00	120.00	1,440.00
25	83.50	1,002.00	125.00	1,500.00
26	86.50	1,038.00	130.00	1,560.00
27	90.00	1,080.00	135.00	1,620.00
28	93.50	1,122.00	140.00	1,680.00
29	96.50	1,158.00	145.00	1,740.00
30	100.00	1,200.00	150.00	1,800.00

**"Standard" Assistance:** The maximum annual income allowed from all sources, including Social Security and monthly Benevolence Assistance, may not exceed \$2,400 for a minister with one dependent and \$1,800 for a single minister.

**"Increased" Assistance:** The maximum annual income allowed from all sources, including Social Security and monthly Benevolence Assistance, may not exceed \$2,400 for a minister with one dependent and \$1,800 for a single minister.

Effective October 1, 1977

### SCALE OF BENEVOLENCE ASSISTANCE

#### WIDOWS

Years of Service	"Standard" Assistance		"Increased" Assistance	
	Amount per Month	Amount per Year	Amount per Month	Amount per Year
3	\$ 6.00	\$ 72.00	\$ 9.00	\$ 108.00
4	8.00	96.00	12.00	144.00
5	10.00	120.00	15.00	180.00
6	12.00	144.00	18.00	216.00
7	14.00	168.00	21.00	252.00
8	16.00	192.00	24.00	288.00
9	18.00	216.00	27.00	324.00
10	20.00	240.00	30.00	360.00
11	22.00	264.00	33.00	396.00
12	24.00	288.00	36.00	432.00
13	26.00	312.00	39.00	468.00
14	28.00	336.00	42.00	504.00
15	30.00	360.00	45.00	540.00
16	32.00	384.00	48.00	576.00
17	34.00	408.00	51.00	612.00
18	36.00	432.00	54.00	648.00
19	38.00	456.00	57.00	684.00
20	40.00	480.00	60.00	720.00
21	42.00	504.00	63.00	756.00
22	44.00	528.00	66.00	792.00
23	46.00	552.00	69.00	828.00
24	48.00	576.00	72.00	864.00
25	50.00	600.00	75.00	900.00
26	52.00	624.00	78.00	936.00
27	54.00	648.00	81.00	972.00
28	56.00	672.00	84.00	1,008.00
29	58.00	696.00	87.00	1,044.00
30	60.00	720.00	90.00	1,080.00

**"Standard" Assistance:** The maximum annual income allowed from all sources, including Social Security and monthly Benevolence Assistance, may not exceed \$2,400 for a widow with one dependent and \$1,800 for a single widow.

**"Increased" Assistance:** The maximum annual income allowed from all sources, including Social Security and monthly Benevolence Assistance, may not exceed \$2,400 for a widow with one dependent and \$1,800 for a single widow.

Effective October 1, 1977

Presenting the 1973 designs...

# Pastor's Remembrance Plan Public-Relations Program

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



Designed with dignity and beauty, appropriately expressing in prose, scripture, and prayer the love and interest of a pastor. Printed on a rich-grain card stock, 4½ x 5¾. Matching envelope.

#### GREETING CARDS

- G-731 "A Birthday Prayer from Your Pastor"
- G-732 "An Anniversary Prayer from Your Pastor"
- G-733 "A Prayer in the Time of Illness from Your Pastor"
- G-734 "A Prayer in the Hour of Bereavement from Your Pastor"

Package of 12 (identical cards) \$1.20

#### RECORD SUPPLIES

- R-124 INSTRUCTION SHEET: Outlines the procedures for the Pastor's Remembrance Plan. **FREE**
- R-125 FAMILY RECORD CARD. Provides space for required information. Size, 4 x 6".  
Package of 50 for \$1.25; 2 pkgs. for \$2.00

- R-126 CHURCH RECORD DATA SHEET. Four sections (days) per sheet for entering birthdays, anniversaries, and other information on that date. Size, 8" x 11".  
Package of 100 for \$2.50
- R-127 VINYL BINDER. 3-ring, 10 x 11½". **\$2.00**
- S-537 MONTHLY INDEX DIVIDERS. Black leather tabs for three-ring binder. **Set, \$2.25**
- S-146 RECORD CARD FILE BOX. For R-125 cards. **\$2.10**

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

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

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

# THE PREACHER'S WIFE

Mrs. B. Edgar Johnson

## Lord, Save My Child!

THIS CRY from heartbroken parents is heard often in our churches (and our parsonages) these days. We share the burden with those whose children have forsaken the faith, become rebellious, and in general messed up their lives.

Although we still maintain home influence to be the strongest factor in a child's life, admittedly home influence has been weakened because our children spend more and more time under the influence of school, their peers, TV—and even the numerous church activities subtract from the child's homelife.

The greatest heartache for a parent is to have a child fail to follow Christ. In our distress we may become trapped in some pitfalls.

First, there is a tendency to place blame. We usually begin by blaming ourselves. Where did we fail? How did we go wrong? Then we start sorting through the past and find all manner of areas where we feel we may have failed. Most of us can look back and see where we could have—and possibly should have—done differently in many ways. But to persist in this blame will ultimately crush us under a load of remorse.

One troubled parent found herself constantly echoing the words of David, "O my son Absalom, my son, my son

Absalom!" substituting the name of her own wayward child. Believing she must have failed, she'd plead, "Lord, lay not *my* sins [failures] to her charge!"

Days and weeks of this blame brought on such a sense of failure and depression that Satan was able to block any active faith in behalf of the daughter.

This self-blame is a natural response. But—justified or imagined—there is no redemption in continued remorse, for either the lost child or the distraught parent. Perhaps you *have* been too permissive, or too rigid, or too involved. Of course you will shed bitter tears and ask forgiveness for the failures—if indeed they were. But there comes a time when you must *accept* God's forgiveness and *cease* blaming yourself.

One grief-stricken mother kept telling God that she would be willing to go to hell—be lost herself, never see the face of her Lord—but the child must be saved. This sounds, at first, like real intercession, but this mother discovered that in her case she was actually putting her child before her own relationship with God. The Lord reminded her that "he that loveth son or daughter more than me is not worthy of me." She came to the place where she could say, "Lord, You are first in my life. If my child is lost eternally, my love and desire to serve and glorify You are primary. This is a part of real com-

mitment.

Again, we may blame someone else. Maybe we blame circumstances, an erring Sunday school teacher, the child's peers, the school. Undoubtedly there were persons and circumstances that did contribute to the downfall. We must pray through these too. Until we can forgive, relinquish all bitterness, all blame, we cannot pray in true love and faith.

Another reaction is to censure the child. We must not nag or "preach" or "sic" others on him. Some who do not dare approach their children any longer repeatedly entreat others to talk to them, beg the pastor to confront them, or "trick" them into situations where they will be "cornered." To harangue and criticize only serves to reinforce the barriers.

The experience of one of the prominent radio preachers has been of help to many. This minister's son had rebelled against God, and as is natural, the father took every opportunity to admonish the boy. One day, after they had been playing golf together, as they returned to the car, the concerned father again started to press the claims of Christ upon the boy. His son turned viciously upon him and exclaimed, "Dad, will you get off my back!" The stunned father, in a flash of insight, realized that he had done all he could do, said all he could say, and in that moment he relinquished the boy to God completely. He answered quietly, "All right, Son, I'm off your back. I'll never mention God or your soul to you again. You know how I feel, and that I'm praying, but from this hour I'm turning you over to God. You're in His hands now." And he meant it. Some time later, of his own accord, the son called from the university in a distant city and asked if he could come home and enroll in a Christian college. Today he is in service for God.

I saw this very thing work in one of my friend's home. God cannot answer

our prayers until we commit the situation to Him.

Finally, we must show acceptance and love to the child. I cringed when I heard one grandparent righteously declare that she had informed her granddaughter she could never enter her home again until she straightened up. She completely severed her lifeline by that ultimatum.

More than once my mother told me, "Daddy and I trust you to the end of the world, but if you should ever get in trouble of any kind (even though it would hurt us deeply), come to us—we will stand by you." Again, I remember her saying, "You know how we want you to marry a Christian and have a Christian home, but should you determine in spite of everything to marry outside our approval, never, never run away. We will give you the nicest wedding we can." We felt secure in their love. We knew we could break their hearts, but never exhaust their love, or forfeit their acceptance.

One lady testified that the Lord showed her that in a given situation she had been "righteous, but not right." I thought this through, and learned something. Some parents need to reverse their "legalism" and ask forgiveness of their children, renew their acceptance and love, before they can hope to win the child. (This does not mean condone evil practices in the home, but to demonstrate real love to the sinful child.)

God cannot reach our unsaved children through us until we fully commit them to Him. This is harder sometimes than it appears on the surface. As long as we are blaming ourselves, or the child, or others, we have a clogged channel. We must climb above the blame, above the sense of failure, above the criticism, until in perfect love we can place the son or daughter in the hands of God—and trust.

Next month we'll pursue further the "prayer of committal."

# Faith in **ACTION**

## We Wrote a New Marriage Vow

*The following is the ceremony used at First Church of the Nazarene in Ottumwa, Ia., one Sunday morning.*

Dearly Beloved,

We are gathered here in the presence of God and in the sight of these witnesses to reaffirm what the power of love in and through the family and church has done, is doing, and will do. We believe love properly expressed through some family has been and will continue to be an honorable, justifiable, and influential contributor to the welfare of each other and to our world. We also believe that the church and its teachings about the GREATEST LOVE have been and continue to be a guiding light for us to express our love to each other.

When this love of God is taken seriously through the instruction of the church, it gives a firm foundation for our homes to develop a meaningful union of ideas and feelings as well as a strong basis for the assurance of love, all of us need. The unity of a strong love, which always seeks ways to make one another better, stands in constant need of renewal with God, with our families, and with our church family alike. It is to this time of renewed dedication and new strength we come to these vows which are now before us.

May this reaffirmation of love and faith through our church, our individ-

ual homes, and our combined homes, bring forth greater service to the one God and Father of us all, and to our relationships with each other.

May all of us through these vows not come to rest on what has been in the past, but ever learn to move forward to a greater future, that whether there be harmony or conflict, joy or sadness, we will have truly learned that our dedicated love, along with the transforming love of God, will help to show others that the obstacles can be overcome.

I require and charge each of you here assembled to recognize that you stand before God, who knows all of your secret desires and wishes, and if you will make the first vow to walk humbly with your Heavenly Father and to live according to His laws, all of the expressions of love will become greater. God's love in you, and through you, will bring not only to you, but to others, the witness of what joy and peace can do in our world.

(Ask the members of each family to join hands, reaching out to include anyone near them who does not have a family member with him.)

Do each of you here assembled affirm God's way in your individual life as *the way*, as well as the best way for all mankind?

Do you pledge your first love to God and the things of His kingdom, and will you live out this expression in all of your relationships with your family

By Charles W. Smith

Pastor, Ottumwa, Ia.

and with others?

Will you affirm that God can lead His world through many hurts and divisions if we are but faithful?

If you affirm God's way in your life-style, will you answer these questions by affirming, "I do."

(Repeat after me.) I will, by the strength and love of God, continue to love, honor, protect, provide for, and forgive those of my personal family, those who are of God's family, and those with whom I come in contact in God's world, and thereby through this vow remain loyal in word and deed until we are called to God's eternal kingdom.

(Repeat after me.) We have together reaffirmed our love for God, for our families, and for God's way in our lives and in His world. We now pledge to

give our best, as we go forth, to show this love in useful, constructive, meaningful, and transforming expressions, this day, this week, and forevermore through the unity of God—the Father, the Son, and the Holy Spirit. Amen.

Forasmuch as we have consented together in the unity of love through what God has called each of us to be and to do, may we go forth, not to divide, but to show that God's Spirit unites us in our church, in our homes, in our work, and in our social activities. May the unity God brings in love never be put aside, but let us keep before each other what the beauty and peace of love can do, now and always. Amen.

Special song follows: "The Lord's Prayer."

Prayer for all by the pastor.

## The Perfect Preacher

A recent article in the *Christian Beacon* suggests that the perfect preacher has been found!

After hundreds of years, a model preacher has been found to suit everyone! He preaches exactly 20 minutes and then sits down. He condemns sin, but never hurts anyone's feelings.

He works from 8 a.m. to 10 p.m. in every type of work, from preaching to custodial service. He makes \$60.00 a week, wears good clothes, buys good books regularly, has a nice family, drives a good car, and gives \$30.00 a week to the church. He also stands ready to contribute to every good work that comes along.

He is 26 years old and has been preaching for 30 years. He is tall and short, thin and heavyset, handsome. He has one brown eye and one blue, hair parted in the middle, left side dark and straight, the right brown and wavy.

He has a burning desire to work with teen-agers, and spends all his time with older folks. He smiles all the time with a straight face because he has a sense of humor that keeps him seriously dedicated to his work.

He makes 15 calls a day on church members, spends all his time evangelizing the unchurched, and is never out of his office.

From the *Wesleyan Advocate*

Since what God has to say is so much more important than anything man can say, let us sound forth His Word for our times.

## Have God's Men Forgotten His Name?

SOMETIMES, when I go to God's house I get a bit lonely to hear about Him. There are days when I sit in the house of God and listen to His spokesmen, but they speak about Sunday school drives, financial problems, conferences, bus ministries, and "who has been scribbling in the songbooks." Some of God's oracles speak so much about what the people are doing, and what they will be doing, that they allow themselves only a few minutes to speak of God.

Recently I sat in a beautiful brown-stone-front church, full of people; pomp, and ceremony, and listened to God's spokesman for 25 minutes. He quoted everybody about how we ought to be good, but never mentioned God's name once. He did come close by once referring to God as "Him."

I listened intently to the eloquence of the voice representing heaven telling us about sociological-economical lore, but failing to set God before us. More like Ralph Nader was one of God's voice-men, warning about Ford's safety belts and the recall of all "junks on four wheels." Another super-patriot set the people on the edge of their seats spelling out the doom that the Communists were bringing upon this country. The ecology buffs were calling

mortals to the task of "converting those cans." Down in the valleys of Viet Nam, and high in the skies with B-52's, one of God's pulpiteers led us, but never near God's name nor His Word.

One "man of the cloth" informed us that, with all the preliminaries, he had only five minutes to relate 15 minutes of news about the Holy Spirit. He led off by telling where Alvin Toffler was wrong in *Future Shock*.

I would have guessed it was an Anglican church that I was visiting when the holiness preacher spent five minutes opening and closing his sermon, apologizing for his approach to and from the subject of the Holy Spirit, because he had to also talk about the gift of tongues.

What God has to say is still more important than what man has to say. Man has had his say for too long now. The "I believe," "the way I see it," "I feel this way about it," and other opinionated guesses are not as important to hungry hearts as "Thus, saith the Lord."

It is a joyous occasion to visit God's house and feast on the words from the man of God as he speaks (1) from God, (2) to God, and (3) through God. A message of God satisfies the hunger for God much more than words about Russians, spacemen, and church woes.

God's men won't forget God's name at His house, will they?

By a concerned friend

# IN THE STUDY

## Marching with the Master Through Mark

(May 6—December 9)

The main characteristic of Mark's Gospel is *action*. Jesus is presented as the Mighty Conqueror, conquering disease, death, demons, and the forces of nature. He calls us to enlist in His army and march with Him.

May 6

### REPENTANCE (1:15)

SCRIPTURE: Mark 1:1-15

INTRODUCTION: Every true revival begins with repentance. So when the time came for the Messiah to appear in Israel, God prepared the way for His coming by sending a forerunner, John the Baptist came six months ahead of Jesus, preaching in the wilderness: "Prepare ye the way of the Lord" (v. 3). He proclaimed "the baptism of repentance for the remission of sins" (v. 4). That is, one has to repent before his sins can be forgiven. People were baptized only as they confessed their sins (v. 5).

When Jesus appeared on the scene, He had the same message, with one addition. He said: "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel" (v. 15)—the Good News. What is repentance?

#### I. A CHANGE OF MIND

The Greek word for "repentance" is *metanoia*. It is compounded of *meta*, "across," and *nous*, "mind." So it basically means "a change of mind."

To many people this seems to be a very weak definition. Ask the average person, "What does it mean to repent?" and he

will say, "It means to be sorry." That is *really* weak! People are sorry because they are caught, sorry because they feel guilty, sorry because of the consequences of their wrongdoing. In all these cases they are sorry for *themselves*. This is not repentance.

The Scriptures clearly teach that sorrow, in and of itself, is not repentance. We read: "For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death" (II Cor. 7:10). The latter is being sorry for oneself, not for his sins. But even godly sorrow is not repentance; it is what *produces* repentance.

A little girl said, "It is being sorry enough to quit." That comes much nearer the truth. Actually, repentance is a change of thinking regarding God, the Bible, Jesus Christ, salvation, sin, the world, oneself.

