

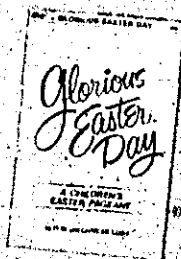
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GOOD FEELING OF



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THE PREACHER'S MAGAZINE

—proclaiming Christian Holiness

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Barth Smith

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DON'T FORGET MY NERVES

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Donald E. Snow

THE

PREACHER'S MAGAZINE

MARCH, 1974

VOLUME 49 NUMBER 3

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

The Landmarks of Life



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

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

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

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

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Neglecting the doctrine of holiness may not be due to opposition or disbelief—it is often a failure to make a place for it in the preaching program

Preaching Holiness

Part One: Why?

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

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

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

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

of holiness, ministers and teachers of the churches must proclaim and teach it.

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

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

The reason for this neglect need not be attributed to opposition or to disbelief of the doctrine. Rather it is more a failure to purposely make a place for such sermons in the preaching program of the church year. There are so many Sundays



by
D. Shelby Corlett

Evangelist
Duarte, Calif.

with special emphases—programs from church headquarters call for pulpit proclamation, and attractive themes press themselves upon the pastor—that without realizing it the year goes by and the message of holiness has been neglected.

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

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

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

One of the traits of these early preachers was the persuasion that the message of holiness was scriptural—and they themselves had entered into and were living in an experience and life which corresponded to those teachings. Their theology was experience-oriented, as was the Apostle

Paul's and John Wesley's. They knew that God had done something real and wonderful in their lives through the work of the Spirit in entire sanctification. They were certain He would do the same in the lives of their listeners. They were explicit in defining the reasons why people needed this experience, so they faithfully pressed the claims of the gospel, and people were sanctified.

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

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

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

pastor has been spiritually revived.

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

Did not the Early Church, when faced with an emergency, wait before God and pray until the place in which they were gathered was shaken, and they were all filled with the

Holy Spirit (Acts 4:31)? This was not a new Pentecost, it was a fresh filling with the Holy Spirit to equip them to meet the issues of their day and to continue on victoriously in the work of Christ—as the remaining verses of the chapter indicate.

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

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

Pastoral Ponderings and Prayers



Send Me Out, Lord

By G. Lewis VanDyne*

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

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

Finding the family at home is a common problem. As a man I must be careful to go when the man of the house is in. To avoid any problems of this nature my wife is an indispensa-

ble as well as inspirational helper.

"Lord, make me a physician of the highways and byways of this community—going to where people are lying wounded along the road of life. Help me to see the importance of taking the ministry of the local church to where people live, bleed, and die. Save me from getting too wrapped up in the ministry of the program, the pulpit, and the pew, and drive me out into the hedges and highways—out into the streets and freeways.

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

"Here I go, Lord. Please go with me!"

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

Good organization is as unnoticeable as the digestive system of the body when it is functioning properly

The Pastor as Organizer

What Is Organization?

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

It is an instrument, a tool in the hand of a worker. It was never intended to replace the church worker. Where pastors get in trouble with organization is when they expect organization to do all the work by itself.

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

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

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

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

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

What is the church? It is an organized organism.

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

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

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

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

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

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

Principles of Church Organization

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

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

A pastor can violate this principle by spreading himself too thin and trying to supervise the work of too many people. In many of our churches, a handful of laymen are carrying the major load of the church. This

must be changed. Through proper organization, the pastor can reduce his span of control to a point where he can be more effective as a spiritual leader of the church.

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

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

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

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

A fourth principle of organization is the division-of-work principle. This means activities, programs, and staff



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

Principles of organization should be Bible-based, practical, and workable. Knowing and using certain principles of organization is an essen-

tial prerequisite to good administration. It permits the coordination of work and the effective team work needed to accomplish results.

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

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

Perpetual Victory

THERE IS NO MAGIC BUTTON to push to perpetuate revival in the soul. This comes from the consistent, and often persistent, yielding to God's revealed will. As in the beginning, so in its continuance and survival.

The surrender of Gethsemane's "thy will be done" preserved in the

daily walk of the Psalmist's "I delight to do thy will, O my God" will insure perpetual revival in the Christian's heart and life.

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



by
**Mel-Thomas
Rothwell**

Professor
Bethany Nazarene
College

No sweet magic can pinch-hit for the axis of grace and release which lies eternally at the center of His will. There we can whisper, "Lead on, O King Eternal." And He will!

The whole problem can be reduced to one generalization: Let God guide you and then walk in the light. How does God guide us?

First, by His Word. The Psalmist reminds us that "thy word is a lamp unto my feet, and a light unto my path" (119:105). Again, "The entrance of thy words giveth light; it giveth understanding unto the simple" (119:130).

God's own inspired Word is His chief instrument by which He guides us. This certainly presupposes that we know His Word—which takes for granted that we are regular, careful readers of His Word. One of the principal uses of the Bible is practical guidance in the affairs of everyday life. All of our leadings, plans, and conclusions are checked prayerfully by His Word. If Christians will study His Word they will not be misled by seducing spirits, beset by error, and subject to confusion in life's problems.

However, Bible study is not fortune-telling, religious lottery, or futile accident. It is a revelation from an infinitely wise God, made in a reasonable way to reasonable beings.

Study it, hide it in your heart, suffuse your mind and spirit with it until your whole being is saturated. Then ask God to touch the chords of harmony and understanding so that His light may shine through. Be near the Word and you won't be far from God. Be near to God and you won't be far from ceaseless renewal. Make His living Word the living center of a living faith.

Second, God will guide you by His Spirit. As Jonathan Edwards taught, there is beyond question an "inner

light." Paul told the Roman Christians, "For as many as are led by the Spirit of God, they are the sons of God" (8:14). The perfection of God's leading here is limited by our finite understanding. But the child of God who waits on Him "shall not walk in darkness" (John 8:12). God has a way of getting through to us, so long as our hearts are honest and we desire His will above all else. Do not be afraid to try the spirits to see whether they are of God. God's Holy Spirit will never be unreasonable, will always work within providence, never violate the Scriptures, and ever be found on the side of right. Observe these simple rules and you cannot go astray.

Third, God works through providence. He shapes the events of our lives so it becomes clear what His will for us really is. Isolated events are not adequate guideposts. If something may occur which does not seem to fit into God's perfect will, be patient, wait on Him, and the uncertainties will soon clear up. God has a way of getting us where He wants us if we are willing to obey His checks. It is an instance of seeking, and being in, His will. Time is not always a primary factor to God. Do not get in a hurry. His schedule is not executed by fits and starts. The steady tramp of mercy, the overshadowing of a forbearing Providence, and the guiding pilot of hope gauge the progress of the child of God. "And thou shalt be secure, because there is hope" (Job 11:18).

Cowper's reflection opens to us vistas of divine help:

*God moves in a mysterious way
His wonders to perform;
He plants His footsteps in the sea,
And rides upon the storm.*

*Deep in unfathomable mines
Of never-failing skill,
He treasures up His bright designs,
And works His sovereign will.*

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

Don't Forget My Nerves

ME? NERVES? NEVER! Nerves are for neurotics.

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

The tear cycle—

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

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

The Spirit's fullness—

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

spelled hope for me because I knew we'd find a solution.

A "driver" husband—

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

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

Fear of men's faces—

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

The crucible—

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

I shared my plight quietly and was whisked off to the parsonage where I stayed in bed for one week with sedation. I managed to pull myself together to sing a solo and play the organ each night, but I excused myself immediately. How grateful I was that I had learned to "not live by bread alone, but by every word that proceedeth out of the mouth of God." In my subconscious mind the Lord surely was giving me His words which were "spirit and life." I came through the experience claiming hour after hour, "I have the mind of Christ."

The ultimatum—

All this forced my husband to a moral choice. Should he leave the ministry and save his wife's nerves or stay true to the "heavenly vision"? I fell into the trap and a few times used the leverage, "Remember my nerves." My well-meaning friends insisted it was overwork; but the Spirit made me aware it was under-being. I was in conflict; I lacked inner harmony. I was "a house divided against itself," which not only would not stand, but could not.

I needed a new act of surrender of my tense, aggressive self. I was at odds with the world. I was not sure I was crucified to the religious world nor that it was crucified to me. It meant surrender to survive, but I knew it was a greater surrender to be right.

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

A day at a time—

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

I freed my husband—

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

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

Two together—

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

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



by
Ruth Ann Polston

Pastor's wife
Falls Avenue
Wesleyan Church
Waterloo, Ia.

It is useless to clamor for the knowledge of God's will until absolute commitment to obedience is made

The Will to Do Is the Key to the Knowing

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

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

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



by
T. W. Willingham
Kansas City, Mo.

The tree of life and the tree of death can always be distinguished by one absolute and invariable identifying characteristic. The taproot of the tree of life is full, absolute, loving acceptance of, and obedience to the will of God. It can be no other, for Jesus made this the center of His soul's motivation: "Lo, I come (in the volume of the book it is written of me,) to do thy will, O God" (Heb. 10:7). There can be nothing higher, more rewarding, and more satisfying than doing the will of God.

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

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

Here we have them—the two roots of the two trees that bear the total crop of all time. Every thought, intent of the heart, word, action, and the total product of personality—including that of Christ, the devil, the angels, the demons, the saints, and the sinners of all time—spring from one or the other of these two taproots. There are no other sources

of motivating action but these two; hence in the culmination of time, eternity will have but two abodes—one for those who bore fruit from the taproot of obedience, and the other for those who bore fruit from the taproot of disobedience or self-will.

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

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

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

It is true that the devil bore some

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

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

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

The witness has come—first the witness of one's own heart. Paul puts it like this: "I say the truth in Christ, I lie not, my conscience also bearing me witness" (Rom. 9:1). One may know when he has fully surrendered to God and His will—known and unknown. When one says, "I think I have," "I have done my best to," or gives some other qualifying answer, be assured that he knows that his an-

swer is not full—his consecration not complete. One must know with judgment day honesty that his surrender is total, and when it is complete he knows it. When the conscience has answered honestly that the surrender is complete, then comes the "witness of the Spirit." "The Spirit itself beareth witness with our spirit, that we are the children of God" (Rom. 8:16).

The Spirit will not confirm a lie. He will only confirm our testimony if our testimony is true—and when it is true, He hastens to witness to it. This double witness—that of our own spirit and that of the Holy Spirit—is necessary. Paul recognized that his own testimony was not final. He relied upon the witness of God. He put it this way: "I judge not mine own self. . . . I know nothing by my-

self; yet am I not hereby justified; but he that judgeth me is the Lord" (1 Cor. 4:3-4).

Even Jesus would not pass judgment upon himself. He said, "If I bear witness of myself, my witness is not true. There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true" (John 5:31-32).

The witness of the Spirit will come when our witness is true. When we love God's law better than life itself, we will have peace, for "great peace have they which love thy law: and nothing shall offend them" (Ps. 119:165).

I shall not be afraid to meet these sentiments when I stand before my Judge at the great day. Be guided by them, my friends, and you too will not be ashamed.

PRAYER WITHOUT CEASING

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

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

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

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

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

—The Midnight Cry

Evangelistically Speaking—

Who Is God's Most Important Man?

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

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

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

Evangelism is the promulgation of the gospel by preaching, by publishing, by teaching, and by witness-

ing. To engage in battle with the enemy for the souls of men requires supreme devotion, and if we are to win this generation for Christ, it will require skill and tact.

Personally, my evangelistic work calls upon me to present the gospel nearly 300 times a year. I make no claim to success, except as the Holy Spirit anoints and pours out His presence. "The Holy Spirit is the ultimate fact of Revelation and the unique force of Redemption." The Holy Spirit is the lifeblood of the Church. He is the One who inspires faith, energizes prayer, and actuates the program of salvation in the Church, bringing many into the Kingdom.

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

I. *Seek to precipitate a renewal of God's blessing* in the lives of all in the church. Somewhere in the theology of the new birth, regeneration, and entire sanctification, we must find a place for the theology of renewal. Since all of us are engulfed in the confusing things of the day, we need a closer relationship with God. This awakening will bring us to a refreshing of God's presence and blessing. Revival is something in-



by
Donald E. Snow

Evangelist
Grand Rapids, Mich.

ward, spiritual, transforming. Before we reach out *farther* in evangelism, we must go *deeper* spiritually.

The Apostle Paul tells us how to precipitate this renewal: "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God" (1 Cor. 2:4-5).

II. *The purpose of preaching is soul winning.* A personal experience of the saving gospel of truth must be accompanied by a passion for souls and a willingness for self-denial. Some pivotal points of soul winning are: (1) A true conception of the soul's worth viewed from the light of Calvary. (2) A full and complete dedication to the work of soul winning. (3) A full surrender of the human will to the guidance and counsel of the Holy Spirit. (4) Skill in the use of the Bible—the divinely appointed instrument of salvation.

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

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

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

Practical Points that make a difference

Senior Citizens— An Opportunity

Dear Son:

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

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

Earle is like that. He with his wife live on welfare in a very modest cottage. He had not been in church for 40 years. Then our pastor patiently and persistently called on him, worked with him, and finally won him to Christ.

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

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

Love,
Dad

The Preacher's Magazine

• General Superintendent Jenkins

Soul-winning Preachers



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

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

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

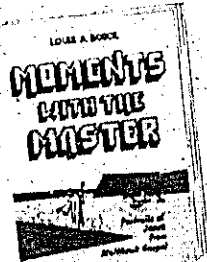
Here is one of the tests of effective preaching. Even though the results come slowly, we must preach, calling men to accept Christ and stirring our people in this supreme task of soul winning.

Preach with a passion for souls! Preach with a burning heart of love and a burden for others! Preach to persuade men to Christ! "Do the work of an evangelist!"

**Soul-enriching books
to READ and RECOMMEND
during the Lenten season**



NEW!



MOMENTS WITH THE MASTER

By Louis A. Bouch

A unique presentation of talks based on each of the 28 chapters of Matthew, climaxing with Christ's death and resurrection. 80 pages. Paper. \$1.50

THE ROADS OF GOD

By John W. May

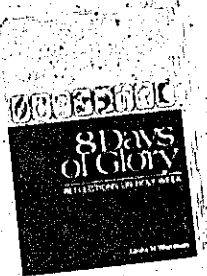
Walk the paths our Lord traveled and witness the events He experienced leading up to the open tomb. 80 pages. Paper. \$1.50



8 DAYS OF GLORY

By Leslie H. Woodson

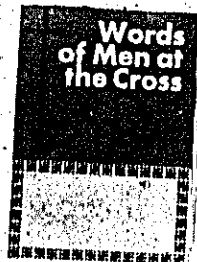
Eleven inspirational messages focusing attention on the eight most spectacular days of all times. 136 pages. Paper. \$1.95



WORDS OF MEN AT THE CROSS

By C. Neil Strait

Lesser known sayings by seven other participants involved in the greatest of all dramas. 63 pages. Paper. \$1.00



JERUSALEM

By G. Frederick Owen

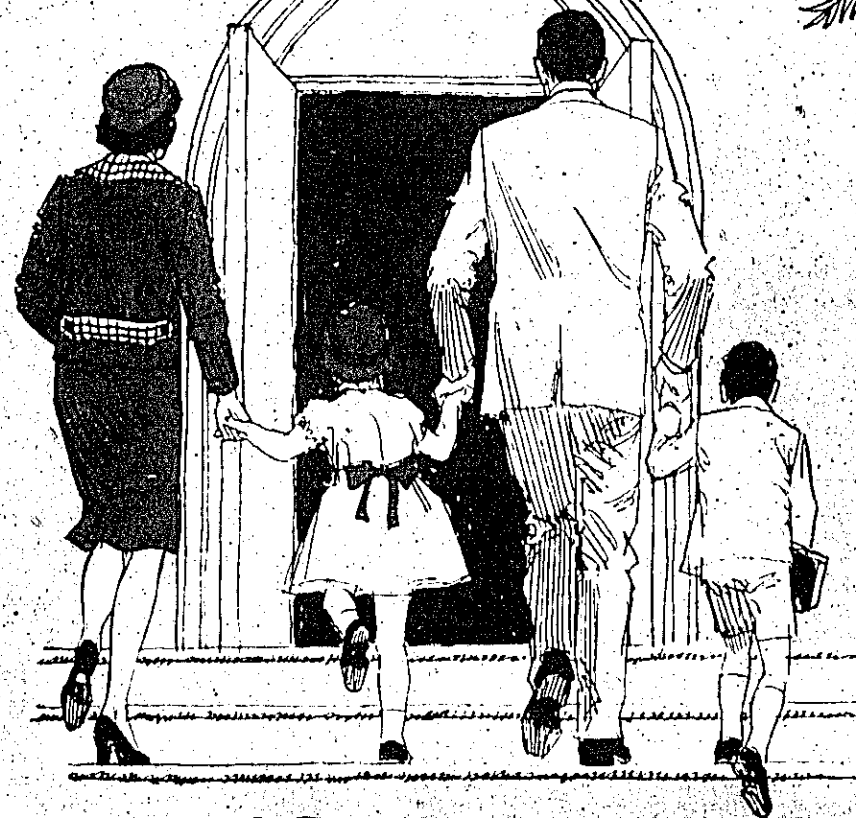
This "tour" of an ancient city can add dramatic significance to Easter. Includes some 40 photographs and drawings. 180 pages. Kivar board. \$4.95



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March, 1974

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7	NAME
8	NAME
9	NAME
10	NAME

Address of Pastor _____

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



Indicate the materials you would like to receive to help you become better acquainted with your church.

Brochures:

- Church of the Nazarene, pamphlet giving summary information about the church
- Master Budget Guide, Nazarene Publishing House catalog giving information on items purchased and available by mail order
- "Snoozers of Breakfast" Radio Log, informational stations on which the program is broadcast
- Services available for members of the church who are in the armed forces
- Conversational tools to be used in presenting Christ to others
- Courses in churchmanship that are available by correspondence
- Home Bible Study courses
- Correspondence study program for Christian workers
- Employment opportunities at the International Headquarters and the Nazarene Publishing House

Information About Our Educational Institutions:

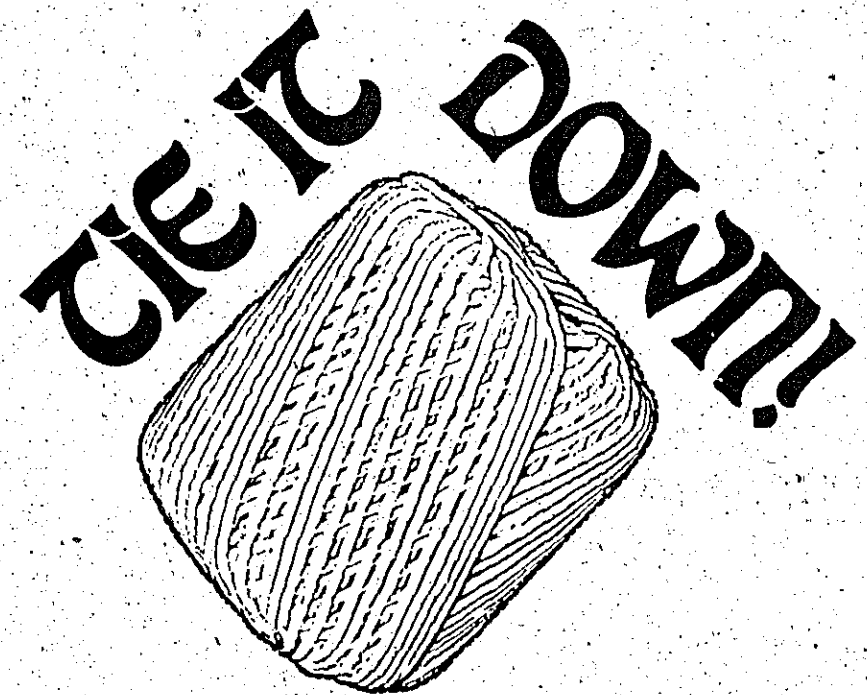
- Nazarene liberal arts college in the educational zone
- Nazarene Theological Seminary at Kansas City, Mo.
- Nazarene Bible College at Colmar Springs, Colo.

Sample Copies of Periodicals:

- Herald of Holiness, biweekly publication of the church
- Church News, monthly bulletin announcing the work of missions around the world
- Conquest, text app. magazine containing news, spiritual, and Christian fiction
- Church School Bulletin, monthly publication for Sunday school teachers and workers
- Come Ye Apart, quarterly home site, optional reader
- F.I.C., monthly magazine for young adults, ages 18-28

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FOR MORE INFORMATION WRITE:
Welcome New Nazarenes
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Kansas City, Mo. 64131



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—Dr. R. T. Williams

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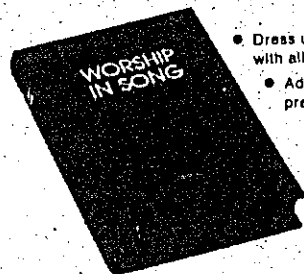
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LORD, what should be my share in the 1974 Easter Offering?