Many people shed a few tears, ask forgiveness, and go right back to sinning. They have not repented. When one truly repents, he is done with sin.

#### II. A CHANGE OF HEART

Repentance is a change in our basic attitude. Whereas we had wanted to go our own way and please ourselves, now we



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The Preacher's Magazine

want to go God's way and please Him. He has our heart—our affections, desires, and wishes. That is repentance.

#### III. A CHANGE OF LIFE

When one really repents, his whole life is changed. He turns his back on the old life of sin.

One night a man was preaching on repentance. He left the platform and began walking down the center aisle of the auditorium. As he did so he kept repeating, "I'm going to hell; I'm going to hell." Suddenly he turned around and headed back toward the platform. Now he was saying, "I'm going to heaven; I'm going to heaven." That is what repentance is: turning squarely around and going in the opposite direction.

May 13

### TOO BUSY NOT TO PRAY (1:35)

SCRIPTURE: Mark 1:21-38

INTRODUCTION: We have noted that Mark is the Gospel of action. This is highlighted by the fact that almost every verse in the first chapter begins with "and." Also nine times we find the Greek word *euthys*, which is translated "immediately," "straightway," "forthwith," and "anon" (vv. 10, 12, 18, 20, 21, 28, 29, 30, 42). (It is not found in the best Greek text of v. 31.) We pass quickly from one event to another. In fact, in this chapter alone we have no less than nine distinct incidents.

Our Scripture lesson describes a very busy Sabbath day in the life of Jesus, and ends with His going out to pray alone. The busier we are, the more we need to pray.

#### I. CASTING OUT A DEMON (vv. 21-28)

It was Jesus' custom to attend the synagogue service each Sabbath day. He thus set us the example of church attendance.

As He was teaching, the people were astonished at His "doctrine" (v. 22). But the Greek word *didache* simply means "teaching" and should be so translated.

In the synagogue was a man with an unclean spirit. That is, he was in the control of it, held a prisoner. "Unclean spirits" is Mark's favorite designation for demons (11 times).

The demon testified to Jesus' deity: "I know thee who thou art, the Holy One of

God" (v. 24). "But Jesus did not solicit testimony from such a source. He silenced the demon and drove it out of the man.

#### II. HEALING PETER'S MOTHER-IN-LAW (vv. 29-31)

When Jesus and His disciples got back from the synagogue, the host was embarrassed. Just as we like a good Sunday dinner, so the Jews had their main meal after the Sabbath service, often inviting guests. But here the lady who was to have served dinner was sick in bed. The Master quickly remedied the situation.

#### III. SUNSET HEALING (vv. 32-34)

Word of what had happened in the synagogue that morning spread all over town. Probably some people also heard about the healing of Peter's mother-in-law. So as soon as the sun set—the Jewish Sabbath was from sunset Friday till sunset Saturday—the people began bringing their sick to Jesus to be healed.

The Early Church is unanimous in saying that Mark's Gospel gives us what Peter preached. In verse 33 we have a little Petrine touch. As Peter looked out the door, it seemed to him that the whole city was gathered in the street in front of his house.

Jesus "healed many that were sick of divers [diverse] diseases, and cast out many devils" (v. 34). The last word is *daimonia*, "demons." The word *diabolos*, "devil," is always singular. There is only one devil, but there are many demons.

#### IV. SUNRISE PRAYER (vv. 35-38)

In spite of a very long, busy day of teaching and healing, Jesus got up early the next morning and went outside the city to find a quiet place to pray. He needed to restore His resources and get fresh guidance from His Father. If He needed to do this, how much more do we!

To emphasize how early it was when Jesus rose, three adverbs are used together. *Proi* means "early"; *lian* means "very"; and *ennucha* means "by night." Evidently Jesus got up at daybreak and slipped out of the house.

The people of Capernaum wanted Him to stay with them and heal more people. But His main mission was to preach. So He went on to other towns.

In the *Abingdon Commentary* (p. 1001), J. Newton Davies writes: "To live nobly in



the living room of life depends on our having an inner chamber whose doors we can close and in whose silence we can hear the words of God by which alone man can live.

May 20

### THE FAITH THAT WORKS (2:5)

SCRIPTURE: Mark 2:1-12

INTRODUCTION: James writes in his Epistle: "Shew me thy faith without thy works, and I will show thee my faith by my works" (2:18). Since faith does not come from works, the last part of this is better translated: "And I by my works will show you my faith."

How did Jesus see the faith of those who brought the paralytic? By their works! We would suggest the proposition: "The faith that works [does something] is the faith that works."

#### I. THE SETTING

Perhaps the paralytic had been told on that notable Sabbath day in Capernaum how Jesus had cast a demon out of a man in the synagogue. He may also have heard about the healing of Peter's mother-in-law. He wanted to go to Jesus that evening, but there was no one to take him.

We can imagine that at dark some friend or relative came in and told the paralytic about the many who had been healed in front of Peter's house that evening. When the sick man expressed his regret at not being there, the friend may well have said, "We'll take you tomorrow." But the next day Jesus was gone.

Days of disappointment followed. But one day the word got around that He was back. Verse 1 should be translated: "And when He entered Capernaum again after some days, it was heard: 'He's at home!' Again the crowds gathered."

#### II. THE SCENE (vv. 1-4)

We have mentioned *action* as the main characteristic of Mark's Gospel. Another prominent one is *vivid detail*. Though Mark is the shortest Gospel, he often adds details that are omitted in the accounts in Matthew and Luke. So here Mark is the only one who mentions the fact that there were four men who brought the paralytic to Jesus. This

helps us to picture the scene. Each man grabbed a corner of the mat on which the sick man was lying and, using it as a stretcher, they carried him through the streets.

When they arrived at the house another problem appeared: there was no way to get through the tightly packed crowd and reach the Master Healer. Not to be outdone, the four men struggled up the outside stairs on to the roof. There they (literally) "unroofed the roof."

The typical home in Palestine had a flat roof: It was built by laying beams and covering them with brush or thatch. The better homes, such as Peter's, used tile instead (cf. Luke 5:19). On top of this, dirt was spread and then rolled hard to shed rain. So we read: "When they had broken it up"—better, dug it [the dirt] up—"they let down the bed." Mark alone uses the Latin word *krabhatan*, which means a pallet or mat. (Mark, writing in Rome, uses more Latinisms than the other Gospels have.)

#### III. THE SEQUEL (vv. 5-12)

"When Jesus saw their faith—the faith of the four friends and the sick man—He said to the paralytic, 'Son, thy sins be forgiven thee.' But instead of a wish, the Greek has a statement; either, 'Your sins are forgiven,' or, 'Your sins have been forgiven.' It was an accomplished fact.

Some "scribes" (teachers of the Law) were sitting there and saying to themselves: "This man is blaspheming: Only God can forgive sins." Jesus answered their challenge by offering to demonstrate that He had forgiven the man's sins, by causing him to walk. The answer to the twofold question in verse 9 is that the first is easier "to say" and get away with. The second would put Him on the spot. But He went ahead and said it, and the man walked.

CONCLUSION: Around us are many who are paralyzed by sin. If four men—Brothers Prayer, Persistence, Patience, and Perseverance—would take hold of any sinner's case, the chances are good that he could be brought to Christ.

May 27

### JESUS AND THE PHARISEES (2:16, 18, 24)

SCRIPTURE: Mark 2:14-28

INTRODUCTION: The second chapter of Mark's Gospel records four times when the Pharisees leveled their criticisms at Jesus. The first was when He forgave the sins of the paralytic (vv. 5-8). (The "scribes" were Pharisaic teachers of the Mosaic law.) The other three we are looking at in this message.

#### I. EATING WITH SINNERS (vv. 14-17)

Jesus called men who were busy. First it was four fishermen. Then it was a prosperous tax collector. He is here called Levi (v. 14), but he is better known as Matthew (Matt. 9:9); the writer of the first Gospel. He was sitting at the "receipt of custom." This is one word in Greek, *telonion*. It may be translated "tax office," "toll house," or "customs house." Perhaps the best translation is "tax booth"—an open stall beside the street.

Matthew not only left his important, lucrative occupation. He made a big feast for his friends and colleagues (cf. Luke 5:29). This was a farewell banquet, probably with the added purpose of introducing his co-workers to his new Lord.

We are told that "many publicans and sinners sat [Greek, 'reclined'] also together with Jesus and his disciples." The term "publicans" should be translated "tax collectors." The actual *publicani* were the wealthy Romans who were responsible for the taxes of large districts. But the *telonai* of the Gospels were the local Jewish tax collectors.

The term "sinners" should probably be put in quotation marks. These were the ones whom the Pharisees considered to be "sinners" because they were not careful to observe all the minute regulations of the "tradition of the elders." The tax collectors were also considered to be contaminated by their frequent contact with their Roman superiors.

So now the Pharisees—the name means "Separated Ones"—criticized Jesus for eating with these "unclean" Jews. The Pharisees were careful to avoid all association with such people. This was their concept of holiness, and it is the concept that some holiness people have today.

#### II. NOT OBSERVING REGULAR FASTS (vv. 18-22)

Verse 18 should be translated: "Now John's disciples and the Pharisees were

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fasting. And they come and say to Him: 'Why are the disciples of John and the disciples of the Pharisees fasting, but Your disciples are not fasting?' The occasion for this criticism was one of the regular fast days, which Jesus and His disciples were not observing.

The Mosaic law prescribed only one fast day a year, the Day of Atonement (Lev. 23:27). But during the Babylonian captivity a new emphasis had been put on fasting. The Pharisees prided themselves on observing two fast days a week (Luke 18:12).

Jesus answered His critics by asking a pertinent question: "Can the bridegroom's attendants fast while he is with them?" (v. 19) Jesus was the Heavenly Bridegroom; the disciples were His attendants. One day He would be "taken away from them." (The verb *apairo* is found in this passage in all three Synoptic Gospels and nowhere else in the New Testament. It refers to both the Crucifixion and the Ascension.) Then they would fast.

The Master added two short parabolic illustrations (vv. 21-22). If a patch of unshrunk cloth is sewed on an old garment, there will be trouble when it is washed. A "rent" (*schisma*) will be made. And no one puts fresh grape juice into old wineskins—they had no glass "bottles"; then, if he does, the fermentation of the grape juice will expand the volume. A new wineskin would stretch with the expansion of the fermenting liquid, but not one that had already been stretched. It would "burst," and both wine and wineskins would be lost.

The application of these true sayings is clear. The new, fresh religion of Christ could not be sewed as a patch on the old garment of Judaism or be poured into the old wineskins of Judaism. The joyous gospel message must be put in a new container, the Christian Church.

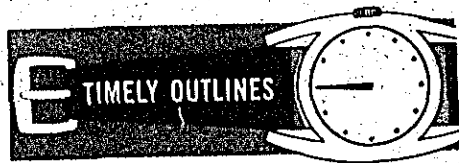
#### III. WORKING ON THE SABBATH (vv. 23-28)

One Sabbath day Jesus and His disciples were walking through some grainfields. ("Corn" is British for "wheat"; the Greek simply says fields "that had been sown.") The disciples began to pluck "the ears of corn." This gives an entirely wrong picture to an American reader. The disciples were actually plucking heads of wheat.

The ever watchful Pharisees immediately lodged their complaint. The disciples were

breaking the law! Not because they were helping themselves to the grain, for this was specifically authorized in the Mosaic law (Deut. 23:25), but because they were working on the Sabbath day. In the eyes of these picayunish Pharisees, plucking the grain was reaping; rubbing off the husks in their hands was threshing, and blowing the chaff away was winnowing! This is a good example of the petty unreasonableness of all legalism—whether in the first century or in the twentieth century.

Jesus replied by drawing two illustrations from the Old Testament (vv. 25-26). Then He called attention to an important principle: "The sabbath was made for man, and not man for the sabbath" (v. 27). For good measure he added: "Therefore the Son of man is Lord also of the sabbath." Our only responsibility on the Sabbath (Sunday) is to do what will please our Lord.



## There Was a Division

TEXT: *So there was a division among the people because of him* (John 7:32).

Five divisions have occurred as God has unfolded His plan for mankind:

- I. The division in heaven when the angels fell.
- II. The division between God and man in the Fall.
- III. The division on the Cross when God looked away as Christ became sin for sinful man.
- IV. The division that comes when man is separated from his sin through the blood of Christ.
- V. The division which will come at the last judgment.

(The following poem was written by the pastor to correspond to the five divisions of the message.)

### There Was a Division

A quick tear of remorse,  
A stern look of defiance,

Angels seen falling,  
Heaven convulses—  
And there was a division.

A new creation appears;  
A new relationship is born;  
Innocence reigns again.  
A decision selfishly made—  
And there was a division.

Heaven gives up its Firstborn;  
The Father sends forth His Son;  
Angels watch the unfolding plan.  
A cry—"Why have You forsaken?"—  
And there was a division.

God's plan is perfected;  
Christ's blood is the price.  
Sin's hold is broken;  
Man knows real freedom—  
And there was a division.

The trump sounds forth;  
All glory appears;  
All creation bows down;  
The Book is opened—  
And there was a division.  
PHILIP L. COW

## What Did Jesus Think?

SCRIPTURE: Phil. 2:5-9

TEXT: *Let this mind be in you, which was also in Christ Jesus* (2:5).

INTRODUCTION: Paul, in order to stress the need for unity and unselfish concern for others, takes as an illustration an epoch in Jesus' life—the time when Jesus left heaven to come to earth. He prefaces the illustration with these words: "Let this mind be in you which was also in Christ Jesus." Literally this sentence could read: "Think this in yourselves" (BBC). What it means is, "Think the same way Jesus did about other people."

There is a direct relation between what one thinks and his behavior. Paul gives us insight into Jesus' own personal thoughts and then His resulting action.

### I. Jesus did not think He should grasp at equality with God.

- A. Jesus was not a self-seeker.
  1. Jesus did not clutch jealously to equality with God.

2. Man is selfish.
  - a. Adam was—sought equality and sinned.
  - b. He wanted equality with God.
3. We say, "I am not selfish."
  - a. It sneaks in at us through excuses.
  - b. Luke 14:15-20—list of excuses.

### B. Jesus emptied himself.

1. He poured out His divine privileges to become man.
2. Man is to empty himself—become an empty container for God's use.

## II. Jesus thought He should become a Servant.

- A. He took the very form of a slave.
  1. Christ was not like Greek gods, who were said to become men, but keep divine privileges.
- B. Servanthood of Jesus is example of unity.
  1. Calvary
  2. Ministered to people
  3. God desires us to be servants.

## III. Jesus thought He should be obedient unto death: "He humbled himself, and became obedient unto death" (v. 8).

- A. Live for God until the day we die.
  1. Christ was always obedient.
  2. Obedience was so steadfast, it stood the test of actual physical death.
  3. Greater test of obedience is the test of time.
  4. Christians' endurance shows obedience and commitment.
- B. Submit ourselves as a living sacrifice.
  1. This illustrates the degree of commitment.
  2. It is total and complete.
  3. It is death to self. Our selfish interests give way forever to God's interests.

### C. Christ's obedience unto death stood for the salvation of men.

1. We can be obedient unto death by being witnesses.
2. We make Christ's obedience unto death effective when we

make His loving act of death known to others.

CONCLUSION: Dr. Bob Jones, president of Bob Jones University, was on a speaking tour in Alabama. It was raining when he went to leave. After prayer he started on muddy roads. Ten miles in the country he slipped into a ditch. He felt certain he was to leave, so walked to a small farmhouse. He found a man with children around him. He was trying to dress one little fellow. Jones inquired if he could have help getting the car out. The man looked up with tears running down his face. "I'll help as soon as I can dress these children. I buried their mother yesterday."

Dr. Jones took one little girl on his lap and put stockings on her, helping with the others, as he told the father of the Lord Jesus.

"I ought to be a Christian," the man said. "My wife talked to me a lot about it, and I have these kiddies to raise."

Dr. Jones said, "We'll settle that right now."

This is the way Christ thinks.

LYLE POINTER

## Reasons to Rejoice

SCRIPTURE: Phil. 1:18; 2:28; and 4:10; 3:1 and 4:4

TEXT: *Finally, my brethren, rejoice in the Lord* (3:1).

INTRODUCTION: Ten rules for being perfectly miserable:

1. Think about yourself.
2. Talk about yourself.
3. Use the personal pronoun "I" all the time.
4. Demand agreement with your own ideas and views.
5. Sulk a lot.
6. Expect to be appreciated.
7. Be suspicious.
8. Be jealous and envious.
9. Never forget a criticism.
10. Trust nobody but yourself.

Philippians is a letter of joy. *Rejoice* or *joy* is used over 20 times. Whole point of the Epistle is joy, gladness, happiness. Paul gives three good reasons to rejoice.

## I. REJOICE BECAUSE CHRIST IS PREACHED (1:18)

### A. Joy is essentially Christian.

1. Joy is not the same as fun or happiness.
2. Joy is an enormous "sense of well-being or fulfillment" (Webster).
3. There are Christians who think the lofter the face, the holier the life.
4. Christianity is a joyful religion.

### B. Christ brings joy.

1. Joy surrounding Christ's birth.
2. Wise men—"rejoiced with exceeding great joy" (Matt. 2:10).
3. Resurrection and grave were matters of joy.
4. Joy connected with Jesus' ministry as well as events.
  - a. On eve of death while discussing the Holy Spirit, He says He wants His Spirit to infuse each one, "that my joy might remain in you, and that your joy might be full" (John 15:11).
  - b. Jesus is saying He wants His Spirit to infuse each one of us, that we may have a sense of well-being that His joy gives.
  - c. "Ask, and ye shall receive, that your joy may be full."
  - d. There is no such thing as the presence of Christ in the life that is void of joy.
5. Real joy comes from the presence of Christ in the inner person.
6. Jesus was a joyful Person.
7. That's reason to be happy—Christ is preached.

## H. REJOICE BECAUSE OF CHRISTIAN FRIENDS (2:28)

### A. Joy in being together

1. Life is full of separations.
2. Always joy when friends are joined together. Special dimensions when Christians gather.
3. People go to parties to find joy but it doesn't work.
4. Real joy comes from deep down inside—"You have My joy."

5. There is mistaken idea that only forbidden things bring joy.

a. Laughter may be loud, but joy is far away.

### B. Joy from friendly Christian concern (4:10)

1. Philippians had been concerned about Paul. They had not been able to help him before, even though they had wanted to. He accepted their gift to him while in jail.
2. Paul's heart was warmed.

## III. REJOICING IN THE LORD (3:1 and 4:4)

### A. The extent of joy—"always" (4:4) and 1 Thess. 5:16

1. Paul had a peace in his heart which allowed him to rejoice.
2. His situation was not easy.
3. He knew future could well hold torture and death; but said, "No matter what, I can rejoice."

### B. The source of joy—"in the Lord" (4:4)

1. There was an inner strength—peace of mind and heart; things were right with God—assurance. "For to me to live is Christ, and to die is gain."
2. Sin had no pull on his life.
3. Exterior circumstances did not determine whether or not he was joyful.
4. "Christian joy is independent of all things on earth, because the Christian joy has its source in the continued presence of Christ. Two lovers are always happy when they are together, no matter where they are. That is why the Christian never loses his joy, because Jesus is always with him" (Barclay).

**CONCLUSION:** Annie Yollottan did the line drawings for *Good News for Modern Man*, the American Bible translation of the New Testament in simplified English. Often when Miss Yollottan speaks before groups she invites people to sing with her. One of her favorites is the song, "Can you tell me why you are so peaceful? Can you tell me why you are so joyful? I love Jesus! He is powerful and faithful. He's my Friend."

One man introduced her this way: "She

demonstrates the truth of the statement, 'Joy is the infallible sign of the presence of God.'"

Can people tell God lives in you, because of your joy?

LYLE POINTER

## BULLETIN BARREL

### THIS IS LOVE

There is One who  
loves me more than I have  
ever loved another;  
One who loves me more than I  
have ever loved myself.

### THIS IS LOVE:

Not that He gave me what I wanted,  
But that He refused to accept  
my excuses;  
And still refuses;  
And I can trust Him always  
to refuse.

### THIS IS LOVE:

Not that He praises me,  
But that He will take from me  
nothing less than my very best.

### THIS IS LOVE:

That for me to be holy mattered  
so much to Him  
He counted not CALVARY  
too great a price to pay.

—ANNA D. GULICK  
(source unknown)

### CLASSIFIED ADS

**WANTED:** A good recipe for preparing a Sunday school lesson in 15 minutes, as I am too busy to give more time.

**WANTED:** A recipe for interesting my class without the bother of being interesting myself.

**FOR SALE:** My teacher's Bible, as I haven't time for it. The lesson leaflet is good enough for me.

### Modern Mother

She may not wear the full, flowing dress and the matriarchal hairdo of the preceding generation, but she can get ready for an active day in a jiffy.

Her kitchen may not send forth the same enticing odors of homemade bread and roast chicken, but the sloppy Joes, salads, and snacks she prepares are just as scrumptious.

Come washday, she may toss the laundry into an automatic and run off to a committee meeting, but she looks well to the way of her household.

She may not deliver her baby at home with the help of a neighbor, but she'll make it back to her post within a few days after the new arrival.

She may have traded the baby buggy for a car seat, but she is still proudly concerned over the safety and welfare of her child.

She has the same Saviour, the same Guidebook, the same standards, and the same love that godly mothers before her have had.

If she doesn't, she isn't worthy of the priceless privilege of being a mother. "Charm is deceitful, and beauty is vain, but a woman who fears the Lord is to be praised" (Prov. 31:30, RSV).

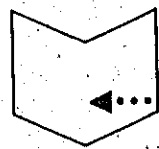
—Selected

### SYMPTOMS OF SPIRITUAL CANCER—

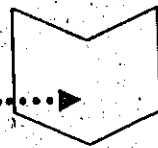
1. Feelings easily hurt
2. Humiliation at any failure
3. Loss of interest when not appreciated
4. Angry when thwarted in plans
5. Clever at showing self to advantage
6. Impatient with others
7. Irritated when opinion is not accepted
8. Anxious to defend own position
9. Compulsion to fight those who think differently
10. Despising others
11. Blaming others
12. Self-pity
13. Chronically discontented

—Selected

*Talk is cheap because the supply usually exceeds the demand.*



# HERE AND THERE



## AMONG BOOKS

Conducted by the Editor

All books reviewed may be ordered from  
your Publishing House.

### Outlines of Theology

By A. A. Hodge (Zondervan, cloth reprint, 1972, of an edition printed in 1879, 678 pp., index, \$9.95.)

A reprint of a classic theological textbook useful for a basic approach to theological study for those who wish to preserve the work of Hodge and others in the midst of attention to later and contemporary theologians.

The writing style is as simple as could be expected in treatment of such profound concepts. Questions begin each paragraph, with answers that attempt to show the various positions of doctrine. The Calvinistic position of Hodge, of course, is evident, but reading the book suggests why many Arminian theologians have quoted this source.

### Types of Preachers in the New Testament

By A. T. Robertson (Baker Book House reprint in paperback, 1972, 238 pp., \$2.95.)

The qualities of 16 selected preachers in the New Testament—including Barnabas, Thomas, Titus, Timothy, and several others (but not Paul)—are presented and analyzed in this book. The characteristics that made

each an effective laborer in God's vineyard are discussed with a view to instructing and encouraging today's preacher.

This book, by the author of *Word Pictures in the New Testament*, is one among several produced from some of the classics by Baker in the series "Minister's Paperback Library." Books by Mavis, Chappell, Turnbull, Truett, and others are among those available in the series at from \$1.95 to \$2.95 for each paperback reprint. A good idea for the benefit of any who did not buy the hardbacks, when they were in print, or who for other reasons want this material in paperback.

### Searchlight on Bible Words

By James C. Hefley and John Beekman, compilers (Zondervan, 1972, Cloth, 198 pp., \$4.95.)

This is the only book of its kind this reviewer has seen, containing some of the best illustrations from the worldwide field of Wycliffe Bible Translators, the major Bible translating agency of our times. These illustrations were gathered from actual cases where Wycliffe translators were forced to interpret biblical concepts or phrases into native dialects and astonishingly discovered fresh understanding of these

concepts which they did not recognize in the English translations. Thus the ideas of the inspired writers are brought to life in the native languages and cultures of the world.

The illustrations are arranged alphabetically by topic and cross-referenced; also indexed are the scriptures, the countries, and the tribes.

An enriching source book for the Bible student who seeks a better understanding of Bible words.

### Successful Ministry to the Retarded

By Elmer L. Towns and Roberta L. Groff. (Moody Press, 1972, Paperback, 144 pp., \$2.25.)

This book presents a professional, practical look at the Christian education of a neglected but reachable group of people. It deals with an understanding of the nature of mental retardation, and seeks answers to such questions as how the mentally retarded persons can learn, how they can be counseled, and how their families can be helped toward better understanding.

This is one of many books designed to meet counseling problems for a specific type of need which the pastor may face. Others, as reviewed from time to time, include such specific types of needs as those of alcoholics, drug addicts, unwed mothers, men in the service, older persons, the poverty-stricken, the bereaved, the physically ill, and many more.

### Jesus the Messiah

By Donald Guthrie (Zondervan, 1972, Cloth, 386 pp., \$6.95.)

The author says of his work, "Many deny the possibility of writing a life of Jesus, and it must at once be conceded that no 'life' in the biographical sense, can be written. It is impossible to produce a psychological study of Jesus. This book presents an account of Jesus from a perspective of faith and in this sense, the present study is in the nature of a personal testimony." Thus the book reflects the thorough scholar Guthrie (Ph.D., University of London, professor of New Testament studies, London Bible College) in a meditative mood. It suggests that a man thoroughly familiar with all the critical positions can read and expound scripture devotionally and practically.

May, 1973

Containing many photographs of the cities and places Jesus touched, and extensive subject and scriptural indexes of the material, the book would be useful in personal Bible study and group Bible study.

### An Introduction to Contemporary Preaching

By Daniel Baumann (Baker Book House, 1972, Cloth, 302 pp., \$6.95.)

The author states that the book is "introductory in nature," and so it is, but it is well organized and worthy of consideration by those in the preaching ministry. It is written in textbook style with each chapter outlined and all major topics in bold type. Hundreds of quotations are included, with the sources given at the end of each chapter. In fact, the author lets other writers carry the weight of each chapter, with few comments of his own.

This book goes to a much greater depth than most introductions on homiletics, however. It has some excellent things to say about basic speech theories and principles and our rhetorical heritage. It is up-to-date. The discussion concerning one of the newer forms of preaching—dialogue preaching—would be of interest to many pastors.

The author is knowledgeable and well-read on the subject of homiletics. He covers all the basic topics to an adequate depth. In this sense, the book would be a good review for any pastor and of more value in that the author looks critically and yet constructively at our preaching and worship services from another denominational tradition. This is always a healthy way to grow in maturity in the pulpit.

A. WENDELL BOWES

### Encounter with God

By Morton Kelsey (Bethany Fellowship, Inc., 1972, 281 pp., bibliography, index, \$5.95.)

It seems almost ironic that an Episcopal priest, teaching education at Notre Dame, should issue a call for experiential religion within the orthodox Christian framework; but that is Kelsey's fascinating plea.

With real insight, he first shows how warped modern Western culture has become by overemphasizing the physical to

the exclusion of the spiritual world. In fact, utilizing insights from Carl Jung (who helped guide Kelsey to an authentic relationship with God) the author shows how the spiritual world impinges upon man's existence whether he acknowledges it or not. Many individual and social problems derive from man's unwillingness to confront and live with the spiritual world, which often intrudes upon the subconscious mind. That spiritual world, Jung found, may be either benevolent or malevolent, but happiness comes to those who obtain help from God to defeat the powers of Satan.

In the second part of the book, Kelsey offers guidelines to help needy souls find access to the God Who Is—and who is ever with us. Of particular worth are the counsels which help one grow in grace and enjoy an ever enlarging, creative spiritual life. Much that Kelsey says reinforces what the holiness churches have preached for 50 years. But sometimes we need reinforcement—and along with that one can gain much help and inspiration from Kelsey's analyses and advice.

GERARD REED

**COMING**  
next month

- **The Principles of the Pastorate**  
A quaint British custom suggests some appropriate thoughts for today's pastor.
- **The Secret Society in the Church**  
For people who reject the idea of "secret societies," some of us act like we belong to one.
- **Outreach Through Music**  
Never underestimate the importance of the music in worship and outreach.
- **Thanks for the Interruptions**  
Usually frustrating; they can become opportunities for greater service.

## Preachers' Exchange



FOR SALE—Used religious books, including a set of *Handfuls on Purpose*; set of *Matthew Henry Commentaries* (6 vol.); and about 50 other books. Write for list to wife of deceased elder—Mrs. Olin B. Booth, 160 Sycamore St., Florence, S.C. 29501.

WANTED—Complete or partial set of *Biblical Illustrator*. Emory Macy, 7534 Jaynes St., Omaha, Neb. 68134.

WANTED—Alexander Maclaren's *Expositions of Holy Scriptures*. Buford Barnes, Rte. 2, Rising Sun, Ind. 47040.

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.

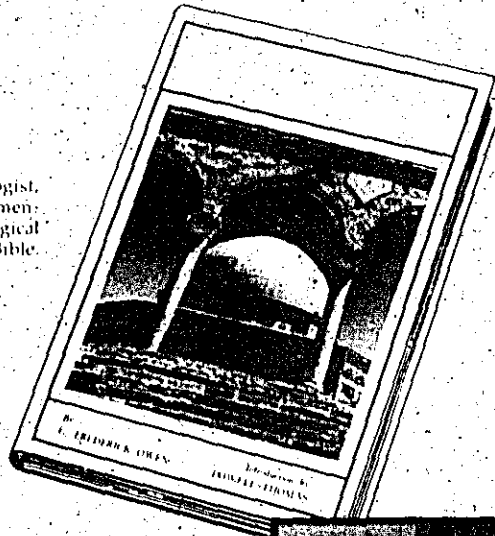
## AMONG OURSELVES

Success is the name, and competition is the game, according to the secular society of our day. But the dedicated pastor, evangelist, or missionary must keep himself unspotted from such worldly contamination of thought and learn "to fail," if you please. Read this month's editorial page before you reject the idea; for "failure" in the sense the world sees it may indeed be the ultimate of "success" in God's way of thinking. That should inspire all of us to reach out toward that mysterious overtone Dr. Kratzer calls "holy recklessness" (p. 10). The Early Church seemed to have an abundance of it. People in their times thought they were turning the world upside down. Today some of our good evangelists are doing a good job of boldly attacking the spirit of apathy among us with "holy recklessness," and for such we should be thankful. Evangelist Forrest McCullough speaks evangelistically on p. 3 and says it well. Just as important is the ministry of reconciliation about which St. Paul has much to say, and for which Chaplain Thompson pleads. Be sure to think prayerfully about his words (p. 8). Somehow it all brings us to the importance of our calling. These are good days to be preaching the gospel. Dr. Ralph Earle's Bible studies become more and more exciting as we go "Marching Through Mark" (p. 22). May God's "thumb in your back" have a little extra push in it during these exciting days.

Yours for souls,

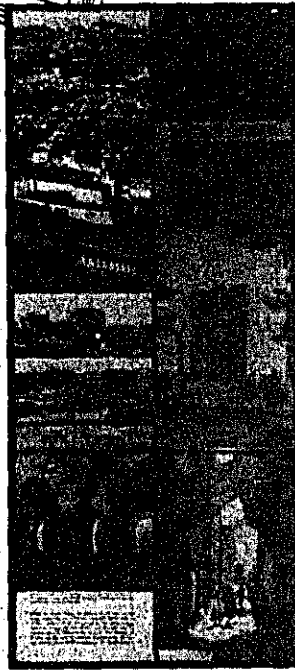
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**MARCHING WITH THE MASTER THROUGH MARK**  
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THE

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.....From the.....

# EDITOR

## Must We Limit Our Alternatives?



SINCE PASTORS MUST FACE and solve their share of problems in the performance of their duties, any help they can get in the search for skills in problem solving is sure to be welcome.

We cannot solve them all, of course. James B. Chapman once told a group of preachers that he would consider himself a success in the ministry if he could be right as much as 51 percent of the time, and wrong less than half the time. Most of us would reach for a higher average than that, but all of us would agree that there will be some, if not many, instances where we missed the best solution and left a problem unsolved. The wise pastor, therefore, may not be the one who is always correct, since such perfection in judgment is not expected of us in these earthen vessels we inhabit. The wise pastor is that one who at least learns that he can be wrong less of the time if he avoids the habits and attitudes which are likely to cause him to be wrong. One such habit—quite simple, really, and yet easily overlooked—is that of limiting the alternatives to only two. This is known as "the either-or fallacy." It can lead to faulty thinking, and it can cause intelligent people to make foolish errors in judgment. It needs to be understood by problem solvers, and especially those in the service of the Lord.

The either-or syndrome is the habit of seeing everything in one or the other of only two possible categories. Indeed, there are some things which are properly seen in this way, and we ministers are very familiar with them. They are "absolutes," and we are correct in understanding them as such. God is (or He is not); a soul is saved, or lost; sins are forgiven, or they remain unforgiven; life hereafter will be in heaven, or it will be in hell.