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March 1974

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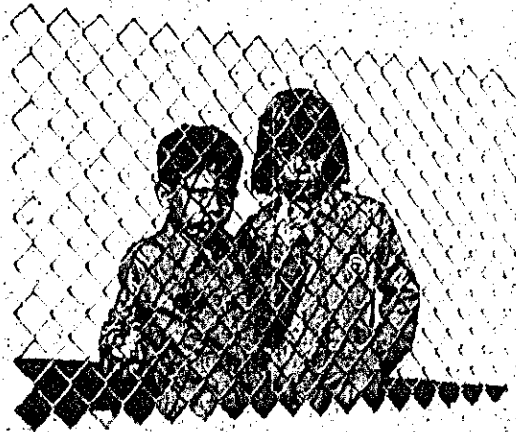
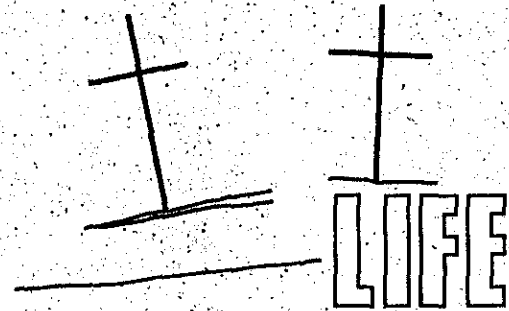


I am anxious to meet your teens at International Institute. Please pray for this event.

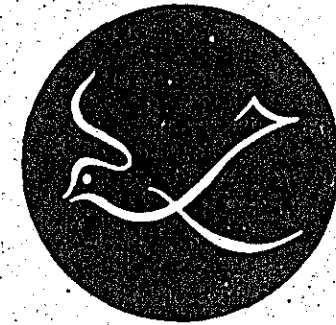
Meet MELVIN McCULLOUGH,
Executive Secretary of the Department of Youth.

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

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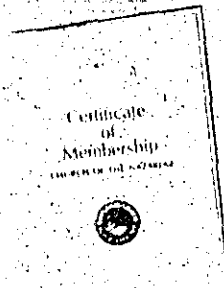
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CT-163 Dedication • CT-164 Baptism • CT-165 Membership
Package of 12 for \$1.65; 2 packages for \$3.00

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Every church should have a guest book. And this one, custom-made for Nazarene churches, can fulfill a very vital role in making visitors feel welcome.

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Unit 513b

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World Day of Prayer

FRIDAY, MARCH 1



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

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

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

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

1. Arrange a World Day of Prayer meeting in your church, or cooperate with other churches in a union service.
2. For Nazarene services, use the special prayer requests in the February issue of the *Other Sheep*.
3. Consult the January, February, March issue of the *General Council Tidings* for additional ideas.

Presenting the 1974 designs... Pastor's Remembrance Plan Public-Relations Program

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

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

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

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A
Birthday
Prayer



in time of
illness

from your pastor



Pastor...

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DR. RICHARD TAYLOR JOINS DEPARTMENT OF EDUCATION AND THE MINISTRY

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



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

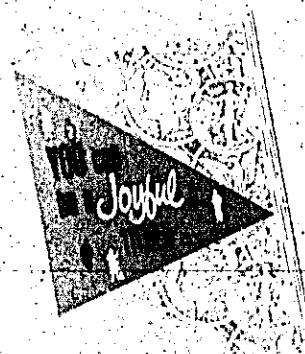
In addition to pastoring 20 years, Dr. Taylor has also served as professor of practical theology at Cascade College, as president and professor of theology at Nazarene Bible College in Australia for eight years, as professor at Japanese Nazarene Seminary, as interim president of European Nazarene Bible College, and as editor of the *Preacher's Magazine* for over eight years.

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

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

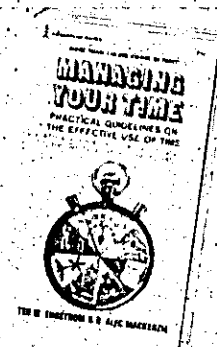
Dr. Taylor's second significant assignment will be the exciting task of inaugurating a program of Continuing Education for Ministry. The need for such a program has been recognized for some years. It is planned to develop refresher courses on several levels with guidance being given by the results of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

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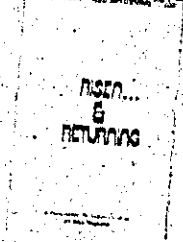
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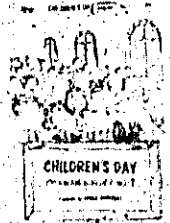


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THE STARTING POINT



By C. NEIL STRAIT
Pastor, Taylor Avenue Church of the Nazarene, Racine, Wis.

The Answers Jesus Gives

(Luke 8:49-56)

ANSWERS ARE PLENTIFUL. Parents have them. Children have them. Preachers, teachers, and politicians have them. Everybody has answers. Some miss it. Others are right on target.

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

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

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

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

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

The great and meaningful answers in life are never complicated. This one wasn't. *Today's English Version*

puts it like this: "Don't be afraid; only believe." *The Living Bible* says, "Just trust me."

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

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

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

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

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

This is the assurance that Jesus

would have our congregations hear. Lives broken by sin and burdened with the claims of death can be lifted by the power of God through Jesus Christ.

The answer that Jesus gives reflects authority over life's predicaments: "Maid, arise" (v. 54).

Jesus is the great Authority of life. He had a part in its creation, so He knows what life needs. Where His words are heeded, there solutions appear for the predicaments that bother life.

Remember, it makes a difference who—or what—has authority over life.

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

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

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

WHAT IS A CHURCH?

What is a church? Cold brick and stone?
A lofty spire, high and alone?
Some stained-glass windows, shaded halls;
Some pews, a pulpit—IS THAT ALL?

True—some may see such form and face,
A cold and formal meeting place
Where stiff and quiet people sit.
But think again—that isn't it!

A church is more than space alone,
Or lavish piles of boards and stone.
Its beauty is not form or face
With tinted glass for window grace.

A church is such A LIVING THING!
Where hearts delight to praise and sing;
Where kindred travelers joy to meet,
To souls refresh and spirits treat;

Where burdened spirits lift and soar,
Remembering their griefs no more;
Where God draws near to wipe warm tears,
To heal hurt hearts, and calm cruel fears!

What is a church? Just folk who care
To worship God and burdens share;
A group of pilgrims man has found—
All loving God and heaven-bound.
THIS IS A CHURCH!

—J. Edward Ferguson

Artificial Preachers

By A. W. Tozer

WHEN I WAS A YOUNG LAD and first beginning to observe the human scene, one thing that struck me forcibly was the artificiality of preachers. The world they inhabited was, it seemed to me, always once removed from reality.

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

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

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

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

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

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

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

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

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The Preacher's Wife

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

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

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

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

Lora Lee: How is this?

Maxine: First of all, we started out poor. We came up the hard way. I've worked

hard all my life. Howard was in medical school and I had to make the living. This went on through the four years of residing in surgery after medical school. Then came the stint in the army—and life in the Orient. Next was life in Chicago where Howard built up his practice. Then followed nine years in medical missions in Africa. And now a new life in Kansas City where Howard is back in private practice.

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

Maxine: Always. The church is our life.

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

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

Lora Lee: Why these two women?

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

Lora Lee: Can you explain that further?

Maxine: Yes, Mrs. Brown helped me at a very difficult time when Howard was in medical school in Baltimore and I was working in Denver. We were poor, lonely, and needing help. At one point, the Browns even took me into their home for a while. Then, Mrs. Strang was my pastor's wife during the early days in Chi-

cago. We were home from the army. Howard was working day and night in his residency. The children were growing up. We needed the kind of support an understanding pastor's wife could give me as a woman. I liked our pastor, but his wife really understood me best and identified with my problems at that particular time.

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

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

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

Maxine: At those particular times I needed someone to talk to—plainly and openly. I needed someone in whom I had complete confidence. And I had this in them. I believed in them. They were genuine. I've already said they had understanding. They knew how to keep confidences. They didn't talk to others about me.

Lora Lee: How did you know this?

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

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

Maxine: None of these pastors' wives were lazy. I remember Mrs. Cecil Ewell, who was the wife of a later pastor in Chicago. She was always doing for her family and the families of the church. Her husband had a lot to do with the new building and she was always in a supporting role.

Lora Lee: What about pastoral calling?

Maxine: These ladies went with their husbands usually a couple of afternoons a week. I know times have changed. We can see the difference after nine years in

Africa. But I still think a call in the home by a pastor and his wife is a wonderful thing for families of the church. Counseling in the church is not the same as praying in the home. And we still like to have the preacher and his family for dinner.

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

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

Lora Lee: Good.

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

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

Maxine: Probably not, but it made him a better man in general.

Then there's one last thing I remember about these pastors' wives. None of them was possessive about any job in the church. In fact, they seemed to take on almost any and all jobs on a temporary basis and then give them up when lay leadership was available. Also, they were expeditors. When their husbands were busy and even unavailable, any one of these women was able to get things done without seeming meddlesome or bossy.

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

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



An interview with Mrs. Howard Hamlin, wife of a Kansas City surgeon

Faith in **ACTION**

A Plea for Experiment

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

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

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

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

For instance, some people—often

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

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

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

A possible order of service might be:

10 minutes: Preliminaries—hymns, prayer, announcements, offering, Scripture reading.

25 minutes: Group discussions—a chairman and secretary should be appointed and each group discuss the part of the Scripture designated.

25 minutes: Reports and evaluations—given by each secretary and evaluated by the conference speaker.

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

At the time for dismissal the real work of the conference begins with opportunity for personal witness and

even leading of souls to Christ.

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

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

What about the length of time for a Bible conference? Tuesday through Sunday—or even Sunday through Friday—seems about the average. But a meeting over three Sundays

(with free Saturdays) is not too long where this can be planned. The next best is Wednesday over two Sundays. Of course the local church must decide this.

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

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

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

IN THE STUDY

Meditating with the Master in Matthew

March 3

THE SACREDNESS OF HUMAN PERSONALITY (7:6)

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

ple. We are not to take spiritual truths and share them with unspiritual people. They won't understand them and will just throw these things in the mud."

Well, let's see how this might work out. Mary Jones had an unsaved husband—a

March, 1974

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by
Robert Emsley

Evangelist
Buffalo, N.Y.

fact that was a constant cross to her. One Wednesday evening she went, as always, to prayer meeting.

After she left, Bob sat down to read the paper. But then he began to think: I wonder what it is that makes Mary go down to that church all the time. Guess I'll go and see.

He arrived just in time to hear the people giving their testimonies. Slipping in quietly and sitting unnoticed in the very back pew, he listened. Suddenly to his surprise, his timid wife got up and began to speak—right in public! Eagerly he leaned forward to catch every word. Here's what he heard: "This morning after my husband left for work, I had my private devotions. As I was reading the ninety-first psalm, the Lord blessed me nearly to death. I wanted to tell Bob about it when he came home, it was so wonderful! But you know what the Bible says: 'Give not that which is holy unto the dogs, neither cast ye your pearls before swine.' So I had to wait until I got to church and tell you folk what this scripture meant to me."

"So that's what she thinks I am—a dog, a hog! And then she tells the whole church that's what I am. I'll show her a thing or two!" We can leave it to one's imagination to reconstruct the scene when she got home that night.

E. Stanley Jones, in his book *The Christ of the Mount*, points out the obvious fact that this traditional interpretation does not fit into either the preceding or following context of this verse, nor does it fit the mind and spirit of Christ. So he offers this alternative meaning: "That we are not to take the holy thing of personality that is being perfected and give it to the dogs of desire, nor take the pearl of our spiritual life and cast it before the swine of our lower appetites, lest they trample that holy thing in the mire, and turn and rend the most precious thing we have—namely, our spiritual life" (p. 250).

This interpretation is both meaningful and profitable. It contributes to humility rather than pride. Let us pursue its implications.

I. THE SACREDNESS OF LIFE

God is holy and He demands that we be holy: "Be ye holy; for I am holy" (1

Pet. 1:16). He does not want us to take what He has made holy by His Holy Spirit and give it over to the dogs of low living. Dogs are scavengers by nature.

The Lord wants us to feed on the pure Word of God and wholesome literature, not on the trash and filth that are so much in evidence today. We can only keep our hearts holy by keeping our minds pure.

II. THE PEARL OF PERSONALITY

The human personality is a pearl of great price. We must not throw it to the hogs of sensuality and selfishness. Instead of letting it be trampled in the muck and mire of the hog wallow, we must keep it pure and clean.

Hogs live only to please themselves, even when they look clean on high ground. It is not enough to avoid sensuality. Respectable-looking people can be very selfish, and so be hogs at heart. The Christian must be both pure and unselfish.

E. Stanley Jones goes on to say that Christ's final exhortation here is: "Do not give yourself in two directions. The dogs of desire and the swine of appetite will clamor to be fed at the expense of your highest, at the expense of your spiritual nature. Hold that holy thing, the pearl of a being-perfected personality high above the heads of the longing swine and dogs of the lower; keep it intact to lay at the feet of Him who redeemed it."

III. THE TRAGEDY OF A TRAMPLED LIFE

If we give what is high and holy to the dogs and hogs of selfish desire, they will trample these things under their feet. Then they will viciously tear us to pieces. This is the ultimate tragedy on earth. But Jesus has warned us of the eternal



By Ralph Earle

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

consequences of sensuality and selfishness. If we fail, we are without excuse.

E. Stanley Jones comments: "Never was warning more needed, for the moment we begin to divide ourselves between flesh and spirit we find these lower desires to be ravenous beasts which demand more and more, so that we, the real person who might have been perfected into the moral and spiritual image of our Father, are trampled under the feet of beasts and rent to death by them" (pp. 250-51).

March 10

PROGRESS IN PRAYER (7:7)

SCRIPTURE: Matt. 7:7-11

INTRODUCTION: In English the initial letters of the three imperatives in our text (v. 7) make an acrostic:

Ask
Seek
Knock

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

Here we are taught the art of praying. There are three stages in its progress.

I. ASK

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

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

II. SEEK

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

So we must "seek," in order to "find." And the most important thing for us to find is His will. That means that sometimes the answer will be no, rather than yes.

The classic example of this is Paul's prayer to be delivered from "a thorn in the flesh" (2 Cor. 12:7). Three times he "besought" the Lord to take it away. By his continued seeking he finally found the answer: "My grace is sufficient for thee; for my strength is made perfect in weakness." God could get greater glory through Paul's illness than through his perfect health. (This seems to show clearly that it is not God's will to heal everyone.) The apostle graciously bowed to the divine will: "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me" (v. 9). This is answered prayer.

III. KNOCK

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

CONCLUSION: The important lesson to learn from this is that God's delays are not denials (cf. Isa. 30:18). He waits that He may be gracious to us in a larger way. We can afford to wait for Him to answer in His way.

March 17

THE GOLDEN RULE (7:12)

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

I. NOT NEGATIVE BUT POSITIVE

Some years ago a page in the *Reader's Digest* carried this heading: "Mankind's Golden Rule." An introductory statement said: "Through the scriptures of seven of the world's leading religions runs

a single theme in astonishingly similar form." This was followed by brief sayings from Hinduism, Buddhism, Confucianism, Taoism, Judaism, Christianity, and Islam.

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

Let's look at some of the previous sayings. Hinduism: "Do naught unto others which would cause you pain if done to you." Buddhism: "Hurt not others in ways you yourself would find hurtful." Confucianism: "Do not unto others what you would not have them do unto you." And even the rabbis of Judaism taught: "What is hateful to you, do not to your fellow man."

Notice the emphasis on "not" in each of these. Christ went a million miles above this with His positive golden rule.

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

II. ALL THINGS

It is not just once in a while or in a few instances that we should seek to do good to others. Jesus said, "All things that you want others to do to you, you must do to them." And the word *panta* ("all things") comes first in the Greek, for emphasis.

Do we like to have people always smile at us? Then we should practice smiling at everybody. This is one of the most basic ways in which we can express our

Christian love for all people. Too many "holiness" church members go around frowning at people in a judgmental way. That does not win people to Christ.

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

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

III. KEEP ON DOING

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

March 21

TWO WAYS AND TWO HOUSES

(7:13)

SCRIPTURE: Matt. 7:13-14; 24-27.

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

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

I. THE NARROW WAY

We enter this by the "strait" (narrow) gate. The word for "narrow" ("narrow is the way," v. 14) literally means "compressed"—the perfect passive participle of *thlibo*, "press."

Everyone must enter the narrow gate of renouncing all his own good works as a means of salvation and accepting the one good work of Christ on the Cross as the only atonement for his sins. Then he

must walk the narrow way of continual submission to the will of God. It is narrow because it is the way of a single purpose—obedience. We do not seek our own way, but only and always His way.

II. THE BROAD WAY

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

Just as we find a strong word for "narrow" in verse 14, so we find a forceful compound for "broad" in verse 13. It literally means "broad country," and so "spacious." A good translation for verse 13 would be: "Enter the narrow gate; for the gate is broad and the way is wide that leads to destruction, and many are those who are going in it."

This paints a clear picture. It is not the traditional one of a narrow way leading up to heaven and a somewhat wider one leading down to hell. Rather there is just one narrow way, with clearly defined boundaries. All the rest is the broad way! You don't have to hunt to find Broadway. It just leads everywhere—except to heaven. Everyone who is outside the will of God is on this wide-open way. It takes in all the territory except the narrow, prescribed way of obedience to God. Just go anywhere you want, do anything you please—no restraints, rules, or regulations—and you are on the broad way that leads to destruction.

III. TWO HOUSES (7:24-27)

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

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

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

(or read) God's Word; we must obey it daily.

March 31

SUCH GREAT FAITH (8:10)

SCRIPTURE: Matt. 8:5-13

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

I. THE SERVANT'S SICKNESS (v. 6)

"Sick of the palsy" is one word in Greek—*paralyticos*, "paralytic." This is a type of what sin does to humanity—it paralyzes. The sinner is weak, helpless, unable to stand on his feet morally and spiritually and live a godly life. Only the healing power of the Great Physician can give him spiritual life and strength.

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

II. THE CENTURION'S FAITH (vv. 8-9)

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

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

III. THE MASTER'S AMAZEMENT (v. 10)

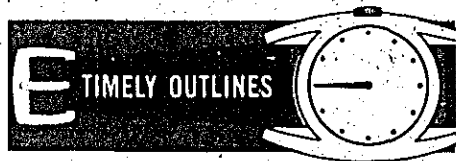
When Jesus heard the centurion's words, "he marvelled." Only one other

time are we told that Jesus marveled, and that was at the unbelief of His own townspeople in Nazareth (Mark 6:6). What a contrast!

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

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

CONCLUSION: What kind of faith do we have?



The Illusion of Righteousness

SCRIPTURE: Mark 10:17-22

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

I. HIS PERSONALITY

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

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

C. He was rich.

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

D. Totally honest and courageous

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

E. Made good steps toward eternal life

1. Intentions good and honorable
2. Attitude seemed right
3. Wanted Christ's approval

II. HIS PRETENSE

A. He was moral, declaring he had kept the commandments since his boyhood (v. 20).

1. Commandments Jesus mentioned—Nos. 5-10 (the second table) from the list in Exodus, dealing with our relationship to our neighbor and matters of conduct.
2. The involvement he showed—many get very enthused about brotherhood; charitable interests, fund drives, crusades, etc., but when confronted with matters of faith and relationship with God, their fervor dies.
3. Christianity is a "both/and" religion.

B. He was not Christian.

1. Jesus gave the two greatest commandments of all time: Love the Lord totally, and your neighbor as yourself.

2. He left certain things undone: He kept the second table of commandments, but had forgotten his relationship with God. Faith always precedes works. Good works become the fruit of righteousness.
3. Christ demands more than our moral lives.

III. HIS PROBLEM

A. He totally misunderstood what vital Christianity is all about.

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

B. Do you understand what Christianity is all about?

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

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

DAVID NIXON

When Trouble Comes

SCRIPTURE: Ephesian Epistle

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

March, 1974

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

I. THE CONQUEST—a worthy action (3:6-7)

- A. Paul's mission was divinely ordained (3:2).
- B. His spirit was above reproach (3:8).
- C. His converts were those who had never heard (3:1).

II. THE CONFLICT—a frustrating reaction (6:20)

- A. Paul had great concern for his converts (6:18).
- B. He was accustomed to liberty and boldness (6:20).
- C. His circumstances were contradictory to his mission (6:20).

III. THE CLIMAX—a satisfactory counter-action

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

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

R. BRIZENDINE

WRONG, LOST, SAVED

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

—Selected

On Late Arrivals

Their testimonies would sound great
If they just were not always late.
Their actions always seem to say,
"We've nowhere else to go today,
So thought we'd give the Lord a try—
By a late 'Hello' and a quick
'Good-bye.'"

Nothing is easier to pick up and
harder to drop than a prejudice.

Want to make your old home look
more attractive? Just price the new
ones.

The most difficult thing for a mother
to remember is that other people have
perfect children too.

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

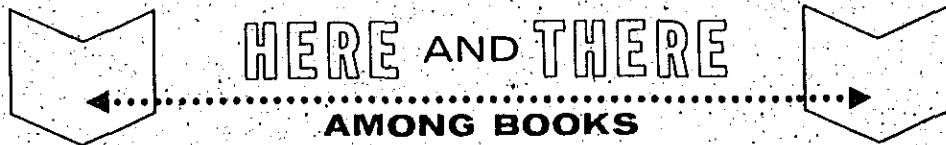
On Sunday Church Attendance

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

—J. EDWARD FERGUSON

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

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



Conducted by the Editor

All books reviewed may be ordered from
your Publishing House

The Zondervan Topical Bible

By Edward Vining (Zondervan, 1973. Cloth,
1,114 pp., \$9.95.)

The Zondervan Pictorial Bible Atlas

By E. M. Blacklock (Zondervan, 1969, 1972.
Cloth, 916 pp., \$9.95.)

**The Zondervan Pictorial
Bible Dictionary**

By Merrill C. Tenney (Zondervan, 1963, 1973.
Cloth, 916 pp., \$9.95.)