Some concepts, however, are not classified so simply. To attempt to do so leads people into unnecessary confusion. A classic example is the shyster lawyer's question for the man on the witness stand: "Tell me, Sir, yes or no, have you stopped beating your wife?" The answer to such a ques-

tion, of course, may well be neither one or the other of only two alternatives, "I have stopped beating my wife," or, "I have not stopped beating my wife." The answer may be some other alternative, such as, "I have never started beating my wife, so I do not need to stop."

There are examples all around us where similar fallacies are encountered. One hears the question, "As we press the claims of the gospel upon the unsaved, shall we use mass evangelism or personal evangelism?" Why must we limit the solution of the problem to one or the other of these two alternatives? Should it not be BOTH?

The relative importance of content and delivery in the effectiveness of preaching is another example of how the either-or syndrome confuses the mind. One may argue content is more important, since there is no point in preaching if one has nothing to say. Another argues that delivery is more important, since there is no value in having good news to tell if one cannot tell it clearly and intelligibly. You can see, of course, how the whole question is wrong, since content and delivery in preaching are like two good feet in walking. If either the right or the left foot is lame, there is a limp. Instead of making the goal one or the other, why not make it BOTH?

The list of limited alternatives is long. "Will it be spirituality or scholarship?" someone may ask. It can be both. Is the emphasis to be upon pulpit preaching or pastoral care? Shall we preach judgment or grace? Biblical, expositional preaching, or preaching that is relevant, and meets human needs? Should not the answer to all these and many similar questions be BOTH?

Thus we invite confusion when we limit our alternatives to "either-or" when the best solution might be neither, or both.

Further, there are some questions which call for answers measured in degrees. Here the alternatives become more numerous, the solution more specific, and confusion less likely. If the question is raised, for example, "Is it hot or is it cold?" the only answer that makes real sense is the one which avoids any unnecessary attempt to categorize, but sees the concepts of "hot" and "cold" to be understood in terms of "how much."

If the temperature is 85 degrees, this is hot if you are speaking of the weather, but rather cold if you are referring to a cup of coffee.

Is three minutes a "long time"? That depends on whether you are holding your breath that long, or have just that much time to find the ticket counter in a strange airport and board your plane before it leaves.

The point here applies to the one problem every pastor sees as his first priority: the spirituality of his flock. Do you suppose we are making this problem tougher than it needs to be by limiting our alternatives to just two: "Is the church spiritual or not spiritual?" It would be more appropriate to think about this in terms of "how spiritual." Then as we see more clearly how the puzzle fits together with such concepts as "not very," "fairly good," "some better," "much more," and perhaps "excellent!" we are avoiding the needless confusion we bring upon ourselves when we overlook some of our alternatives.

There is a way out of the either-or syndrome. Why not take it?

The British custom of inducting new pastors reminds all of us of some vital principles

## The Principles of the Pastorate

By Frank W. Morley\*

IN THE BRITISH ISLES it is traditional that when a pastor moves to a new pastorate the very first service is an induction service. It is quite an experience. There are always two main speakers, along with any number of others who contribute "short words."

The new pastor is welcomed by a representative of the church board, and then by the various heads of departments. He replies to this welcome by testifying to the way God led him to accept the call to that particular pastorate. Then it is the turn of the main speakers—that usually means the longest ones. One of them has the opportunity of telling the local church how it should treat its new pastor. The other has the privilege of reminding the new pastor of the "principles of the pastorate."

It is really a pity that this last event happens only at inductions. We who have the unspeakable privilege of being shepherds in the work of God's kingdom should remind ourselves constantly of these principles—principles that bind us to the task and guide us in our service. Let us consider some of them.

### I. The Call

I said that we who are in the pastorate are privileged, and so we are.

\*Copenhagen, Denmark.

We have a job which is without doubt the most exciting job on earth. There is no task so thrilling, rewarding, or demanding as the pastorate. We are doing this job for one basic reason—because we are *called of God* to be pastors.

General Edward Higgins of the Salvation Army gave the "call" its rightful place when he said, "Next to personal religion, the 'call' is the one essential a preacher cannot do without." For not only is the call the reason for our being in the pastorate; it is also the one thing which, in times of difficulty and stress, will keep us there.

Of course it goes without saying that our call must be from God. It was Booker T. Washington who told of the cotton picker in the Deep South who looked up at the hot sun, wiped the sweat from his brow, and whispered to himself, "The sun is so hot, and the cotton is so grassy that I think I am called to be a preacher." Those who have that kind of call—and they come from the university as well as from the field—soon find that the grass is not as green on this side of the fence as they thought.

There are yet other ways of looking at the "call." When Silas Hocking left the ministry to earn his living by writing novels, he concluded that the "call" was just doing the work that lay nearest to hand. This kind of "call of con-



venience" is far from that which is really required. Paul, one of our predecessors, had the right view of the "call." Under the anointing of the Spirit, he wrote, "Necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!" It is only this kind of call that will keep us serving God and His people through the storms and sorrows.

We do not need much experience in the pastorate to discover that these times come as often as the good times. We know, whether we have been in the pastorate two months or 20 years, that the devil's work is to discourage at every opportunity. Again and again we are driven to our knees with the prayer:

*Lord, I bring nought,  
In humble ways I sought  
To bring to dull, grey days  
Some gleam of light,  
Some touch of grace,  
Some lifting of the night,  
I strove to teach Thy love,  
But no success my work did bless.  
Dear Lord, forgive my emptiness.*

At times like these the reality of God's call will enable the Spirit to whisper into our hearts:

*Thou hast well done,  
My faithful one.  
I measure work by effort, not  
success.  
Not what thou didst, but what  
thy striving meant  
Is my just gauge of thine  
accomplishment.*

Whatever comes our way, with this real call of God—the divine imperative upon our souls—we shall continue to serve, fulfilling the call, assured of God's presence. But of course we must remember that the call is not the pastorate. Paul again sums up our service when he says, "We preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake."

## II. The Pulpit

As pastors we are preachers. Week by week our people will gather before

us. They do not come to be entertained, nor because they have an hour or so to waste. They come to hear from God. They come with their problems, their difficulties, their misunderstandings, their sorrows, their burdens, their fears, their doubts, and their needs. They look to God through us preachers for a word to their hearts.

They expect the Word of God to be handled truthfully, to be reinforced by personal experience. They want to sense that the message is not our particular hobbyhorse, or merely our denomination's special emphasis, but that it is God's Word for them. They want the assurance that we are ambassadors, "as though God did beseech" them "by us." There is but one way to ensure that they find that which they seek. In the words of the late W. E. Sangster, we need "the plus of the Spirit."

Knowledge of the Bible is essential, but it is not enough. Wide reading will give depth to the message, but not power and authority. For these things we need "the plus of the Spirit." We know full well this plus does not come from books, or study, or experience. It comes from God. We must stand before our people as those who come fresh from God's audience chamber. We must come to our people with a message from their King. This, together with the day-by-day preparation of private prayer, the up-to-date experience of God's grace and cleansing within, will give us this "plus of the Spirit"—the power and authority we must have as ambassadors of Jesus Christ.

## III. The Parish

A pastor is more than a preacher. He is a shepherd of souls. Some would say that this is of more importance than good preaching. I do not see how we can divide into areas of importance all that is so clearly a part of the office of a pastor.

The story is told of the distinguished preacher who was charged with not visiting his people. He put his feet up on his desk and said to his surprised church board, "My head or my feet—you can have one, but you can't have both." Surely a consecrated man of God will give all to the very best of his ability. He uses his head and also his feet.

Preacher and shepherd is our calling—not one, but both. Preaching will meet the needs and answer the questions we have encountered while we were among our people. Visiting will reap from the seed sown in the pulpit. People sometimes speak more openly and confidentially in the home than anywhere else.

But of course there is more to it than that. The pastor is welcomed in

homes whose doors are shut to everyone else. The secret of effective shepherding is an open secret—it is *love and concern for our people*. Remember Paul's words, "your servants for Christ's sake." That word "servants" is the right one. How many times we have been odd-job men, welfare experts, furniture movers, lawyers, financiers, builders, decorators, counselors, advisors, and the rest. Isn't it thrilling when we have the opportunity to fill one of these roles for our people? They only ask us when they trust and love us. There is no more rewarding experience in the world. This the pastorate. This is our job. These are the principles that bind us to the task. We must constantly remind ourselves of them, for they are the principles of our high and holy calling, from our high and holy God.

## Why Should a Pastor Plan?

**P**LANNING IS ESSENTIAL in any kind of work. For the pastor, planning is imperative. Each pastor must decide what place planning will have in his ministry.

Why should a pastor plan?



by  
**Barth Smith**

Dean, Nazarene Bible College  
Colorado Springs

*Planning saves time.* Some pastors may seek to avoid planning by offering the excuse: "I don't have time to plan." This is the particular peril of the pastor who views himself as the "action type" instead of the "desk type." Actually, once a pastor realizes the value of planning, and practices it, he will save much time and frustration. Benjamin Franklin once said: "Dost thou love life? Then do not squander time, for it is the stuff life is made of." This is sound advice for pastors.

*Planning insures progress.* I have often heard pastors say, "Our church just isn't getting anywhere. We are

going in circles." One way to insure progress in planning is to have an annual church board planning retreat. A nice retreat area might be selected and specific plans could be made for the year. The church calendar could be considered. Times of fellowship and prayer could conclude the retreat. Churches that are making this an annual part of their yearly calendar are finding that church planning leads to progress. Some churches make no progress because they do not plan for progress.

*Planning gives a sense of purpose.* Purposeful planning occurs when church objectives and goals are carefully set. Objectives are statements of what a church intends to be and to do on a continuing basis. These are the timeless intentions of a local church, such as carrying out the Great Commission, loving one another, and growing toward Christlikeness. Goals grow out of objectives. They state what a church desires to accomplish within a specified period of time. So the achievement of goals will move the church toward its objectives, which will in turn give purpose to planning.

*Planning improves leadership selection.* Every year when it comes time to nominate church board members,

the church needs a plan for nomination. A nominating committee could take these steps: First, begin early. Don't wait until the week before the annual church meeting. Second, choose people who are clearly in an experience of entire sanctification. The church is severely handicapped by carnal Christians who seek to serve on church boards. Third, take a sample leadership questionnaire and give it to every church member. Questions could be asked of each church member, such as, "What areas of leadership would you be willing to fill?" This information from the questionnaire could be used by the nominating committee to guide them in their nominations.

*Planning improves church morale.* When the pastor involves people in the planning process, the people will work more avidly on plans they help develop. There is nothing so uninspiring as trying to implement someone else's plans. Morale is increased when people are involved in setting plans and allowed to accomplish them.

*Planning pays big dividends.* It helps us to decide what the church ought to be doing. It saves time, insures progress, gives purpose, improves leadership selection, and increases church morale.

### Listen to Your People

"Listen to your people, to your parishioners. Do not listen for the sake of listening to what they want you to be or want from you, as though you were a sort of sponge to be squeezed into whatever mold or shape they decide they want you to assume. You are God's man, not theirs. But listen to your people to discover where their hurt is. Everyone hurts, but almost everyone tries to hide his hurt. Your job is to ascertain where the hurt is and bring the healing ministry of Christ. This is so because the growing edge is likely to be the hurting edge. And you are called to help people grow in the Christ life."

—From an ordination charge to a pastor  
Monday Morning, Dec., 1971

We discovered the existence of a "secret society" among the saints, and we did something about it.

## The "Secret Society" in the Church

By Fred Wenger\*

YOU MAY BE SAYING, "What secret society? We don't have any secret societies in our church. We have rules against them." Even if you are offended, please read on.

At one time we were as ignorant of our "secret society" as you may be of yours. We prided ourselves in being a friendly church. We said, "Everyone is welcome." Our bulletin board proclaimed to our neighborhood, "Visitors expected." During the service visitors were introduced by name. At the close of every service our people always conversed. Sometimes they visited for nearly an hour.

As pastor and wife we could see the order of exit and speed of departure on Sunday mornings. We came to the conclusion that we had a strong secret society going right in our own congregation. Part of the difficulty was that the members of the society didn't seem aware that this was going on. To make it worse, our best people were in it.

One Sunday night we decided to tactfully expose the practice. We started service by showing the list of names of all (70) who had attended that morning. We passed out slips of paper and asked our Sunday night "faithfuls" to answer a few questions:

1. How many of these people did you speak to this morning?  
2. How many persons who aren't here tonight did you speak to this morning?

3. How many persons did you invite back to tonight's service?

When the results were tallied we made some startling discoveries:

1. Very few of our faithfuls knew everyone on the list.

2. Some knew very few.

3. The names of children and teens whose parents didn't come were most unfamiliar (the very ones so important for us to reach with love and fellowship).

4. Many regular teens didn't know the regular adults by name.

5. These, our choice people, did speak to many others.

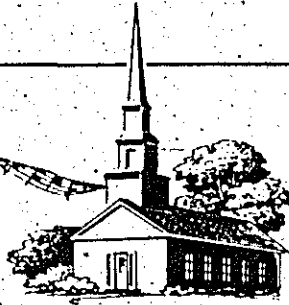
6. But we discovered that we talked mainly to each other! Regular attenders were talking to other regular attenders. There it was. We have a secret society!

7. Only two, outside of the pastor and wife, invited anyone to come to the evening service.

Now that we have seen our problem, we are beginning to face it. We are doing a little better now. But just to be sure, I plan to spring the test again. I may use it once a year. We want to destroy our secret society. How about you?

\*Pastor, Cuyahoga Falls, Ohio.

there's **MUSIC**  
in your church



## Outreach—with Music

### The Orchestra Is Coming Back!

Be ready for it! The orchestras are coming back, and the instrumentalists are waiting for an opportunity to be a part of some group that really wants them. The church has many people who have the talent to play instruments. This will be a new and challenging outreach for new souls and for needed participation.

Consider the orchestra as a tool of outreach; use it to find new friends for the Saviour. The schools today are filled with youth who play instruments and have no place to play except school functions. We will do well to find a place for this talent and use it. Our Sunday schools and our evening services are free enough for the sound of instruments. Psalms 98 and 150 are but two of the many scriptures that encourage the use of varied instruments.

Make room at the front of the sanctuary for all who will to take part in this exciting outreach. The sound will be uplifting and thrilling to most everyone—especially to parents. Just to keep a child involved in God's work is worth it all. The young people will learn to be up front, to take part in activities that are beneficial, to express their love for Christ, and to give of themselves to the Lord's work. This is exciting for parents—and should be for all of us.

Use the orchestra as a tool of outreach rather than the finished product of perfect sound. Think of the souls that are involved, rather than the untrained musicians. With this in mind, the music will seem more beautiful because a soul has found its way to Christ.

### The Circle of Sound

An exciting part of a participating people in the church music program is the "circle of sound" that can be created around the pulpit.

With maximum involvement in all of the avenues of music—adult choir, senior high choir, junior high choir, junior choir, primary choir, kindergarten choir, nursery rhythm band, and the church orchestra—we can create a whole new dimension with a great "cir-

cle of sound." The full participation of many of these groups in suitable order and at appropriate times during the program will bring forth the excitement of action. This action will involve our people and bring new people within the walls of our church.

The enthusiasm and excitement that are created will project the spirit of a happy people in love with the Saviour. Others will come to hear the music and stay to hear the Word of the Lord.

*People go where there is action, imagination, involvement, participation, and spirit.*

Imagine what would happen if 20 adults took their places at the front, and 20 senior highs with 20 junior highs stood in their places. Imagine, if you will, instrumentalists near the altar in front of the pulpit each Sunday night, with a group of juniors or primaries or kindergartners or nursery cherubs taking their respective turns on alternate Sunday nights!

What a wonderful opportunity for young people to learn about the Lord! What a wonderful privilege for them to be of service in a church which believes in them!

The "circle of sound" produced by a participating people will enlarge our circle of friends for our evangelistic mission.

### Wall-to-Wall Steps to the Platform

The flowing action which comes when we have two or three steps *completely across* the platform at the front of the sanctuary increases the potential of participation and action. These steps

break the barrier which the high platform creates.

With these steps the various children's choirs now have a place to call their own. These steps provide natural risers for their performances. Here the graded, participating choirs can march up with training and beauty. These steps prepare the way for maximum participation of all ages. There will be ample room for all to be involved in a large program. The united choirs can be a part of a quarterly musical presentation.

This wall-to-wall-stepped platform is necessary for the great evangelistic church, where people are more important than decoration or furniture, where people can serve, be involved, and be blessed. (We might add that across-the-platform steps make it convenient for the pastor to move down front when he wishes to be close to the people; they are advantageous for other programs, for weddings, and for working at the altar service.)