These three books would be an expense for a
minister, but if a pastor takes his preaching
and teaching with sufficient seriousness, he
will want to obtain for his library a number of
the important reference books that have been
published in recent years.

The first of these groups together, under all
the main subjects treated in the Scriptures,
the various important related passages. In a
concordance, one must know the actual word
used in a particular version, and he will find
only a few words from that verse given. Here,

one looks up any subject, such as "obedience,"
and finds the many important scripture
passages on that subject printed in one group-
ing of passages. The word "obedience" does
not have to appear in the passage for it to be
included under that topic. The KJV is used, as
scripture is gathered on over 6,000 topics and
over 20,000 subtopics. I have always been too
busy, and too ignorant, not to have a topical
Bible.

The huge atlas is much more than a collec-
tion of maps. It contains many photographs,
and much narrative, as it seeks to relate Bible
geography to various peoples and events in
history. Some 85 maps are given, and 220 pic-
tures. But most of the space is given to discus-
sions of matters related to geography and
history.

The Bible dictionary contains over 700 pic-
tures, and over 5,000 treatments of biblical
and theological subjects. Written by many
evangelical scholars, with Wheaton's Merrill
Tenney as editor, it contains a wealth of ma-
terial designed to help any reader understand
the Bible.

**A Biblical Perspective on
The Race Problem**

By Thomas O. Figart (Baker, 1973. Paperback,
185 pp., \$3.95.)

This is a careful treatment of the Bible's
teaching as it relates to racial problems. The
author is evangelical, and is not at all an
obscurantist. Taking up the subject much as
one does in a B.D. thesis, he finds that the
Bible's urging of the segregation of one people
from another is based, not on race, but on lan-
guage and, more importantly, religious dif-
ferences. He finds that the curse of Canaan is
religious, and not racial; that Jews were not to
intermarry with non-Jews for religious, and
not racial, reasons. He deplores the use of
scripture by racial segregationists to support
their view. The book contains much help on
one of the most special problems of our time,
the racial problem—which is not going to go
away just because we try to forget about it and
hope that it will.

J. KENNETH GRIDER

Daktar Diplomat in Bangladesh

By Viggo Olsen (Moody Press, 1973. Cloth,
352 pp., \$5.95.)

Is it biography? History of a mission? A
nation?

It is a book of births—the new birth of Dr.
and Mrs. Viggo (Vic) Olsen after a long jour-
ney from agnosticism, the bloody travail
through which populous East Pakistan became
Bangladesh in late 1971, and the emergence of
the church in southern Chittagong District of
Bangladesh.

March, 1974

This is the thrilling story of God's mirac-
ulous working through yielded people in a very
difficult area. Your faith will be strengthened
as you learn of God's multiplied answers to
prayer in what would otherwise be impossible
situations. You'll find yourself saying often
with Vic Olsen, "Thank You, Father." Your
backbone will be stiffened as you suffer with
Muslim convert Daniel at the hands of merci-
less persecutors. You'll praise God when you
finally meet Mr. Andrew Akand. Your sym-
pathy will be sharpened, national liberty
appreciated, and spiritual vision enlarged.

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

I read with profit the trio: Jeannie Locker-
bie's *On Duty in Bangladesh* (Zondervan,
paper, \$1.25), James and Marti Hefley's
Christ in Bangladesh (Harper and Row,
\$4.95), and then Dr. Olsen's volume. His is
the largest and is being recognized as a mis-
sionary classic. If you can't read all three (in
the order suggested), by all means read *Daktar
Diplomat in Bangladesh*.

HILMA PHILLIPS BOUCK

What Do You Think of Jesus?

By David Scaer (Concordia, 1973. Paper,
114 pp., \$2.50.)

Here is a theologically sound, well-written
book about Jesus Christ which presents in-
teresting treatments designed especially for
the minister who feels he does not have the
time for the more thorough and more scholarly
works that abound on the subject. The author
teaches such doctrines as Christ's virgin birth
and bodily resurrection, and hell, and treats
them as important aspects of Christian the-
ology. He says that to believe hell is simply
what some people have during this life is to
whistle in the dark (p. 36), and to play a game.
"A hell on earth has to end" (p. 36), he says;
but he is quite sure that the "hell after death"
does not.

In spite of the view of Dr. Preus, head of the
Missouri Synod Lutherans, that some of their
scholars are tending away from classical evan-
gelicalism, I find little departure from pristine
Protestantism among them, and recommend
for pastors this, as well as other books, that are
published by Lutheranism's Concordia Pub-
lishing House.

J. KENNETH GRIDER

**The Church and the
Ecological Crisis**

By Henlee Barnett (Eerdmans, 1972. Paper-
back, 114 pp., \$2.25.)

Numerous books have appeared which

simply discuss the ecological crisis; but this one, after delineating the crisis itself, treats its relation to the Church. The author does not believe that the injunction to man to "subdue" the earth (Gen. 1:28) is responsible for the ecological crisis the Judeo-Christian West is in today. He points to the fact that man was placed in Eden "to dress it and keep it" (Gen. 2:15), and that this shows he is not to misuse the earth.

The author says that the Christian ethic of love should include promoting a good environment for others. He writes, "Love constrains us not only to will the welfare of our neighbor, but also to preserve and promote the kind of environment that maximizes the possibility of full selfhood for each" (p. 36). He feels that "the world is the bearer of the holy" (p. 37), and that to "ruthlessly rape and degrade it violates God's creative love" (p. 37). Christians should revive the "adoration of nature" (p. 38) found often in the psalms (e.g., 19:1).

If we are prone to think that our generation is the only one at all to become concerned about the imbalance between living creatures and the environment, these words of Samuel Taylor Coleridge, written in 1800, might be surprising:

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

J. KENNETH GRIDER

The Person and Work of The Holy Spirit

By R. A. Torrey (Zondervan, 1910, 1973. Cloth, 262 pp., \$4.95.)

This is a reprint of an important work on the Holy Spirit—somewhat on His person, but mostly on His work. Torrey makes it clear that the Holy Spirit is subordinate to both the Father and the Son, although He is divine (see pp. 36 ff.). This is the Bible's teaching, and it is historically orthodox; but many Evangelicals do not want to admit any subordination to the Father on the part of either Christ or the Holy Spirit. Torrey treats such works of the Holy Spirit as conviction, witnessing to Christ, regeneration, indwelling believers, guidance, and teaching.

The Drug Crisis and the Church

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

This well-written book presents an overview of the drug problem, along with discussion of the Church's role in ministering to the victims and their families. The author discusses the misuse of drugs in America, the various kinds of drugs, the reasons why people take to them,

what can be done to help addicts, etc. It is a major work on the matter, and would help acquaint a pastor with a problem of vast proportions just now, and one that will not go away because we want it to.

J. KENNETH GRIDER

Preachers' Exchange



WANTED—*Life and Times of the Holy Spirit*, Vol. I, by Robert Newton McKlaig, D.D. Send condition and price to Rev. Jerry Tucker, Drawer S, Levelland, Tex. 79336.

WANTED—Special issues of the *Herald of Holiness* (single copies only) prior to 1958.—Rev. Milton Campbell, 718 Logan St., La Crosse, Wis. 54601.

WANTED—Set of Hastings' *Dictionary of Religion and Ethics*. Must be reasonable.—Rev. S. Ellsworth Nothstine, P.O. Box 100, Lowndesville, S.C. 29659.

COMING next month

- **The Bright Side of Death**
Because of the resurrection of the Lord Jesus, death has a new meaning.
- **It Was My Heart They Monitored**
Our churches live or die depending upon the heart, the spiritual tone. Let's keep the monitor there.
- **The Heart of the Pastor**
To love as Christ loved is the key to a fruitful ministry.

Can We Afford to Lose Our Evangelists?

Only a few of our evangelists made a living in the field last year. Hence, one by one they leave to seek employment in other areas of the ministry.

Can we afford to lose them? Our church was born in the fire of revival; and God has been pleased to call into full-time evangelism consecrated men and women with special talent for the winning of the lost to Christ.

Isn't it true that the work of the itinerant evangelist in our age most nearly resembles the ministry of the Early Church? Surely the evangelist is worthy of his hire.

Isn't it true that ministers in all other categories are paid regular salaries? This is right and proper. Is it right and proper that our evangelists are being starved out of their field?

The plight of the evangelist is unknown to the average person. This is easily understood, for the salary paid may seem more than sufficient for the time served.

Here is what the average person fails to see:

- The evangelist must make his year's salary in approximately 40 weeks because of the holiday season and overlapping summer camps. Twenty campaigns are all most evangelists can hope to hold each year.
- He has no parsonage in which to live. Unlike pastors, the evangelist must provide his own home.
- His traveling expenses will amount to many hundreds of dollars a year.
- If he gets sick, his pay stops immediately.
- Small churches do their best but cannot afford the average offering necessary to insure the evangelist a living wage.
- Large churches could make this up, but too often do not know the need.

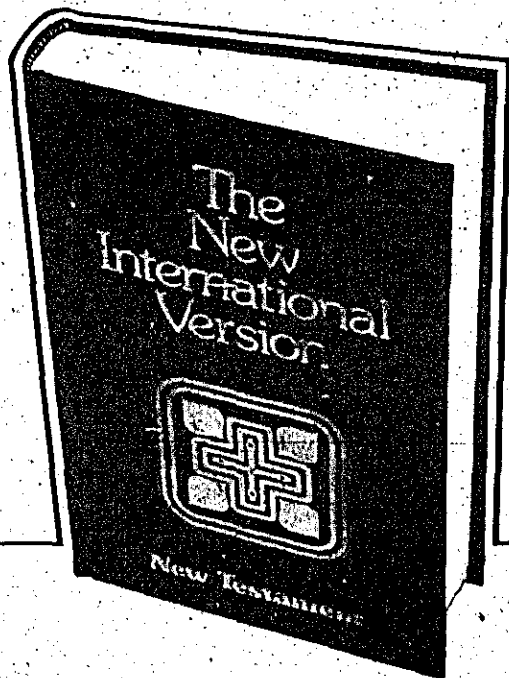
Your Commission on Evangelism, after having made an exhaustive study of the needs of the evangelist, suggests:

- (1) The salary of the evangelist to be, as a minimum, twice the salary of the pastor for an equal period of time. (It must be remembered that a meeting which includes two Sundays requires two full weeks of the evangelist's time, and he should be paid accordingly.)
- (2) One-half of social security.
- (3) Fair share of travel on a prorated basis.

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

*The Bright Side
of Death*



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

Yes, there is a bright side since Christ died for our sins and rose again on the third day and lives today, interceding for us before the Father. A bright side because He can say to us with divine authority, "And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day" (John 6:40). A bright side because death is swallowed up in victory, and the resurrected Lord Jesus can declare, "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death" (Rev. 1:18).