Use the dramatic "high-rise" for the platform choir, lifting each choir member's head above the one in front, thus giving each voice an opportunity to project to the listener. Instead of the normal rise of six inches, try a new lift of 12 inches. Make at least *three* choir rows—possibly four—but *never only two*. The two rows have a tendency to develop a thin sound. Seek for depth of sound in the great choirs.

Many choirs and an orchestra can be wonderful tools to reach new souls. They are open doors for the growth of a church through a participating outreach program.

Youth will respond to the holiness message. It does not need to be dressed up and presented with new terminology in order to have a favorable reception. Let's tell it like it is. It still means old-fashioned death to sin, self, and the world.

—Talmadge Johnson



by  
**Ron Lush, Sr.**

Song evangelist  
Church of the Nazarene

Humility is one of the least understood of all the virtues

## The Value of True Humility

By Joseph T. Larson\*

**T**RUE HUMILITY in godly men and women is regarded by God as of great value. Life would be easier to live if Christlike humility became the normal attitude of Christians.

A Protestant minister boarded a train and found another man in his Pullman berth. The latter was quite insistent that he was entitled to the berth even though there seemed to be a mistake in reservations. The minister immediately invited him to dinner in the dining car. During the conversation, the need for personal salvation was discussed, and the stranger accepted Christ as his Saviour. As they returned to the Pullman car all matters were adjusted with the aid of the conductor. The minister had shown a humble, Christlike attitude which won the day, solved the problem, and brought salvation to a sinner.

*God dwells with the humble person.* "I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones" (Isa. 57:15).

Jesus compared the Pharisee and the publican. The Pharisee prayed within himself, thanking God for his own virtues. "And the publican . . . would not

lift up so much as his eyes to heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted" (Luke 18:13-14).

*God saves the humble ones.* "The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit" (Psalms 34:18). Kipling says, "Still stands thine ancient sacrifice, a humble and a contrite heart." God uses such persons to bring souls to Christ, as history proves.

*God sends revival through His humble servants.* "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (II Chron. 7:14). This is God's plan for revival, as it has been since the Day of Pentecost when God saved 3,000 souls and the Church was born.

Before the Welsh revival of 1905, Evan Roberts prayed for three years for God to send revival. During the Moody revivals of 1875 to 1899, God blessed his humble efforts in the United States and Britain. Humility, prayer, seeking God's favor, and turning from wicked ways is God's plan for revival.

*God withholds judgment from those who truly humble themselves.* This was illustrated in the time of Josiah the king: "Because thine heart was tender, and thou didst humble thyself . . . and weep before me; I have even heard thee also, saith the Lord" (II Chron. 34:27). "Hezekiah humbled himself for the pride of his heart, both he and the inhabitants of Jerusalem, so that the wrath of the Lord came not upon them in the days of Hezekiah" (II Chron. 32:26).

Manasseh because of his awful sins was taken captive by the Babylonians. Later when he "humbled himself greatly before the God of his fathers, and prayed unto him," God "brought him again to Jerusalem into his kingdom" (II Chron. 33:12-13).

*Other servants of God humbled themselves.* When Jonah became obedient to God's word and will, he preached to the Ninevites until they humbled themselves (Jon. 3:1-7).

The Apostle Paul humbled himself: "Serving the Lord with all humility of mind, and with many tears" (Acts 20:19). He could only boast of his persecutions and trials (II Cor. 11:23-27).

Peter humbled himself. According to tradition, he asked to be crucified with his head downward. "God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time" (I Pet. 5:5-6).

*Jesus Christ set an example for all Christians:* "And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name" (Phil. 2:8-9). He demonstrated His humility when He washed the disciples' feet. Be assured the water was not too hot and the towel was not too rough (John 13:1-6). In many other incidents He proved to all men His humility of life.

**Practical  
Points**

that make  
a difference

### Our Summer Is Great!

Dear Son:

We are enjoying the best summer in the history of the church—and there is a reason.

For one thing, our pastor is staying on the job! He takes a few days during the week occasionally, but come Sunday, he is in the pulpit. Last Sunday our total statistics were the largest since Easter—and the last of June!

He plans this way! He is running a series on Sunday summer evenings, advertising widely, talking enthusiastically, planning good music, and the people are coming.

I am on the board, and he planned for a successful summer—I think that is the secret!

Your church is not very large, but there are a great many people floating around during the summer. Perhaps here is your greatest opportunity for growth. Preach well, trust greatly, plan adequately! Your dad and mother are praying for you.

Love,  
Dad

\*Evangelist, Tucson, Ariz.



## THE OVERTONES OF THE MINISTRY

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

### VI. Sensitivity

In the terminology of music we have a word that has a great corollary to the preaching ministry. It is the word "intonation." Technically it means the "manner of producing or uttering tones with regard to rise and fall in pitch." In other words, musically speaking, if a person produces a correct tone, in tune with other tones which may be sounding, then he is referred to as having good "intonation."

A musical instrument, such as the cornet, may be perfectly in tune with the piano. But the player must be sensitive to the situation and be able to produce a proper flow of air into the horn so as to maintain an "in-tuneness." It is possible for him to "flat" or "sharp" his tones until the whole production is unpleasant. The fault lies in the musician rather than in the instrument.

In the preaching of the gospel, it is likewise vital to have good "intonation." That is, a preacher should be sensitive about the total effect of what he is saying and how it is said. In his handling of truth, he may feel that "truth is truth" regardless of how it is presented. Consequently, many times it is sounded forth in such a manner that the hearers have a very unpleasant reaction. Sensitive people will be repelled by the crudeness of the produc-

tion, and in many cases will fail to "get the message" because it is lost in the "off key" manner of presentation.

The minister is admonished by the Scriptures to "lift up thy voice like a trumpet." That is, he must have a "certain" sound. It must be sounded forth so as to challenge, to lead, to give direction, and to evoke a wholesome response. If he pays little attention to the mechanics of preaching, or if he gives little thought as to what effect it is having on all those who hear, he will likely fail to get maximum results from his efforts.

While doing the work of a minister—visiting, conducting business meetings, meeting with committees, giving counsel, striving to encourage the discouraged, or speaking at various types of services—it is easy to become less than objective in the treatment of things.

The total activities of the pastor provide a great deal of grist for his sermonic mill. And if he does not watch himself, he will find that those things which irritate him in his congregation will find a way of taking precedence in his preaching until he "blasts" forth on his trumpet in an effort to drive some person into line. But with the unwise effort, he will likely spoil an otherwise potentially enriching hour.

The preacher must constantly re-

member that he should be people-conscious. Even those persons who are a thorn in his flesh need his help, as he is the under-shepherd of God. Their unsavory actions may stem from a deep spiritual need that only love and long-suffering can expose to the healing touch of the Master Physician. And if healed, they may become some of the best laborers in God's vineyard.

I recall the district superintendent asking me one day how we were getting along with a Mrs. \_\_\_\_\_, who was a member of our church. I replied: "Great! She is one of the best members—a prayer warrior, an excellent Sunday school teacher, and a real worker in the church." His eyes filled with tears. He went on to say that he had heard that she was a real "timber wolf," and that according to a former D.S. she needed to be cuffed occasionally to keep her in place. Strange to say, we knew only love for her and never found any occasion to "cuff" her.

It is psychologically true that if one does not watch his "intonation" he will get into the habit of sounding "off key" while he uses the most dynamically helpful instrument in the world—the preaching ministry.

The Word does instruct the preacher at times to "reprove and rebuke" but it adds "with all longsuffering." There is a way to preach the Word until it will become an instrument of healing while serving as a scalpel and a sword. It was said of one banker that he could say, "No," so kindly that the prospective borrower almost thought he said, "Yes."

Preachers need constantly to think in terms of the widest spectrum of truth. And truth has a way of getting around to the needs of all the people, if all of the truth is preached. But if only one note is sounded over and over again, a man's ministry becomes uninteresting, boring, and eventually repulsive. Likewise, the preacher himself will miss many of the beautiful refrains that are

hidden in God's Word which will thrill his own heart as well as impart new life to his congregation.

I can recall a time or two (as I am sure any preacher of many years' experience can) when a certain member of the church so irritated me that I found myself preparing most of my sermons with him in mind. Adroit illustrations, pithy remarks, side-glance allusions were put into my messages in hope that he "would get the point." In looking back, I doubt very much whether much of the effort got through to him. And in the meantime, I was impoverished, as well as many other persons.

The danger of getting zeroed in on one problem is that many people who come to get their souls fed will find only sticks and stones for their bill of fare. Starved church members lack incentive, initiative, and energy to do much work.

It has always grieved me to hear a preacher berate a small congregation because so few were there. Or to take a great deal of time expostulating on how important it is for people to attend all of the services, do more church work, and be more concerned with the whole program. The truth of the matter was that the best people of his congregation were there, and the folk who needed his tirade were not present. But the faithful few had to endure a browbeating rather than have their souls fed. Could it be that many who were not present were weary of the lack of sensitivity on the part of their pastor?

When Paul admonished the preacher to "preach the word . . . in season, out of season," he meant for him to "preach the word"! The emphasis was upon presenting the Word of God to needy people in such a manner that they would feel that he was sensitive to their needs. When this is done regularly, joyously, scholarly, and thoughtfully, people will respond to the symphony of it all. Likewise the man of

God will find that his "trumpet" will produce constantly improved notes that will tell of growth in grace and in the knowledge of the Lord.

Let us always remember that we are privileged to share the good news of

the gospel. Let us not forget that the Holy Spirit, rather than our adroit presentation, is the Agent to make it effective. And let us always remember that we should strive to be of help to all those who come to hear us.

## Evangelistically Speaking—

Pastoral Ponderings and Prayers . . . II

By G. Lewis VanDyne\*



### Thanks for the Interruptions, Lord

LIFE CONTINUES ON here at its regular difficult-to-organize pace. It is a matter of moment-by-moment scheduling at times. But then this is the calling of a pastor-administrator. I should not complain, but rather enjoy the challenge of taking a multitude of tasks and people and things and molding them into a cohesive unit. I suppose creating order out of chaos requires a special kind of creative art.

In the process of this job I must be certain that I do not become chaotic in my inner person. Out of the inner person come the creative abilities God has given to me.

Today I have the funeral of a man I have never even seen. Only since his death have I met his family. Only one member of the family is a Christian—a daughter-in-law. It is difficult enough to conduct the funeral of a person you have not met, without the added difficulty of knowing that person made no

profession of faith in Christ as Lord and Saviour.

Tomorrow morning I hope to leave early with my family and drive to the mountains for a day of relaxation. I had hoped to be gone this morning, but the funeral today has kept me from going.

People with needs continue to come across my path. The things I would like to get done—beautify the property, care for the finances, run lovely, smooth programs—these things don't get done—there are too many interruptions by people with needs that demand attention, love, and help. Thank God for this kind of interruption! People are more important than property, programs, or money. They come before program and often even before preaching—but not before prayer and my personal relationship with God.

Thanks for the interruptions, Lord. I know they must constitute a large portion of my life, as they did Yours.

### The Urgency of Revival

I AM PERSUADED that we are living in the Saturday night of the age. Perilous times are upon us. Our newspaper stories and headlines sound as though they had come directly from the pages of Bible prophecy.

Throughout much of the world there is a defiance of authority, a revolt against law and order, and the crime rate is on the increase; warmongers of hate spread their poison until the whole world is infected with its venom.

Teen-agers turn to drugs and sex. They are taught that we came from nowhere and we are going nowhere. The only homelife many of them know is one of tension and strife. There is a general breakdown in respect for authority, which poses grave danger to mankind.

We have lost our sense of the awfulness of sin, which is evidenced in a thousand facets of our modern life. Our lost sense of sin is evident in the increase of profanity and obscenity. Our depraved speech is a direct reflection of our depraved lives. Our lost sense of sin is also evidenced by our accent on pleasure. The Bible warns us that in the last days men shall be "lovers of pleasures more than lovers of God."

The Bible is summoned to appear before the courts of human reasoning. Its sacred message is being challenged.

What a majestic challenge confronts the Church today to move out in mighty revival power to meet the needs of the people of this generation, both old and young!

What a day for a spectacular spiritual adventure, with a message that will press on through to victory!

We, the evangelists, are called of God and commissioned by the church to be co-laborers with pastors and churches as we come to grips with the tremendous challenge that faces us. It is our task to kindle revival fires until fruitless, powerless, prayerless church members will tarry until they are endowed with power from on high. It is



by  
Albert  
Neuschwanger

Evangelist, Fort Worth, Tex.

then that we can have a mighty force for evangelism that will bring the lost to Christ.

We are out in the field of evangelism because God has commissioned us to this great task. It is evangelize or lose our souls. We are compelled by the Holy Spirit to give our lives in the task of soul winning and meet the challenge of our day with a spiritual dynamic that is volcanic and irresistible.

It is our obligation to preach Christ and Him crucified until there is a general and genuine repentance leading to a clean break with sin. We must preach repentance until stony hearts are melted and hardened sinners come to grips with the sin problem, until old sinful habits are broken and the captive soul is set free. We must preach until old wrongs are made right and restitution is made so that men are right with each other as well as right with God.

Recognizing that Christ suffered without the gate that He might sanctify the people with His own blood, and that one is never complete spiritually until he is sanctified wholly, we must preach holiness with such clarity that our people can be well informed, and they will reach out to obtain this glorious experience. We must see that our people come to grips with the carnal nature, and in total commitment and unconditional surrender let the Holy Spirit come in sanctifying power.

We must preach until the Holy Spirit settles down upon our people so that they may become flames of holy fire and effective witnesses to our generation. The cure for spiritual lethargy and unconcern is a holy heart. When He is come, there comes a burning desire to tell the good news to others.

This great task cannot be accomplished by program alone. We must carry a burden for souls until our ministry flows from a warm heart which is sensitive to the needs of our fellows. This is accomplished through real in-

tercessory prayer. God forbid that we should ever climb into the pulpit and preach to a hell-bound world with a cold heart. It isn't enough to talk about revival, and even propose ways and means for revival. We must experience revival throughout our great church.

This isn't easy. It is hard work. It is sacrificial work. It is a task that puts us under soul pressure. It entails lonely nights of prayer. But God is still on the throne and honors His Word. The Holy Spirit still brings deep and pungent conviction upon sinners.

We, your evangelists, are ready to pray and preach until "Sunday-morning Christians," who sit with folded hands waiting for something to happen, shall be aroused and set aflame.

If we are to have revival in our day, we must pray until the place is shaken where we are, until Pentecost blazes in our hearts, and we are completely melted in its flame. We must pray until our entire past, present, and future reputation rests surrendered to God.

May God help us to pray until our faith embraces a warm, flowing Calvary, until the Word of God becomes not only our Source of authority, but the Answer to the sin question in every heart we contact. We must pray until we are moved with such compassion for the lost that we will forget the awful price of rescue and reach out for lost souls at any cost.

May God help us to pray until our hearts are aflame with God's message, and then preach it in both large and small churches.

The day is far spent and the hour is critical. Hell's forces are on the forward march. But God is still on the throne and giving revivals.

Let our slogan be, "Revivals at any cost." Let our message be, "Holiness unto the Lord." Let our lives be totally committed to Him who said, "Go ye," and, "Lo, I am with you always, even unto the end of the world."



# PASTOR'S SUPPLEMENT

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

## We Have a College for You!



By General Superintendent Lewis

The seniors have just graduated from high school. An important chapter of their lives has been completed. But an even more important phase lies just ahead—college.

I believe that you, as pastor, here and now owe some special attention to that young person. It is your business—as pastor, as one who has concern over his or her spiritual welfare—to engage in the big decision of college.

By all means now, today (and even now it is late), let's do everything we can to guide them to our Nazarene colleges.

Should all the teaching and nurture of the formative years now be heavily jeopardized by letting them go to a secular college that not only is alien to God but has the tools to destroy the faith of our youth? By all means no! You, as pastor, must care for these precious youths.

You may have to begin with the parents. But begin now!

Do you have literature and an application from the Nazarene college on your educational zone? If not, then get some and some student application blanks also.

In a friendly, relaxed atmosphere talk it over with the student. If he or she is hard pressed financially, tell the college the circumstances. Sometimes there are aids, grants, loans that can bridge the gap.

Send the name and address of each prospective student to the college so the school can write to him and assist in creating an interest in attending.

If you need help from the college in assisting the young person to make a decision, write or call the college. Perhaps someone can drop by before long.

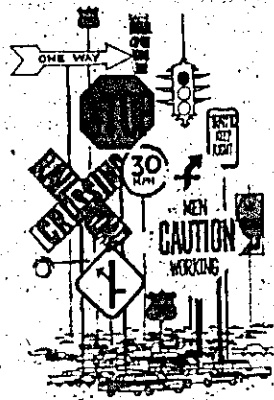
You, as pastor, perform many services for your people, but none will be more important, more Christian, or pay greater dividends than to direct these young people to your Nazarene college.

Here it is June already. That means it is terribly late. But if you hurry you may be successful even now. Their minds need the Christian academic nurture. Their lives are at stake. Their very souls are in the balance.

The "sermon" preached to them by the college will be the most important one they ever listen to—and listen to something they will! Let's see to it that it is the strong voice of your Nazarene college.

And while you are talking to these who have graduated, why not start much earlier—with the juniors!

No pastor in the Church of the Nazarene can be indifferent or neutral when it comes to the "choosing college time" for youth.



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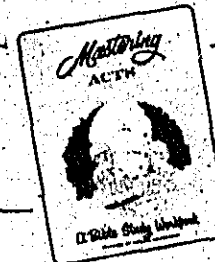
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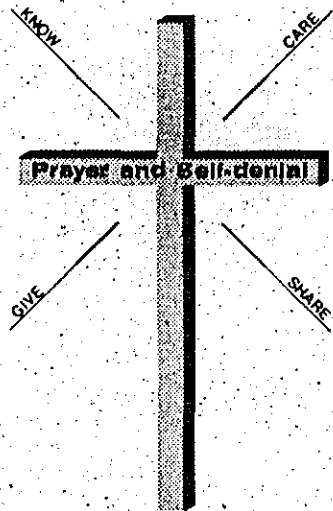


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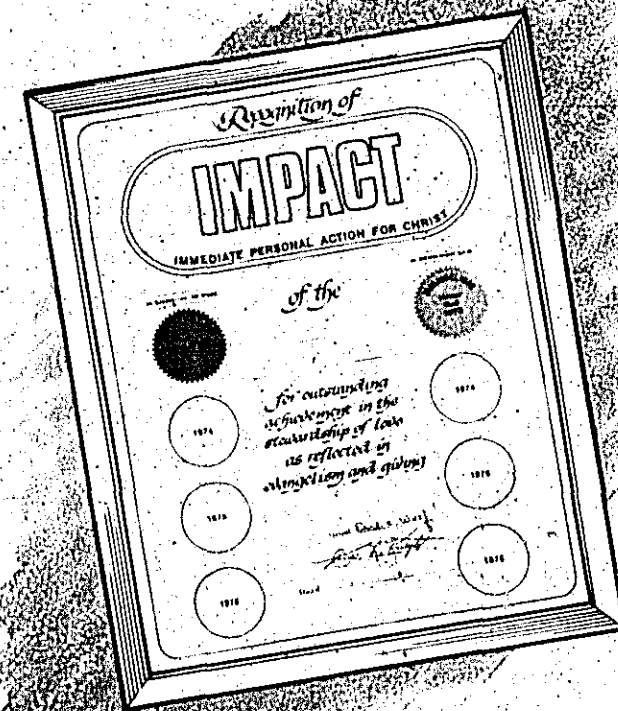
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*Prayer and Self-denial*  
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# THE PREACHER'S WIFE

Mrs. B. Edgar Johnson

## The Prayer of Committal

**T**HE PITFALLS that can hinder the effective prayers for our unsaved children was what I wrote to you about last month. Let's continue with the "prayer of committal."

We all believe in "committing" all things to God. But the truth is that this is not always easy. And it is much more difficult for some persons than for others. Certainly all of us want to commit our problems to God—we intend to, we try to, we think we have—but some of us need help with this.

Several years ago I carried a heavy burden that I prayed about for months. I implored, I wept, I "suffered." I believed (I thought), and then went through the whole despairing cycle over and over. No joy, no peace, no rest. One day I felt I should fast, and shutting myself in my room, I wondered how to begin praying—what more could I do? Then on my dresser I noticed a little tract-booklet that a friend had given me weeks before. I had tucked it away in my purse, unread and forgotten, until I changed purses that morning. The title caught my attention: *The Prayer of Committal*. I needed that! So on my knees I read it through and knew it was God's message for me. I realized that I had never really prayed through to a *complete committal* of this problem to the Lord. I had prayed through to "relief" many times, but inevitably picked up the load again. I became aware that I had

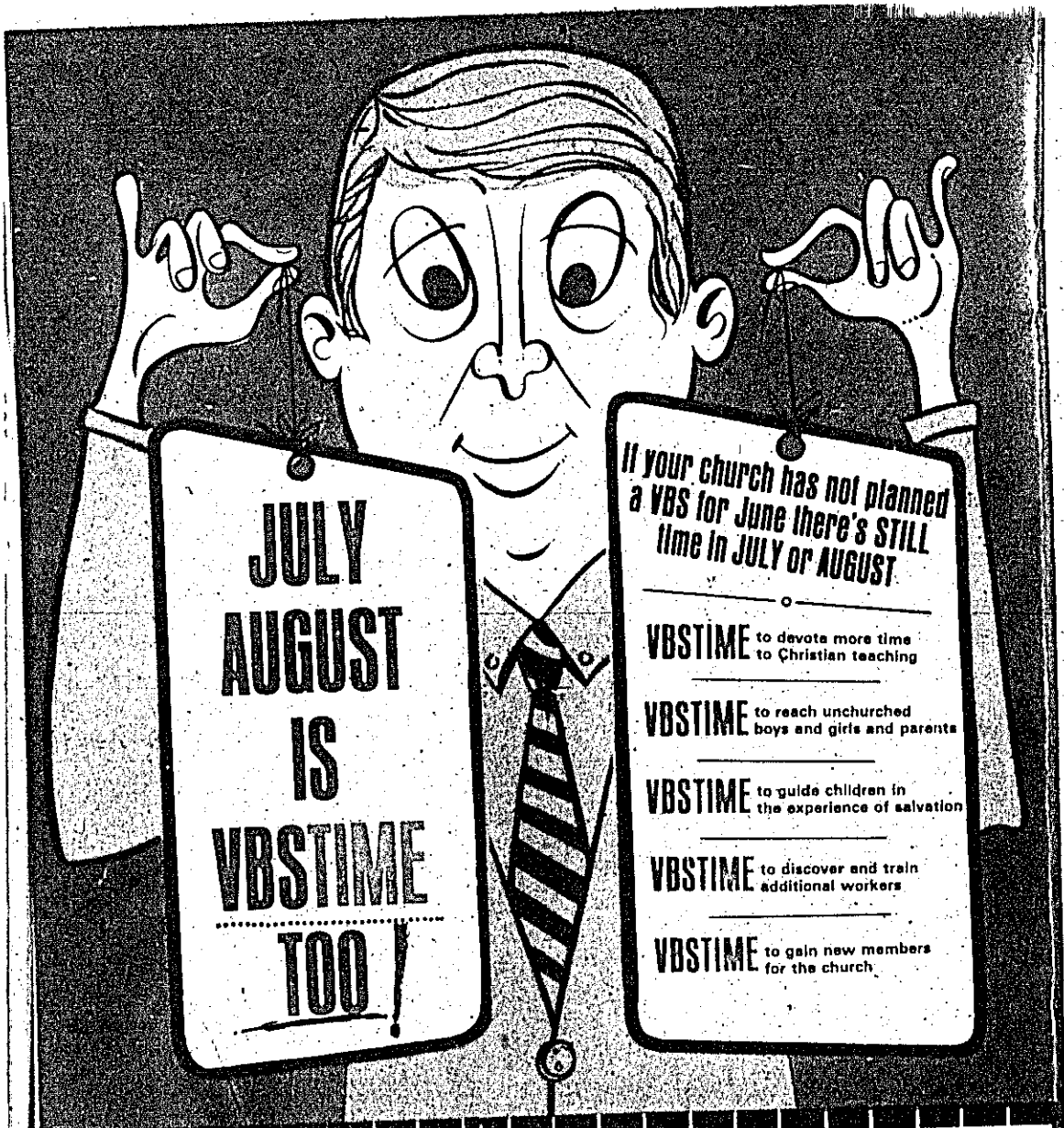
actually been "praying myself out of faith."

That afternoon I finally came to the place of commitment. I entered into a "transaction" with the Lord. I began to thank Him, to trust Him, to praise Him. My continued prayers in this matter each day were, "I believe You and I praise You!" Although I didn't know it immediately, my prayer was answered that very day. God worked a miracle!

Since then I have ordered many copies of this tract to share with others, and God has used it to enable them to pray the prayer of committal and thus release the power of God.

The message is based on the familiar verse from Ps. 37:5, "Commit thy way unto the Lord; trust also in him; and he shall bring it to pass" (Hebrew, "He worketh"). The writer has given me permission to quote from the tract:

"There is a kind of prayer that we need to learn. It involves a definite transaction with God. Generalities are avoided. The above verse may be summarized in three phrases: 'Commit, trust, and He worketh.' To commit anything fully to God, it is necessary to have a definite transaction with God. Many pray about their needs and keep on praying as though they did not believe, and in consequence pray themselves out of faith. In Mark 11:24, we see that we are to be definite in making our requests known to God, and it is



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just as necessary to be definite in believing what God says about the answer. . . . After praying and believing, do not continue to pray in such a way that it is evident you are not believing Him for the answer. If you do, you will find when you have finished praying that your faith has weakened or has entirely gone. If God keeps you waiting for the answer, tell Him that you are still believing and praising Him for the answer. . . . reminding Him of His Word of promise and maintaining your stand of faith by saying, 'Lord, I believe Thee and praise Thee.' *It is ruinous to faith to go back over the same ground again and again.*

"We may know we have believed the Lord because after we pray we are not restlessly planning and working for the answer to our prayer, but are filled with restful praise because we have believed God's Word that He 'worketh.' A sure sign that we have believed is found in Heb. 4:3, 'We which have believed do enter into rest.' Prayers that pray us out of faith are the result of centering our thoughts on the difficulties in the way rather than on God's promises.

"To commit suggests not only bringing the matter to God but also leaving it there. We have to pray UNTIL WE BELIEVE and then leave it with Him. It is difficult for us to give up the control.

"When anything is really committed to God, we must not act as we did before. If there is anything else He wants us to do He will make it plain. *Never dig up in unbelief what you have sown in faith.*

"This faith must be more than a mental willingness to believe; it must be a faith founded on God's promise. Besides, you must believe it is God's will to answer this particular prayer. Then you can say, 'Lord, I believe Thee and praise Thee.' By prayer and supplication with *thanksgiving*, let your requests be made known unto

God. Pray UNTIL you can believe and then thank Him for the answer, and He will begin to work."

Many Christians have been praying for the salvation of their loved ones for years and yet do not understand this prayer of committal. One mother testified that after years of anguish a whisper came, "Why do you not commit him to Me? You cannot do anything with him." By an act of faith she committed her son to God. She told the Lord that she believed He took this boy, and she began to thank Him. She expected that there might be an improvement, but he seemed to become worse. The only kind of prayer she could pray was, "Lord, I believe Thee and I praise Thee." The son would come home late, sometimes intoxicated. It would have broken her heart if she had not been able to quietly say, "Lord, I believe Thee and praise Thee."

One night he tried to take his own life. The mother felt she must pray for him, but as she knelt by his almost lifeless body, the only prayer she could pray was, "Lord, I still believe Thee and praise Thee." While she was kneeling, he opened his eyes and said, "Mother, pray for me." He recovered, gave his heart to God, and entered the ministry.

Space makes it impossible to relate other incidents from this booklet which apply this principle to problems of finance, illness, mental depression, and in seeking the fullness of the Spirit in sanctification.

This is not to discount the prayer of importunity, or the intercessory prayer, or the travail of the Spirit through us. But there must eventually be a "praying through" when our efforts cease and the problem is placed in God's hands, and we rest and trust.

You may send for this inspiring little tract-booklet to R. G. Lindsay, 260 Sydenham St., London, Ontario, Canada.

"Sitting in the congregation helped me realize the importance of stopping when I reached the end of my sermon."

## A Vantage Point from the Pew

I SAT IN A PEW the other night and listened to a good man preach. He had spent some time in the preparation of his message. His sermon was well organized and his delivery was good.

He is a man of charming personality and his character came through his message in a beautiful way. He held the attention of the congregation, especially in the opening phases of his delivery.

As the message moved along, I found the pew growing harder and my attention wandering. As the minister approached a fine climax, like a driver lost on a freeway, he drove on by this very conspicuous turnoff and moved on toward another climactic point. It seemed to me that he passed at least four good "off ramps" before he coasted to a stop like a car out of gas.

When he made his altar invitation it was past nine o'clock. Years ago as a young preacher, I remember hearing John Fleming say that 12 noon or 9 p.m. were both too late for altar calls. I had the feeling that this altar call would have been much more effective had it come earlier in the service.

I have a clock in our church auditorium in direct line with the pulpit. It is constantly before my eyes as I preach. That clock says to me, "Say it while they are listening."

It is of no value for me to preach when the greater part of my audience is no longer listening.

It requires a lot more time and care to prepare a 25-minute sermon than a 45-minute one.

Recording a sermon and playing it back to yourself will help you to see how many unnecessary words your message contains. Write your sermon out in full and edit it carefully. You will be surprised at the amount of words you can eliminate and still have essential truths left.

Sitting with the congregation helped me to see the importance of stopping when I reach the end of my sermon. Often I am tempted to add on a bit of superstructure when I know full well that the building has been completed according to the original plan. I shall do my best to overcome this urge when it presents itself.

The Holy Spirit will help us in our preaching. He will prompt us if we will listen. He will tell us when to terminate if we are sensitive. The Holy Spirit knows the needs of the people. He will minister to the people through us. The older my ministry grows, the more mature I want it to become. I desire to declare the whole counsel of God in a manner pleasing unto Him who has called me.



by  
**Ross W. Hayslip**

Pastor  
First Church of the Nazarene  
Tucson, Ariz.

A man does not want a discourse on the omniscience of God when he sobs, "Why?" after the death of his wife—he wants someone who cares and responds to his agony.

## Pastoral Care in Times of Crisis

By Chaplain James R. Thompson\*

IT WAS A HOT, muggy day in Oklahoma as I reluctantly walked to the door. Suddenly Mrs. Adams came running from the house screaming: "NO, NO, NO, NO, it can't be; don't tell me—NO, NO, NO!" She threw herself at me, hitting me on the head and chest. Finally, she broke down in uncontrollable agony as I put my arm about her and gently led her back into the house to tell her what she already knew—her son, serving in Vietnam, had been killed.

From out of nowhere came the violent explosion of a B-40 rocket and the crack, crack of a Communist AK-47 rifle. The air was filled with the screams of men, "Medic! Medic!" And then, just as suddenly, total quiet. The moans of the wounded were drowned by the stunned voice of a 35-year-old sergeant: "It's gone—my arm—it's gone!" As we flew in the chopper to the field hospital, I cradled his head in my arms and heard him plead over and over, "Don't leave me, Chaplain, don't leave me."

I was in my office reading when a young soldier came to see me. "What's on your mind, Jack?" "Well, Chaplain—well, I don't know where to start. Well, my chick is—well, you know, she's gonna have a baby. I know it's mine, but man, you know I don't want

to get married. At least not now. You know, I'm not ready for it, you know."

His name was Jerry. I was filling sandbags for my bunker when I heard a voice say: "Chaplain, you got a couple of minutes to talk?" "Sure," I said, "I'm always glad to take a break from this kind of work." We sat down on the ground, our bodies drenched with sweat. "You know, Chaplain, it's so hard to talk about anything serious with the guys. They don't seem to listen. There are so many things I want to talk about. Some things I'm even afraid to think about." We talked about God and death and home and family for over an hour. Jerry was at every worship service I conducted for his unit during the next six weeks. One day I came running up to the aid station to take care of the wounded when they said, "Slow down, Chaplain, he was dead on arrival." I went over to see who it was, and I got sick and began crying because there was Jerry with a bullet hole in his chest—dead.

"Chaplain, my wife just left me."

"Chaplain, I'm in the slam; can you come down and see me?"

"Chaplain, we want to get married."

"Chaplain, my daughter just ran away from home."

"Chaplain, I'm confused about religion."

"Chaplain, I'm dying."

These divergent themes have one thing in common—they all speak of people in crisis. The crisis of death, sickness, war, sin, love. What do we do? How do we pastor in a meaningful way during such awesome times of stress?

It would be foolish of me to say: "If you follow steps one through five you will be able effectively to handle all of the crisis situations that will confront you during your personal lives and ministry." There are, however, some basic principles which will enable us to be more effective pastors during times of crisis.

Romans 12:3 says: "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly." *The Living New Testament* paraphrases this to say: "... be honest in your estimate of yourselves ..." We have been reminded from ancient Grecian times that it is important to know ourselves. This same principle has been made a basic part of the Alcoholics Anonymous 12-step program. The fourth step says that each member will make a "searching and fearless moral inventory," and this is followed up by Step 10, which says to "continue to take personal inventory, and when we are wrong promptly admit it."