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

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

The bright side of death is seen also in the promise that we do not approach it alone, but with the certain assurance that God is there. The Psalmist knew this and expressed it, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me" (Ps. 23:4). Death is not as

lonely as it seems, for Christ has been there before us. The sting is no longer there, for our Redeemer lives, and His presence is with us in death as always.

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

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

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

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

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

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

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

Preaching Holiness

Part Two—What?

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

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

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

The third movement is the formulation of a statement of doctrine which is an endeavor to explain in human language—which is a poor vehicle for that purpose—what God has done in man, how this experience agrees with the Scriptures, and what results may be found in the life of the

man who has experienced this relationship with God. Relating this movement to the doctrine of entire sanctification, we find a basis for our understanding of what we mean by the preaching of holiness; namely, the teachings of the Scriptures, the acceptance of the teaching and through the work of God the enjoyment of the experience in heart and life, and the proclaiming of the doctrine based on these facts in an endeavor to bring other persons to know God in this relationship.

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

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

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

It would be beneficial for a pastor to consider the full scope of the message of holiness. He will then realize that it helps him to lead his people to a better understanding of God, the



by
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Holy One (Isa. 57:15). He can stress the various aspects of God's nature as revealed in His moral attributes; His mighty works as revealed in His Word, His creative acts, His providential care, and His desire to make himself known to man as a God of love and redemption; His continued love and patience with man in his sinfulness as He endeavors to win him back into His fellowship.

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

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

ery facet of personality and into every phase of human life.

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

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

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

The needs of people today are primarily within themselves. They need to have emphasized again and again that in Christ there are provisions made for them to overcome the pressures of life in our world today; for them to meet successfully the disappointments of life, many of which are related to the generation

gap in the actions and activities of their children; and for them not to be defeated by the fears that harass them.

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

The relationship with God in the life of holiness does give a poise in these fearsome experiences which non-Christians do not share. This

poise is found through the provisions of Christ which are to be appropriated by His people.

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

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

Pastoral Ponderings and Prayers



One to One

By G. Lewis VanDyne*

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

It is difficult to get the real feel of people when you deal with them in large groups. Especially is this true

when there is a pulpit or some other physical or psychological barrier between you and the people. The best thing I have found to put between me and other people is food.

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

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

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Our churches live or die depending upon the heart, the spiritual tone, the warmth and presence of the Holy Spirit. Let's keep the monitor there.

It Was My Heart They Monitored

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

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

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

If that monitor ever showed a flickering or faltering, the nurses were ready to rush to my bedside. Those nurses remained close enough

to keep a watchful eye on that monitor 24 hours a day.

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

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

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

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

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

Then why didn't my doctor get worried about my stomach? I can't recall that he ever asked me about my appetite. His total attention was focused on that expensive and sensitive machinery that told the story of

my heart. Perhaps the doctors reasoned, If the heart fails, why worry about the stomach anyway? Or they might have decided that, if the heart recovered, the stomach might prosper also.

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

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

Perhaps in our church work we can tune in on this bit of medical advice. Let's keep the monitor on the organ

in our church which is actually the one most desperately in need.

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

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

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

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

Jesus Christ—Lord over All

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

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



by
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To love as Christ loved is the key to a fruitful ministry.

The Heart of the Pastor

By Frank VanValin*

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

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

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

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

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

If the teaching profession in higher

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

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

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

Our business is people—sinful and righteous people; sick and healthy people; needy and independent people; lonely, frustrated, distraught people. We must minister to the up-and-inner as well as the down-and-outer. People need us, and we need people. That is what the Church

really is—people. Sing-out youth groups express it well in one of their songs, "Up with People."

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

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

Christ repeatedly talked about "a new commandment." The old commandment was to love one another, but the new dimension qualified the level of that love—"as I have loved you." There is the difficulty—to love as Christ loved. You cannot love your enemies, turn the other cheek, go the second mile, and forgive seventy times seven without the Holy Spirit. He is the Power to love.

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

Love is the "North Star" of the Christian Church, the most distinguishing characteristic of the fellowship of believers, the key to evangelism. One of my members was asked the secret to growth in our congregation. Her answer was "Love."

Love is also the heartthrob of the effective pastor. Without it creativity runs low, sermons bounce off the pews in uncommunicative echoes, and one's ministry is reduced to motion without meaning.

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

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

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

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

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

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

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along the way. Without a sense of humor we wouldn't survive. One pastor described his newly acquired church: "I have 17 members—all active too. One for me, and 16 against me!"

For 10 years I had ministered to one of those emotionally disturbed individuals. There had been little, if any, spiritual growth manifested in his life. His criticisms, though personally directed toward the pastor, reflected a deep emotional problem that this man had never faced.

Friends said, "We'd be better off without him." Or, "I don't know why he continues to attend." I would counter with, "Our church can do more for Chuck than any other church." I knew, if he ever left, we would never be able to minister to his needs.

After pastoring this middle-aged man for over a decade, I asked myself, How is it that I have failed to help him? Perhaps I had reacted when I should have understood. After careful thought and prayer, I called Chuck at work.

"How about lunch today?"

"What's up your sleeve?" he responded with hesitation.

"I just want to visit with you."

At lunch I shared my concerns for his spiritual welfare. We talked about the problems he had, and also the great potential that lay within him for a strong contribution to the program of the church. Chuck's response was quite positive. We agreed to meet monthly for lunch in order to communicate more effectively. Over the next year I enjoyed a closer relationship with him, and witnessed some spiritual development.

We need one another. The pastor needs his people, and the people need the pastor. We are co-laborers in love. To love as Christ loved is the key to a fruitful and satisfying ministry.

**Practical
Points**

that make
a difference

A Creative Pastor Who Has Us in Mind

Dear Son;

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

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

It gives me a sense of security to know that our pastor has me in mind when he is preparing his messages. He is not answering questions not asked. He is not preaching for preaching's sake. He has his people in mind—their growth, their development, their knowledge of the Word—and they look forward to hearing him Sunday by Sunday.

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

Love,
Dad

The Preacher's Magazine

**Evangelistic
Speaking**

Do the Work of an Evangelist

By Russell Metcalfe*

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

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

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

Many pastors excuse themselves for a weak evangelistic emphasis in their preaching because they feel in-

adequate, particularly in giving altar calls. Comparing their own efforts to their favorite camp meeting evangelist, they humbly conclude, "Some have it—some don't." It never occurs to them that evangelistic skills, attitudes, techniques, and emphases can to a certain extent be improved and developed.

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

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

1. CULTIVATE UTTER SIMPLICITY IN SPIRITUAL DIRECTIONS.

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

Granted, life is complex, and there

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

2. SEEK TO BE DIRECT.

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

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

3. EVANGELISM MUST BE MESSAGE-CENTERED.

God uses human personalities, and we all have a lot of ourselves in our preaching. This of itself is neither good nor bad. But it is a dangerous thing when a pastor deliberately seeks for personal enhancement through the pulpit ministry. Even though it is an exhilarating thing to speak of serious matters to attentive people, the minister must never for a moment lose sight of the fact that what is all-important to his hearers is what God said, and is saying through His Word, and that the min-

ister is only an instrument. We must not consciously seek to enhance our reputation, or show to our best light. Our conscious effort must be to state honestly what the Word of God has declared in the situation for which we have prepared, and that is immediately before us. *Preach the Word!*

4. PRAY FOR A HOLY OPTIMISM.

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

5. PRAY FOR A HOLY SYMPATHY.

If there is a key to the power of persuasion, it is a genuine feeling of love, of caring, of sympathy for the one being persuaded, by the persuader. A medical doctor may dispense both prescription and treatment with little or no personal involvement with his patient, and a pulpit minister may dispense both truth and wisdom in the same manner. But the old definition of evangelism—"One beggar telling another beggar where to find bread"—is never more apropos than in the evangelistic pulpit. If we would be effec-

tive we must avoid "preaching down" to anyone, from the smallest child to the vilest of sinners. In each of our congregations there are those misfits who seem to do everything they can to be "hard to love." But remember your key to the power of persuasion, and pray for genuine sympathy, and do not be ashamed to use it as a tool in your work of evangelism.

6. PREPARE YOUR SERMON-CLOSING CAREFULLY.

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

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

emphases you wish to use, write out your directions in English. You may want to study various evangelists' exhortations. You may find Billy Graham's words of persuasion give you seed thoughts for words of your own.

When the time comes for exhortation, you may depart completely from your prepared text. But you will be sharper, better honed, on target, for having zeroed in on finishing the task at hand.

Undoubtedly you can improve on this list. My concern is that we improve on our pastoral evangelism. If there is one emphasis of John Wesley we cannot afford to lose (besides his emphasis on scriptural freedom from sin), it is his expertise on experience. Knowing both the great grace and love of God and the terror of the Lord, may we "persuade men."

THE STARTING POINT



By C. NEIL STRAIT

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"The Wonderful Works of God"

(Acts 2:1-4, 11)

THERE IS A PHRASE in Acts 2:11 that is worth consideration. "... we do hear them speak in our tongues the wonderful works of God."

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

wonderful works of God," is worth considering.

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

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

Whatever their disagreements, their agreements were more impor-

tant. We are not to assume they were in accord on all things—but on the item that mattered most, their surrender to the Spirit.

So, whatever the phrase may suggest, it established their accord about one thing—Jesus was Lord of life. They laid aside all to follow Him. Their following led to an Upper Room. Through surrender, they became the recipients of God's Spirit.

Their accord, their unity, centered around the possibility of God. They believed, together, that God was going to do something in their lives.

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

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

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

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

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

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

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

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

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

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

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

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

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

In the Medley of Madness I Heard a Voice

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

Really, that is not the proper question. The correct question is, Where on the inhabited earth may one go where there is *not* a medley of voices? To make the matter worse, the voices are in conflict. And, face it frankly, they are not only in conflict, but in many instances they are hostile.

One glance at a news digest confirms this affirmation. Long ago Isaiah saw man's sad plight and said, "All we like sheep have gone astray; we have turned every one to his own way" (53:6). Here is God's picture of man's fallen plight—no unity, no peace, no cooperation, each on his own, going his own way.

The "medley of madness" is everywhere, but it was in this medley that I heard a Voice. I first heard it when I was a small lad. It came to me in the silence of the eventide. It came again

and again. At last I listened. It was soft, tender, and wooing. Its cadence was unlike the disturbing din of the raucous throng. Its call was to rest. I listened. I heeded. I found. I am happy.

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

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

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



by
T. W. Willingham
Kansas City, Mo.

The machinery of the church must be justified by its product.
—Hardy C. Powers

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

The Voice I hear amid the deadening din is one of quietness. Its piercing note penetrates the noise of tumult, and its message comes through without distortion. This Voice gives direction as well as peace. It points to a safe but narrow way through all the divergent paths. It speaks at the intersections and indicates the turns.

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

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

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

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

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

the assurance that the way is more pleasant as the journey continues.