Such steps are not taken lightly. Truth, especially about our own selves, is frequently painful. We are prone to excuse ourselves and gloss over the shortcomings and inadequacies of our personalities. But if we are making no attempt to get our own heads together, then we are in no position to help others.

It is very difficult to be truly honest with others if you are deceiving yourself. This is especially true at the feeling level. I have personally known ministers who have refused to make out a will or even discuss the basic elements of funeral arrangements with their families. How can a man help someone else

deal with the reality of death when he denies that reality for himself?

I am reminded of a time when I was working in a hospital and went to an intensive-care unit. I was so ill at ease in dealing with a person who was soon to have critical brain surgery that I created an embarrassing situation by grinning from ear to ear and making a joke about getting his head shaved. I completely missed the opportunity of prayer and supportive words of confidence. I missed an opportunity to deal with the man's anxieties because I was too wrapped up in my own anxieties. Thankfully, the patient was willing to be honest and confronted me with his feelings; then I was able to give pastoral care.

Most of us have had our own experiences of grief and extreme crisis. We have managed, in some way, to come through them to arrive where we are today. There are some who have never been confronted with the tragedies of life, and even as you are reading this you are feeling uncomfortable. Others have had crises but have never completely worked through them. You are still suffering the festering, open wounds, tightly bandaged, but never healing.

God, speaking to Moses in Egypt, said, "I have surely seen the affliction of my people ... and have heard their cry ... for I know their sorrows ..." There are some seminaries which require a minimum of one semester of Clinical Pastoral Education in a hospital or prison, and this is not a bad idea. It not only gives an individual additional training, but it forces the prospective minister to deal with people in need. It requires him to see affliction, to hear the cries, to know of sorrow.

The army regulations which govern the activities of the chaplain require that he spend 50 percent of his time with the troops. He must get out of the chapel; out of his office, and go to where the people work and live. He

needs to know the men of his unit as individuals. It is easy for the pastor to get locked into his study. It is safe there. The unpleasant facts of life are shut out, and the glaring inconsistencies are dimmed. There is no one there saying: "Get out into the highways and byways!" The pastor must go to the hospitals, to the slums, to the jails, to the rest homes. He must go to where his people live—and, if possible, to where they work. Ministers who are out of touch with what goes on in the daily lives of the people cannot be their pastor. They may become overpowering orators or adept administrators; they may become creative counselors or tremendous teachers; they may become fantastic fund raisers or judicious janitors—but they will not become pastors.

James, in his letter to the scattered Jewish Christians, gave this admonition: "Dear brothers, don't ever forget that it is best to listen much, speak little, and not become angry" (*Living Bible*). I don't know that I am a very good listener. I have been known to have something to say about anything. If it is so important for me to be heard, and I do want to be listened to, then is it not equally important—or more so—that I learn to listen to others?

Most of us have a tendency to think about what we are going to say next, rather than listening to what someone else is saying. There is a difference between active and passive listening. In times of crisis, words are often meaningless. A man does not want a discourse on the omniscience of God when he sobs, "WHY?" after the death of his wife. He wants someone who can "hear" the agony of his soul and respond with support and compassion. An arm around the shoulder or a tear in the eye will be remembered for years. Pacifying platitudes will be quickly forgotten—or even worse, they may be remembered for their obvious insensitivity.

Silence is difficult for most of us to

handle. Try it sometime. Get together with several others. Don't close your eyes or look outside of the group. Just look at one another and keep silent for five minutes. It is painful! One of my most meaningful experiences came when I walked up to a first sergeant in Vietnam who had just received word that his brother had been killed in an auto accident in the States. I sat down next to him and put my hand on his shoulder. He looked up at me and we said nothing. For five minutes we sat there. Finally, I gave his shoulder a squeeze, got up, and left him. When he returned from emergency leave, he looked me up and expressed how much he appreciated my sharing his time of grief. Yet I had said nothing.

One thing Christ constantly emphasized was the hypocrisy of the Pharisees. I believe that the height of hypocrisy is the pious, judgmental, condemning attitude on the part of one who professes to know, and to preach Christ. The following admonitions should be a leveling force in our reaction to people in times of crisis: "It is best to . . . not become angry, for anger doesn't make us good . . ." "Judge not, lest you be judged." "Forgive us . . . as we forgive others." "Why quibble about the speck in someone else's eye—his own little fault—when a board is in your own?" (author's paraphrase). "Vengeance is mine; I will repay, saith the Lord."

Barbara came into my office. She was poised and attractive. We introduced ourselves, and I shut the door as she sat down. I sat down and there was silence. After a few moments I said: "It must be something very difficult for you to talk about." She burst into tears, her whole body sobbing as she told me about being pregnant and not loving the man she had been to bed with several times. Was this the time to stone her to death with sharp words of condemnation and judgment? Did she need to be reminded that what she had

done was wrong? Was this the time to verbally wag the accusing finger at her and say, "Shame, shame!"

Joe came up to me one day as I was walking across the fire-base. He looked scared, and sweat stood out on his forehead. His eyes were red. He was shaking and holding his stomach. "Chaplain, I gotta talk to you somewhere in private!" We went over to some boxes and sat down. "I'm in trouble. I'm all strung out on junk and now I'm startin' to have the joneses. I'm scared, and I don't know what to do. Help me!" Was that the time to remind him of the evils of heroin addiction? Was that the time to tell him that the withdrawal pains were what he deserved for messing around with dope? Was that the time to say, "What would your parents think if they saw you like this?"

No one helps another through a time of crisis by condemning him. A clergyman will become a pastor to his people when he can learn to be loving and accepting even in the most extreme crisis. He will become a pastor when he can learn to be compassionate and understanding in the most bizarre situations.

Just as it would have been foolish for me to give you five steps for handling crisis situations, so also would it be foolish for me to suggest that the prin-

ciples I have just given can be followed or fulfilled within our own strength. Thankfully, we can say as the Apostle Paul, "I can do all things through Christ which strengtheneth me." Here is the fountain of faith, the spring-board of strength. When we lack insight we can say as the Psalmist, "Search me, O God . . . and know my thoughts; and see if there be any wicked way in me." The Holy Spirit is the Searchlight that enables us to see clearly.

We can learn to hear others by learning to listen to the voice of God in silent prayer. We can echo the voice of God and say that we have seen the affliction of our people, heard their cries, know their sorrows when we have been in touch with the agony of Christ in the Garden, when we have begun to understand the cruelty of the Cross and the despair of sin. It is only through Christ that we will be forgiving and not vengeful. It is only through Him that we support others rather than become angry. In our own strength we are as the grass of the field tossed to and fro by every wind. Through Christ we set deep roots and drink from the hidden stream of strength that comes from the knowledge that there is a God who cares. Because He cares we can care.

When your people need a pastor in the time of crisis, *be one!*

## POSSESS THE LAND

Preachers, you have wonderful power over your people. You can lead them into Canaan or keep them endlessly wandering in the wilderness; you can lead them up to the heights of spirituality or drag them down to the depths of time-serving, carnal-policy formalism. O preachers, remember the fate of the 10 spies who brought back an evil report and said, "We are not able to possess the land." Don't you know God struck them all dead on the spot? Don't tell your people they can't be sanctified now—lest you share the fate of the cowardly spies and die (spiritually).

—W. B. Godbey



# IN THE STUDY

## Marching with the Master Through Mark

June 3.

### THE ANGRY CHRIST (3:5)

SCRIPTURE: Mark 3:1-6

INTRODUCTION: In chapter 2 we noted four conflicts between Jesus and the Pharisees. The first came because He told the paralytic his sins were forgiven, the second because He ate with "publicans and sinners," the third over the matter of fasting, and the fourth over working on the Sabbath. Now in chapter 3 we find two more. The first resulted from Jesus healing on the Sabbath. The second was the Beelzebub controversy.

#### I. SPYING ON JESUS (vv. 1-2)

Again Jesus entered a synagogue, or, as we would say, went to church. There He found a man with a withered hand—perfect passive participle in the Greek, "having been dried up," so he was not born that way. In the light of verse 2 we may be justified in assuming that the Pharisees had "planted" the man there in the hope of getting Jesus into trouble.

For we are told that "they"—the Pharisees (c. 2)—"watched him, whether he would heal him on the sabbath day; that

they might accuse him." The Greek verb translated "watched" is a strong term, *paratero*. It means "to watch closely, observe narrowly" (Abbott-Smith). Wycliffe, in the first English version of the Bible (1382), caught the idea when he translated it: *Thei Aspieden Him*. That is, they were spying on Jesus, hoping to trap Him. What a motive for religious leaders to have in a worship service!

The Jews allow healing on the Sabbath day, but only for emergency cases—if a person was about to die. Clearly this case did not come under that category. If Jesus healed the man He would be disregarding "the tradition of the elders," the unwritten (at that time) rules that the rabbis had added to the Mosaic law.

#### II. STAND FORTH (vv. 3-4)

If the Pharisees wanted to see Him heal the man on the Sabbath day, Jesus would make it easy for them! Uncowed by their threat, He told the afflicted man: "Stand forth"—literally, "Rise into the midst." Everything would be in the open. Jesus had no reason to hide what He was doing.

Then He asked a rhetorical question: "Is it lawful to do good on the Sabbath days, or to do evil? to save life, or to kill?" Obviously there is only one answer to this. But the Pharisees stubbornly refused to give it; they remained silent. Sometimes sullen silence can be more carnal than an outburst of angry words.

The sad thing is that, while Jesus was doing "good" on the Sabbath and was about to "save life" by healing, the Pharisees were already doing "evil" by their wicked attitude and actually were plotting

to "kill" (v. 6). Who was desecrating the Sabbath, He or they?

#### III. STRETCH FORTH (vv. 5-6)

Having placed His proposed healing miracle in proper perspective, Jesus now said to the man: "Stretch forth thine hand." Impossible! He couldn't! But he did! When he *willed* to obey, the miracle took place: "His hand was restored whole as the other."

But what about "the angry Christ"? We read in verse 5: "And when he had looked round about on them with anger, being grieved for the hardness of their hearts."

This is the only place in the Gospels in which anger is attributed to Jesus. But it should be carefully noted that this flash of anger was accompanied by a continuous feeling of grief. "Looking around"—*periblepsamenos*, used five times by Mark to describe the quick, searching look of Jesus—is in the punctiliar aorist tense, while "being grieved" is in the continuous present tense. Swete well says: "The look was momentary, the sorrow habitual." The Christian's attitude should always be that of anger against sin, mingled with grief for the sinner.

Some Christians are shocked at the idea of Jesus being angry. But that is because we fail to differentiate between principles and personalities. One cannot love right without hating wrong. Christ was manifesting the character of God as Holy Love—both angry and compassionate.

June 10

### THE UNPARDONABLE SIN (3:29)

SCRIPTURE: Mark 3:22-30

INTRODUCTION: A generation or two ago there used to be considerable preaching on "the unpardonable sin." Partly as a result there were many cases of people feeling that they had committed this sin; that they could never be saved, regardless of what they did. Some of these unfortunate people became mental cases.

What is needed is a sane, sensible understanding of what the Scripture says about the subject. "An ounce of prevention is worth a pound of cure."

#### I. THE ACCUSATION (v. 22)

Some "scribes" (teachers of the Law) "came down from Jerusalem"—went up north to Galilee, but you always "went down" from Jerusalem. They had an explanation for the miracle-working power of Jesus: "He hath Beelzebub, and by the prince of the devils [demons] casteth he out devils [demons]." The form "Beelzebub" comes from the Latin Vulgate. The proper form is "Beelzeboul." It probably means "Lord of the habitation"; that is, the house of demons.

#### II. THE ABSURDITY (vv. 23-27)

Jesus quickly showed the absurdity of their accusation. He confronted the scribes and spoke to them in "parables." This word is taken from the Greek *parabole*, which literally means something "thrown alongside," that is, a comparison. What we actually have here is a series of short parabolic statements.

Jesus' answer to the slander of the scribes was twofold. First (vv. 23-26) He declared that it was absurd to think that Satan would cast out himself or his agents (v. 27). His casting out of demons proved that He was stronger than Satan, that He had bound the adversary—which is what "Satan" means—and was plundering his goods.

The first two parabolic statements (vv. 24-25) are closely parallel, and the application is given in verse 26. The third (v. 27) indicates that Christ had already conquered Satan.

#### III. THE ABSOLUTION (v. 28)

Jesus proceeded to show the seriousness of the slanderous statements made by the scribes. First He made the comforting declaration that "all sins"—murder, rape, what-have-you—"shall be forgiven unto the sons of men." And then He said: "But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation" (v. 29). The last words should be translated "is guilty of an eternal sin." In the Greek "in danger of" is *enochos*, which means "held in the grip of." For this sin there is no release, no forgiveness. Verse 30 suggests that the scribes may have committed this sin.

Jesus introduced this solemn statement by saying, "Verily I say unto you" (v. 28). The word "verily" in Greek is *amen*. In John's Gospel we find it in double form,



By **Ralph Earle**  
Professor of New Testament  
Nazarene Theological  
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"Verily, verily" (*Amen, amen*). It can be translated "truly."

What is the unpardonable sin? Augustine well defined it as a willful persistence in impenitence and unbelief. This passage indicates that it is a set attitude of rejecting the Holy Spirit and His power, saying that what the Holy Spirit does is actually the working of Satan. Vincent Taylor writes: "It is a perversion of spirit which, in defiance of moral values, elects to call light darkness" (*Mark*, p. 244). It is moral perversity, deliberately perverting the truth, labeling as evil what one knows to be good. When one willfully confuses moral values, he becomes a slave to the consequences of this.

For those who fear they have committed the unpardonable sin, Bishop Ryle of the Church of England has this helpful comment: "There is such a thing as a sin which is never forgiven. But those who are troubled about it are most unlikely to have committed it" (*Expository Thoughts on the Gospels*, "Mark," p. 59). It is the Holy Spirit who gives us spiritual concern, and He will not mock the honest soul that seeks forgiveness.

June 17

#### A QUARTET OF HUMAN HEARTS (4:9)

SCRIPTURE: Mark 4:1-20

INTRODUCTION: Every human being catalogs himself. He chooses his own place in the classification. There is only one thing he cannot choose—to remain unclassified.

Jesus said that His listeners could be divided into four classes. To illustrate this truth, He gave the parable of the sower (found in all three Synoptic Gospels). It is more accurately called the parable of the soils, for the point of the parable is the four kinds of soil. These represent four kinds of human hearts.

##### I. THE STOLID HEART (vv. 4, 15)

The seed which fell on the hard soil beside the path never took root. We need to guard against letting our hearts become beaten down by the deadly monotony of daily living. We must fence our lives around with care and prayer, lest they be trodden

and trampled by the legitimate things of life, until we lose that receptivity to the Word of God and sensitivity to the presence of the Spirit that alone can save us. There is a great deal of traffic traveling over us every day. Even church services, if we do not keep our hearts responsive, can leave us increasingly insensitive. Halford Luccock well says: "A mechanical routine can beat down the mind into a hard pavement" (*Interpreter's Bible*, VI, 696).

##### II. THE SHALLOW HEART (vv. 5-6, 16-17)

This was not really "stony ground," with lots of stones lying on the surface. Rather, it was "rocky ground"—thin soil on the top of a ledge of rock.

Some people respond to the gospel message with emotional enthusiasm. But they do not put down their roots in deep repentance, based on a godly sorrow for sin. They live *thin* lives spiritually. These rootless Christians with shallow souls fall away under tribulation (affliction) or persecution. They "are offended." The Greek verb *scandalizo* (cf. "scandalize") means to "entrap" or "ensnare"; perhaps "fall away" is the best translation here.

Sometimes the people who shed the most tears and show the most emotion are the least stable. Moral endurance is more important than emotional enthusiasm in winning the battle of life.

##### III. THE STRANGLED HEART (vv. 7, 18-19)

In His explanation of this type of soil, Jesus mentioned three kinds of thorns that choke out the Word.

A. *The Cares of This World*. This is more accurately translated "the anxieties of the age" (*aiōnos*). The cluttering cares of our daily doings can strangle the spiritual life. This is the greatest threat to every Christian. Too busy to pray; too busy to take time to be holy. Choked, strangled, starved, dead!

B. *The Deceitfulness of Riches*. Most Americans think that money spells happiness. But riches are deceitful. They promise much and give little. We spend all our time and energy accumulating them, and then they sell us short. Very few wealthy people are happy.

C. *The Destrē for Other Things*. This is a real threat. We may allow ourselves to become overcrowded with *things*, until they choke out the consciousness of God. Radio,

telephone, TV—all these can crowd us into a dark, dreadful corner of emptiness and futility.

Halford Luccock tells of a schoolboy who was reading a list of causes of death. He recognized heart failure, cancer, etc. But the last item baffled him: Finally he spelled it out for his mother. It was "miscellaneous."