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

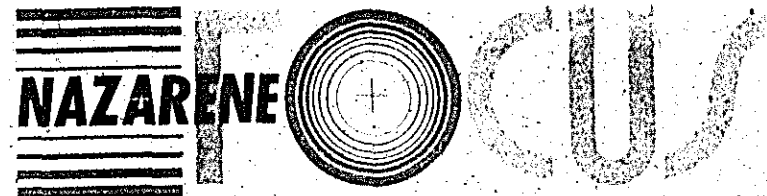
"Try the spirits" is a divine injunction. The speaking Voice welcomes investigation. Mark up the messages that come through the throng—check their fulfillment. If they are false, the voice was false. Check again and again. By constant application one comes to discern "both good and evil," and by the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

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

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

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

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



© General Superintendent Lawlor

What Manner of Man?



WHAT MANNER OF MAN IS HE who in the providence of God is called to be His minister during this period of the surging seventies?

What manner of men? The man who is a minister of God must constantly check his personal character and the underlying principles of conduct which shape his private life and public service. Surely the man of God in this day must be of ready sympathy, willing to give of his time to listen to the perplexities and troubles of his fellowmen.

What manner of men should we be? Certainly our divine assignment demands spiritual power predominantly expressed through compassionate love. Compassionate love demonstrated must be the very core of our ministerial life, which will give strength, consistency, and direction to our character.

What manner of men? We should be the kind of men who know full well the danger of the psychological pressures of our time which cause us to neglect the cultivation of our own devotional life and to misplace our priorities. Therefore, we should be men who never allow a day to pass by without consciously entering into sincere communion with God. It is only when we are men like this that we can have faith in the absolute reliability of the promises of God, from which we receive courage to be His spiritual leaders.

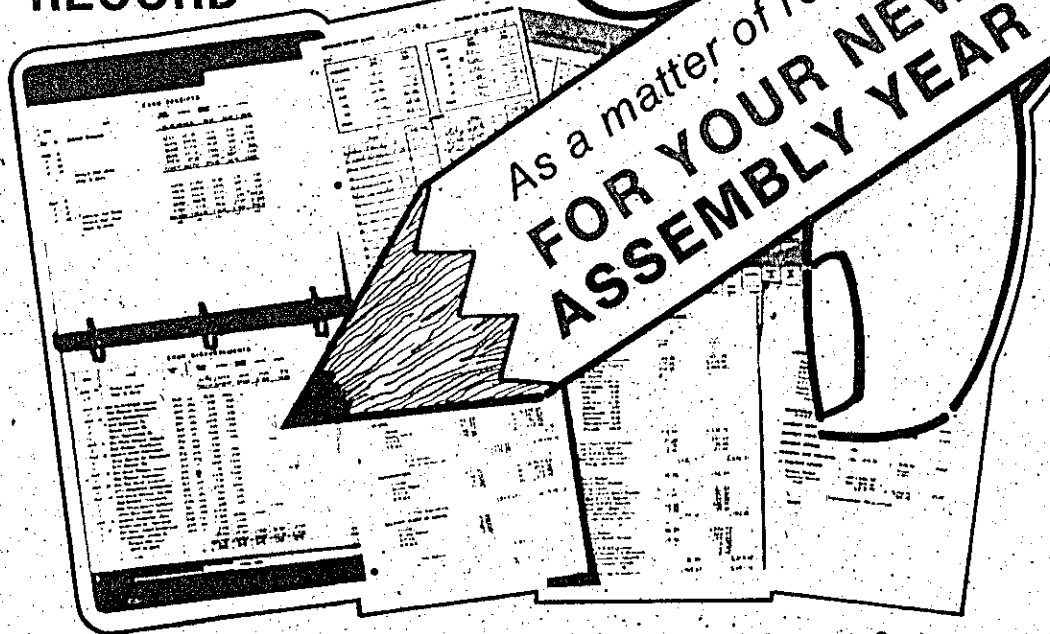
What manner of men? Men not afraid to try new methods and new measures in order that the eternal truths can be expressed to our time, but men whose feet are firmly planted on the doctrinal foundations laid by those who have gone before us.

What manner of men? Men of decided, clear-cut convictions; men who set high standards of sacrificial service; men of tender patience and achieving faith; men with sympathetic understanding of the old, the middle-aged, the youth, and the children.

Goldsmith, in his book *Deserted Village*, has an appropriate passage: "At church with meek and unaffected grace, his looks adorned the venerable place. Truth from his lips prevailed with double sway and fools who came to scoff remained to pray. His words even children followed with enduring wyle and clutched the good man's gown to share his smile. Their welfare pleased him and their cares distress. To them his heart, his love, his griefs were given but all his serious thoughts had rest in Heaven."

Because many have great faith in us—may each of our ministers be THIS "MANNER OF MAN."

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

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

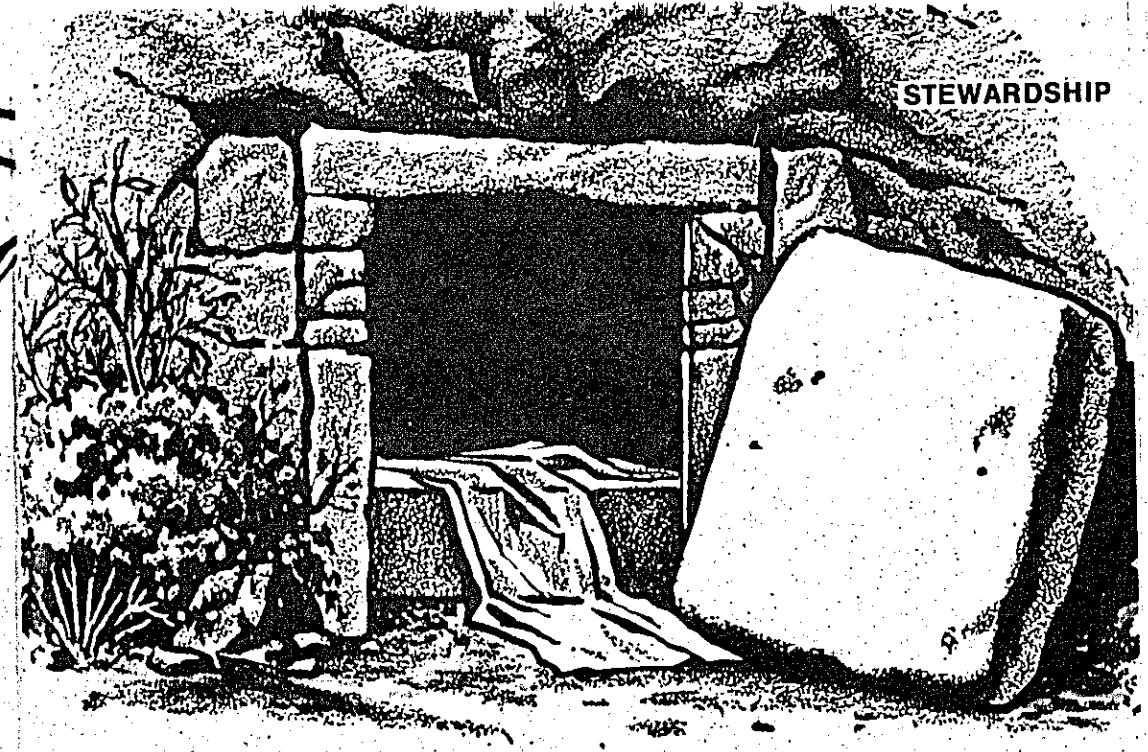
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So Amazing,
So Divine,

DEMANDS

My Soul—

My Life—

My All.

Easter Offering for World Evangelism 1974

April, 1974

16c

**Mission
Fields
at
Home**

**Mission
Means
Multiply**

*Two great new filmstrips
on the mission of the Church.*

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

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

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Box 527, Kansas City, Mo. 64141

1974 THE YEAR OF MISSION POSSIBLE

CHURCH SCHOOLS

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

Sound familiar?



Now **TABLE TALK** provides a family-altar plan for every home. There are at least three ways these devotionals can be used:

1. Read the scripture passage and its explanation; discuss the questions; think about the "Thought for Today"; and have prayer.
2. Read the scripture passage and its explanation; think about the "Thought for Today"; and have prayer.
3. Read the scripture passage and have prayer.

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

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

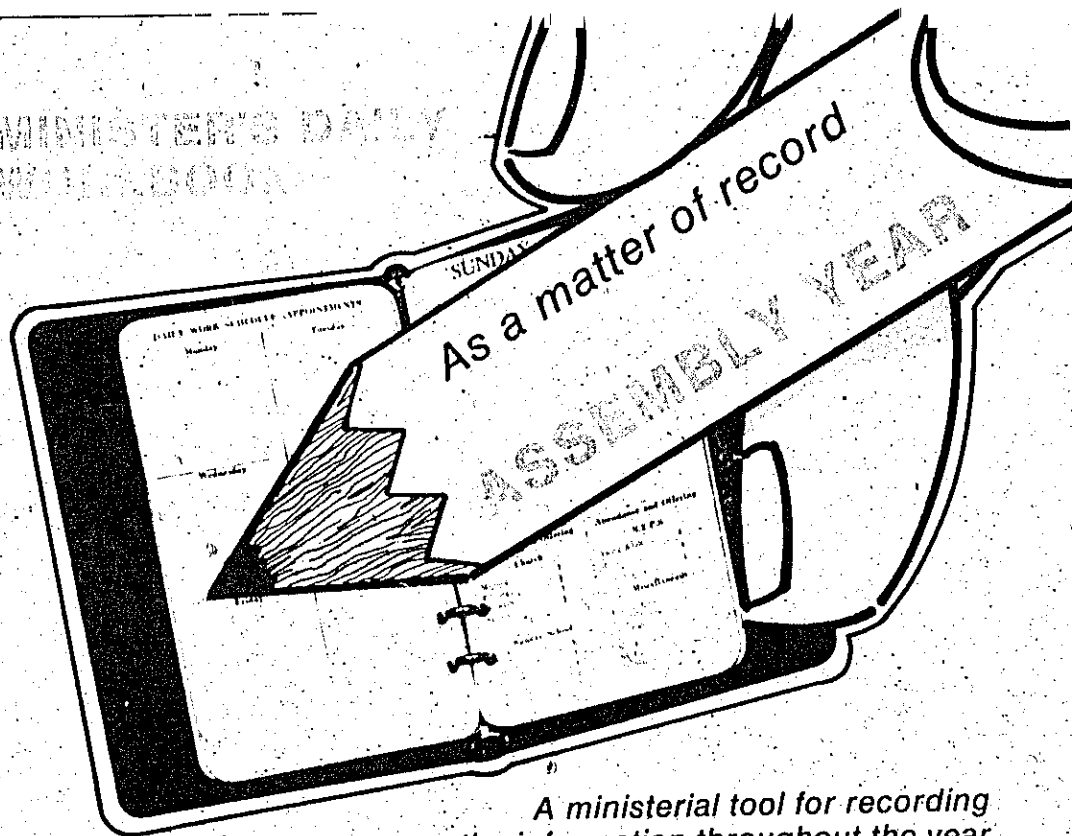
Have You Considered Bible Quizzing?