Life today is more crowded than ever before. Luccock comments: "The only remedy for the strangled life is an old remedy—watch and pray."

##### IV. THE STEADY HEART (vv. 8, 20)

Even here there are different degrees of fruitfulness: "thirtyfold . . . sixty . . . an hundred."

In which one of the four main classes do we find ourselves? And if in the fourth, in which of the three categories of fruitfulness?

June 24

#### STILLING THE STORM (4:40)

SCRIPTURE: Mark 4:35-41

INTRODUCTION: Mark's Gospel has been called "the Gospel of the Strenuous Life." We find Jesus constantly on the move, so that sometimes He could not even get a chance to eat (3:20). But Mark's Gospel is the one that gives most attention to the withdrawals of Jesus away from the busy throngs. He mentions five of these (4:35—5:20; 6:30-44; 7:24-30; 8:1-10; 8:27-30).

##### I. SEEKING SOLITUDE (vv. 35-36)

Jesus was weary, almost worn-out, with His much work on the west side of the Lake of Galilee. For weeks the throngs had crowded around Him. He had been constantly busy with teaching, preaching, healing.

So one day He said to His disciples, "Let us go to the other side of the lake." On the east side it was quiet. There they would seek rest, relaxation, refreshment of body and mind.

So Jesus dismissed the crowd, and the disciples took Him "even as he was"—weary and worn with the crowds—"in the ship." This was what we would call a "boat"—probably Peter's fishing boat.

June, 1973

##### II. STUCK IN A STORM (vv. 37-38)

Suddenly "there arose a great storm of wind." The Greek word for "storm" is *lailaps*—a storm marked by frequent great gusts of wind; that is, a cyclone. Plummer says that the term suggests "the swishing slap with which the wind struck." Although the Lake of Galilee is only about 13 miles long and seven miles wide, it lies 700 feet below sea level and is surrounded by hills. The gorges act like gigantic funnels to draw down the cold winds from the eastern hills. At times the shallow waters of the lake are churned into fury by them. The writer was once out on the Lake of Galilee in such a storm and can testify to its terror.

The King James Version says that the waves beat into the boat, "so that it was now full." Obviously this was not true: a boat full of water would be at the bottom of the lake, not on the surface! The Greek clearly says that the boat "was filling."

Meanwhile Jesus was sound asleep in the stern of the boat, lying on a "pillow"—the leather cushion on the steersman's seat. This shows how utterly worn-out He was.

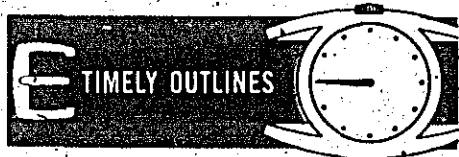
The terrified disciples wakened Him with the cry: "Master, is it not a care to You that we are perishing?" Jesus got up, rubbed the sleep from His eyes, looked into the teeth of that howling gale, and "rebuked the wind." The verb *epitimaō* is sometimes translated "sternly charged." The Creator spoke with authority to His creation.

He uttered only two words (in the Greek). The first means, "Be silent," or, "Keep still!" The second literally means, "Be muzzled and stay muzzled!" (perfect tense). Lenski translates it: "Put the muzzle on and keep it on!" And that's what happened: "The wind ceased, and there was a great calm."

##### III. SECURITY IN FAITH (vv. 40-41)

To the frenzied disciples Jesus said: "Why are you so fearful? Don't you yet have any faith?" And He says the same to us today.

He who stilled the storm on the Lake of Galilee can still the storm in every human heart that will let Him. And when we, as Christians find ourselves caught in the storms of life—as we will!—we can always turn to Him and hear Him say: "Peace, be still." It is complete trust in Him that gives us quiet security.



## Love Is Not Blind

SCRIPTURE: Phil. 1:9-11

TEXT: *Love may abound yet more and more in knowledge and in all judgment* (Phil. 1:9).

INTRODUCTION: "Love is blind," they say. The fact is that real love is not blind. Love has 20-20 vision. True love is reasonable as well as emotional. Real love is educated. Wisdom and knowledge should be a part of love. Love does not mean you do not know what you are doing. Love apart from reason sags into sentimentality.

Let us consider the love God wants us to have:

I. REAL LOVE RECOGNIZES THE BEST LIFE—"approve things that are excellent" (10a).

A. Love recognizes the best in these ways:

1. Love tests.

Just as the Greeks would check the currency to see if it was the genuine and not counterfeit.

2. Love approves.

Endorsement of true and best, *scraps the poor and false*.

B. Love recognizes the best.

1. Best means top quality.

2. Best means top priority.

II. REAL LOVE IS REVEALED IN A PURE AND BLAMELESS LIFE—"that ye may be sincere and without offence" (10b).

A. Pure life (two possible roots for "sincere").

1. Root comes from *sunshine* and *judge*.

a. Exposed to the sun's light, no flaw appears.

b. Christian life can stand any light turned upon it.

2. Root may come from a word meaning "to whirl round and round as in a sieve and sift until every impurity is extracted."

a. Christian character is cleansed and sifted until all evil is gone.

b. Love of God should result in a pure life.

B. Blameless life ("without offence")

1. A person in love with God does not cause another person to stumble.

2. Christian is himself pure, but his love and goodness attract others to Christian way, and never repels them from it.

III. REAL LOVE IS REVEALED IN A BOUNTIFUL LIFE—"filled with the fruits of righteousness" (11).

A. Bountiful life praises God.

B. Bountiful life is produced by power, Jesus gives.

CONCLUSION: If love blindly and blunderingly hurts the feelings of the one it claims to love, then it is not love at all.

If we really love Jesus, we will be sensitive to His will and desires; the more we love Him, the more we instinctively shrink from that which is evil and desire that which is right.

"Real love leads to knowledge and obedience increasingly every day."—Barclay.

LYLE POINTER

## The Pilgrim's Ardent Affection

SCRIPTURE: Psalms 84 (RSV)

INTRODUCTION: The pilgrim hungers for God's house. Beautiful analogy to the life and affections of the Christian.

I. The Pilgrim's ASPIRATIONS (vv. 1-2a)

A. The beauty of God's presence—"How lovely is thy dwelling place!"

B. His intense aspirations (v. 2a)  
"My soul"—the seat of my affections, emotions, passions, appetites, desires, feelings—*longs* for God's house. My soul longs for the presence of God.

C. Needed aspirations of Christians today.

D. He had his affection on the *upper things*.

II. The Pilgrim's ADDICTION (v. 2b) "My heart and flesh sing for joy to the living God." Mendell Taylor in *Every Day with the Psalms* speaks of being an *addict* for the Lord. An addict has such a longing for something that he feels he is going to faint if he does not have his appetite gratified.

III. The Pilgrim's ATTRACTION (vv. 3-4) He compares his desire to the homing instinct of the bird. He is magnetically drawn (attracted) to God.

IV. The Pilgrim's ACTIVITY (vv. 5-9) A true pilgrim (Christian) is a person of prayer.

V. The Pilgrim's ASSURANCE

A. Men of prayer go "from strength to strength" (v. 7)

B. The Lord "is a sun and shield" (v. 11a).

C. He gives "grace and glory" (v. 11b, KJV).

D. He is all-sufficient—"No good thing will he withhold from them that walk uprightly" (v. 11c, KJV).

VI. The Pilgrim's AMBITION (v. 10) He has an obsession to serve. The life of holiness is a life of serving the Lord in love.

VII. The Pilgrim's ACCLAMATION (v. 12) "Blessed is the man that trusteth in thee" (KJV).

DONALD SHELF

## Fasting and Prayer

TEXT: Sanctify ye a fast, call a solemn assembly, gather the elders and all the inhabitants of the land into the house of the Lord your God, and cry unto the Lord" (Joel 1:14).

INTRODUCTION: Fasting shouldn't be an act or ritual observed by Christians merely for show, but should be a practice used often to show forth their humility, obedience, and sacrifice.

I. GOD PROMISES OPEN REWARD TO THOSE THAT FAST.

A. "When thou fastest, anoint thine

head, and wash thy face . . . and thy Father, which seeth in secret, shall reward thee openly" (Matt. 6:17-18).

B. In divine healing and casting out of evil spirits (Matt. 17:14-21; Mark 9:29).

II. FASTING, A SERVICE TO GOD

A. Anna, a prophetess, fasted and prayed regularly (Luke 2:37).

B. The Ninevites believed God and proclaimed a fast (Jon. 3:5). Had a religious awakening, became contrite, put on sackcloth, repented, became humble.

III. FASTING, A COMMANDMENT OF GOD

A. "Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning" (Joel 2:12).

B. "This kind goeth not out but by prayer and fasting" (Matt. 17:21).

IV. FASTING ACCEPTED AND PRACTICED BY OLD TESTAMENT PROPHETS

A. The object of fasting (Isa. 58:6)

1. To unloose the bands of wickedness.

2. To undo the heavy burdens.

3. To let the oppressed go free.

4. To break every yoke.

B. The reasons for fasting (Ezra 10:6)

V. FASTING IN THE NEW TESTAMENT

A. The church fasted (Acts 14:23).

B. Fasting accompanied important decisions (Acts 13:2).

C. Paul set the example (II Cor. 11:27).

CONCLUSION: Fasting and prayer will make one fervent and humble. It will make the service of God a delight, an honor, and a blessing. Adam fell by eating; Jesus, our Redeemer, set the example of fasting.

CHAPLAIN ED BENNETT

Many of the true heroes of the world are not in athletics, or in battle's carnage, but plodding away in obscure mission fields.

The right use of today is the best preparation for tomorrow.



## FOR FATHERS—

He may have a greasy hat and his trousers may be shiny, but if his children have their noses flattened against the windowpane a half hour before he is due home for supper, you can trust him with anything you have.

—Selected

o o o o o o

A father was one day teaching his little boy what manner of man a Christian is. When the lesson was finished, the father got the stab of his life, when the boy asked, "Father, have I ever seen a Christian?"

PRAYER FOR A SON  
IN THE SERVICE—

*Dear God: I had a letter from my son today.  
He is so young and so far away!  
Please do the job of watching I cannot do—  
He may not always think to ask You to.*

*The postscript on his letter is my plea:  
"Please forgive mistakes, dear Mom. You see*

*There isn't time to write the way I'd like."  
This makes him seem again my little tyke.*

*Please, God, forgive the things I didn't do.  
He left when I was only halfway through.*

—Author unknown

Ever think of the millions of people today  
Who have never found Christ as their  
Saviour?  
And to know that they're lost makes you  
clamor to win  
Them from sin and their sinful be-  
havior?

Well, I can't be a Moody, or Sunday, or  
Graham,  
Who have brought the Good News to  
their masses;  
But it's just as important to me that I win  
One or two of them in small classes.

ROY E. McCALEB

## TEN MOST WANTED MEN

1. The man who tries to be the right example to every child rather than talk about it.
2. The man who has a passion to help rather than a passion to be helped.
3. The man who is willing to say, "I was wrong; I'm sorry."
4. The man who will look temptation squarely in the face and say, "No!"
5. The man who puts God's business above any other.
6. The man who throws himself totally into a project, then gives the credit for its success to his helpers.
7. The man who has a ready smile and a pat on the back for others.
8. The man who brings his children to church rather than sending them.
9. The man who can see his own faults before he sees the faults of others.
10. The man who gives his money, time, and talent without thought of return.

—Selected

## WHAT IS LOVE?

It is silence when your words would hurt;  
It is patience when your neighbor is curt;  
It is defense when a scandal flows;  
It is thoughtfulness for another's woes;  
It is promptness when a stern duty calls;  
It is courage when misfortune falls.

—selected

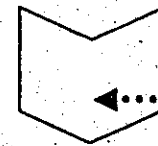
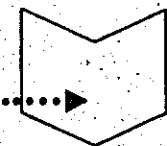
Christianity is meant to be bread for  
daily use, not cake for special occasions.

Tomorrow will be a better day if you  
begin this morning to improve it.

The truth needs no crutches. If it limps,  
it's a lie.

A man suffering from insomnia asked a  
friend how he managed to sleep so well  
each night. "Do you count sheep?" he in-  
quired.

"No," replied the friend, "I talk to the  
Shepherd."

HERE AND THERE  
AMONG BOOKS

Conducted by the Editor

All books reviewed may be ordered from  
Your Publishing House

## Salvation

*By Lewis Sperry Chafer* (Zondervan, 1972.  
First printing, 1917. 148 pp., scripture and  
subject index, paperback, \$1.95.)

This book attempts to present in clear  
and understandable language the great  
doctrines of the Cross on the level of the  
average Christian's ability to grasp and  
apply. Its strength (and it must have some  
strength to be reprinted from an early 1917  
publication and to be now in its seventh  
printing since 1965) is in its arrangement  
of Bible references according to subject  
matter, with scriptural and subject indexes.

It is clearly biased, however, toward Cal-  
vinism and "eternal security." The author  
shows astonishing ignorance of the Armi-  
nian position when he suggests the issue  
to be, "Did Christ do enough on the Cross  
to make it possible for God righteously to  
keep one saved, as well as righteously to  
save at all?" (p. 97). One might ask,  
Where do the Calvinists find their sources  
for so-called Arminian viewpoints which  
they so vigorously refute? Those of us out-  
side the Calvinist fold find it rather puz-  
zling to attempt dialog with people who  
seem to have such a vague idea of what it is  
we are trying to say. The statement above,  
and several other examples, indicate the  
kind of teaching we Arminians have not  
said, written, read in any of our literature,  
heard about, or even thought.

## A History of Israel

*By John Bright* (Westminster Press, 1972.  
519 pp., cloth, \$9.95.)

Drawing upon the recent advancements  
in the field of archaeology, Dr. John Bright  
has updated his monumental work first  
published in 1959. The style and format of  
the book remain the same as the first edi-  
tion but new findings and theories are in-  
corporated to bring the reader the latest  
ideas of scholars. Here is a resource for  
becoming quite knowledgeable in the field  
of the history of Israel. The book is written  
from the perspective of utilizing archaeo-  
logical evidences to support and/or explain  
passages in the Bible. The Bible is set in its  
historical, ancient Eastern setting and many  
customs and ideas are explained with refer-  
ence to that culture. So many facts and  
ideas are presented that one is almost over-  
whelmed with the depth of knowledge of  
this excellent scholar, yet the style is so  
fluid it is indeed a pleasure to read. Let  
those preachers who are looking for easy  
sermonic material beware! This is a heavy-  
weight book, but all those who are truly  
interested in understanding the history of  
Israel will take great pleasure in working  
carefully through it. Indeed, this is one  
book which any professed student of the  
Bible cannot afford to overlook.

ROBERT D. BRANSON

The Sermon on the Mount  
An Exposition

*By James Montgomery Boice* (Zondervan,  
1972. 328 pp., with scripture and subject  
index, Cloth, \$5.95.)

Forty-four messages of comprehensively researched amplification of the Christ-given basis of ethical behavior in the Sermon on the Mount. Often the reading of the passages in Christ's sermon leads to one of two conclusions: (1) that the type of life suggested by Christ's words is so tremendously impossible it should be simply put out of one's mind; or (2) that the teachings are tremendous and should be practiced—but it is not necessary to make any personal commitment to the One who spoke the words. The author carefully points out the folly of either of these positions. Faith in Jesus Christ, he believes, is a basic prerequisite to practicing the Beatitudes—and that faith makes their practice not only possible but enjoyable.

The truths of the Sermon on the Mount are applied to such contemporary problems as the secret of happiness, the problems in marriage, rejoicing in persecution, facing the temptations of lust, finding freedom from worry, and how to pray.

The author is a Presbyterian pastor in Philadelphia.

## Preachers' Exchange



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Vance Havner made the observation that preachers should stop trying to play grand opera and get back to practicing the scales. Although some of us may feel that we have not advanced very far beyond the scales in our mastery of the art of preaching, there is a point well taken here. Dr. Smith deals with some of the basics in his article about planning (p. 5), and Frank Morley goes also to the very heart of the matter when he writes about the "principles" of the pastorate. All the way from Copenhagen, what a refreshing look at the scales we practice, Brother Morley! It seems this issue is more or less devoted to the idea. Can we overlook the importance of our music in the worship of the church (p. 8)? Is there the temptation to become so professional in our performances that we become insensitive to people? Dr. Kratzer urges that we be "people-conscious" (p. 12), and Chaplain Thompson practices this principle as he deals with the crises we face in our ministry (p. 20). And speaking of being "people-conscious," let us not forget that very important person who is the pastor's wife. Try reading "over her shoulder" the article in her department, about praying the prayer of committal (p. 17). After all, when we master some of these basic scales, maybe God will give us our taste of grand opera, which probably will send us back again to practicing our scales.

Yours for souls,

*J.M.*