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

Book selection for 1974-75: 1 and 2 Corinthians

Order your materials directly from the Nazarene Publishing House or purchase them at your district assembly from the NPH representative.





A ministerial tool for recording the information throughout the year needed to complete your annual district report.

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

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

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

All material comes in a quality, fine-grained, leatherette, six-ring binder with handy storage pocket in back. Pocket-size, 7 1/4 x 4 1/6 x 1/8"; 1/2" rings with "push open" button at end. Takes 7 1/4 x 4 1/4", six-ring fillers.

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

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

For the 2,500 pastors now using this "Workbook" . . .

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SUPPORT THE
WORLD EVANGELISM



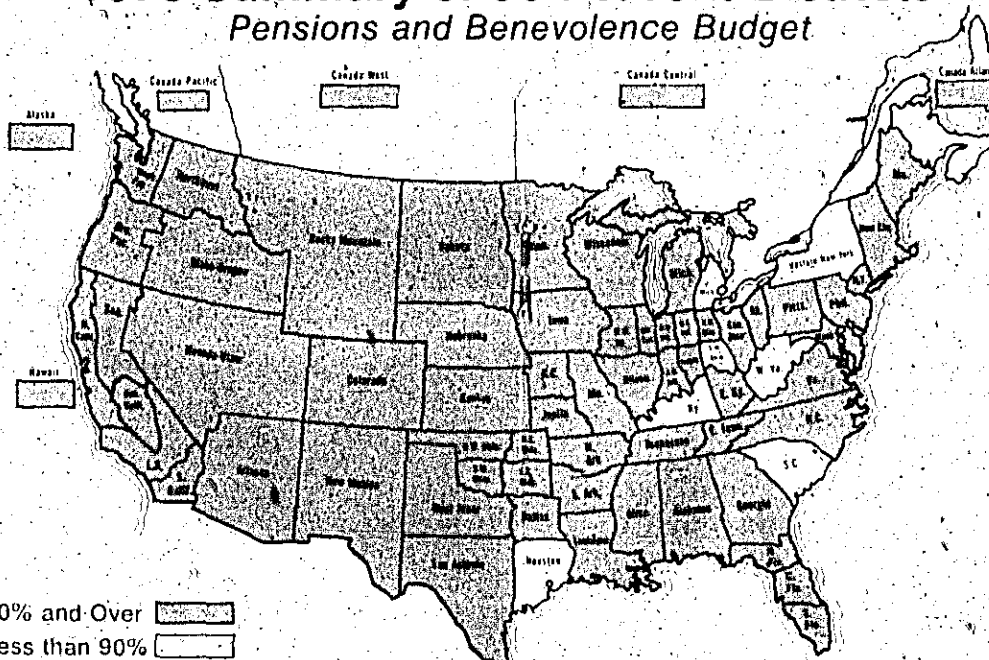
GOAL:

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

LISTING BY PERCENTAGE ASSEMBLY YEAR 1972-73

DISTRICT	PERCENT
Idaho-Oregon	100.33
Minnesota	100.15
Hawaii	100.00
Northwest	99.29
Canada West	98.86
Alaska	98.48
Kansas	97.73
Oregon Pacific	97.55
Sacramento	97.22
Pittsburgh	96.98
Louisiana	96.39
Northwest Oklahoma	96.17
Kansas City	95.94
North Arkansas	95.66
Rocky Mountain	95.40
Arizona	95.19
Canada Pacific	94.68
Philadelphia	94.47
Washington Pacific	94.70
Colorado	94.53
Dallas	94.43
Illinois	94.11
Central California	93.96
Central Ohio	93.74
Washington	93.72
Northwestern Ohio	93.00
Southern California	92.90
Northwest Indiana	92.82
Virginia	92.81
Southwest Oklahoma	92.78
Nebraska	92.58
Northeastern Indiana	92.43
Chicago Central	92.21
Georgia	92.09
New York	92.08
Northeast Oklahoma	92.00
New England	91.94
Florida	91.48
Mississippi	91.33
Canada Atlantic	91.32
Canada Central	91.13
East Tennessee	91.01
Southeast Oklahoma	90.97
Alabama	90.86
Akron	90.71
Dakota	90.71
Northwestern Illinois	90.64
South Arkansas	90.56
Missouri	90.50
Indianapolis	90.44
Los Angeles	90.37
Michigan	90.29
Iowa	90.18
Southwest Indiana	90.18
West Texas	90.18
Eastern Kentucky	90.10
Nevada-Utah	90.10
Wisconsin	90.02
San Anishio	90.01
Joplin	90.00
Maine	90.00
New Mexico	90.00
North Carolina	90.00
Northern California	90.00
Tennessee	90.00
Southwestern Ohio	87.86
Upstate New York	87.01
West Virginia	85.84
Eastern Michigan	84.81
Kentucky	81.03
South Carolina	80.10
Houston	78.60

1973 Summary of 90 Percent Districts Pensions and Benevolence Budget



90% and Over
Less than 90%

DISTRICT RECORD

"DOUBLE COVERAGE"
Life Insurance

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

The 4 percent is based on the total spent for local purposes, except monies spent for buildings and improvements and church indebtedness in the past assembly year (4 percent of the sum of Column 9 less Columns 1 and 2, in the pastor's annual church financial report).

Denominational Average 92.01%

PENSIONS AND BENEVOLENCE

DENOMINATIONAL AND DISTRICT PENSIONS AND BENEVOLENCE BUDGET PAYMENT RECORD

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

DISTRICT	1965	1966	1967	1968	1969	1970	1971	1972	1973	PERCENT
Akron										90.71
Alabama										90.86
Alaska										98.48
Arizona										95.19
Canada Atlantic										91.32
Canada Central										91.13
Canada Pacific										94.68
Canada West										98.86
Central California										93.96
Central Ohio										93.74
Chicago Central										92.21
Colorado										94.53
Oakota										90.71
Dallas										94.43
East Tennessee										91.01
Eastern Kentucky										90.10
Eastern Michigan										84.81
Florida										91.48
Georgia										92.09
Hawaii										100.00
Houston										78.60
Idaho-Oregon										100.33
Illinois										94.11
Indianapolis										90.44
Iowa										90.18
Joplin										90.00
Kansas										97.73
Kansas City										95.94
Kentucky										81.03
Los Angeles										90.37
Louisiana										96.39
Maine										90.00
Michigan										90.29
Minnesota										100.15
Mississippi										91.33
Missouri										90.50
Nebraska										92.58
Nevada-Utah										90.10
New England										91.94
New Mexico										90.00
New York										92.08
North Arkansas										95.66
North Carolina										90.00
Northeast Oklahoma										92.00
Northeastern Indiana										92.43
Northern California										90.00
Northwest										99.29
Northwest Indiana										92.82
Northwest Oklahoma										96.17
Northwestern Illinois										90.64
Northwestern Ohio										93.00
Oregon Pacific										97.55
Philadelphia										94.47
Pittsburgh										96.98
Rocky Mountain										95.40
Sacramento										97.22
San Antonio										90.01
South Arkansas										90.56
South Carolina										80.10
Southeast Oklahoma										90.97
Southern California										92.90
Southwest Indiana										90.18
Southwest Oklahoma										92.78
Southwestern Ohio										87.86
Tennessee										90.00
Upstate New York										87.01
Virginia										92.81
Washington										93.72
Washington Pacific										94.70
West Texas										90.18
West Virginia										85.84
Wisconsin										90.02
DENOMINATIONAL AVERAGE	86.65	88.15	88.80	90.40	90.50	90.60	92.03	92.80	92.01	

CHURCH SCHOOLS

They can't afford to wait—

May 19*



Has your church school board considered Senior Adult Ministries yet?

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

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

**See Superintendent's Packet—spring, 1974.*

STEWARDSHIP

CHANGE OF ADDRESS FORM

PASTOR—a Service to You

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

Name _____ Date of Change _____

New Address _____

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.)

STEWARDSHIP

*Those Who Love God
Love All People
Everywhere.*

HOW?

BY:

—praying for the conversion of those who do not know Christ

—supporting our missionaries with our prayers

—generously giving of our means to support the cause of world evangelism

—giving of ourselves in service on the foreign field or homeland

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

GOAL—



Dear Pastor:

Help Wanted and Needed!

NOW—for 1973-74 Assembly Year

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

RESULTS?—Yes, we still made the reading goal denomination-wide—
BUT does this mean

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

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

PUSHING THE PANIC BUTTON?

No. Just enlisting your help. Time is short for some districts.

WILL YOU HELP?

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

★**CHALLENGE EVERY BOARD MEMBER TO BE A READER.**

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

THANKS, PASTOR. WE APPRECIATE YOUR HELP.

BABY DAY~MAY 5

A Proud PaPa
Is a
Probable Prospect
for the
Persistent Pastor

to
Present the Plan of Salvation
by the
MOST PLAUSIBLE PLAN

CRADLE ROLL.



WIN WHOLE FAMILIES THROUGH THE CRADLE ROLL.



**PASTORS
PRAYER MEETING
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PRESENTATION**

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

Current Selection

**TRYING TO LIVE LIKE
A CHRISTIAN IN A WORLD
THAT DOESN'T UNDERSTAND**

LESLIE PARROTT



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

\$1.00

5 or more (40% discount*), 60c each
Plus 3c per book for postage

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

*Personal purchase only.

NAZARENE PUBLISHING HOUSE

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READING LAYMEN BUILD AN ALERT, GROWING, EFFECTIVE CHURCH!

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



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

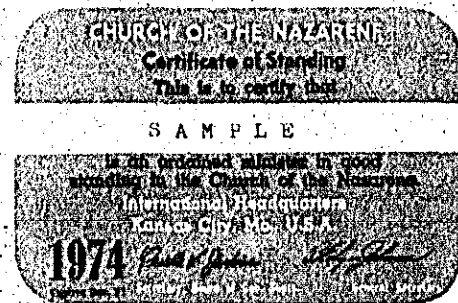
2. Here's a key to the audit of your report. Follow the directions given on the work sheet. Check your financial report by the following procedures:

- Step 1** a1 + b1 + c1 + d1 = Column 9
- Step 2** a2 + b2 + c2 + d2 = Column 17
- Step 3** a3 + b3 + c3 + d3 = Column 18
- Step 4** a4 + b4 + c4 + d4 = Column 24
- Step 5** 26 + 27 + 28 = Column 25
- Step 6** 9 + 17 + 18 + 24 = Column 25
- Step 7** If you find any totals incorrect, you must retrace all entries to find the mistake.

3. Plan to mail your annual report early. Your district secretary should have it in his hand at least two weeks prior to the district assembly.

ATTENTION
All Ordained Elders

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



Facts About World Missions

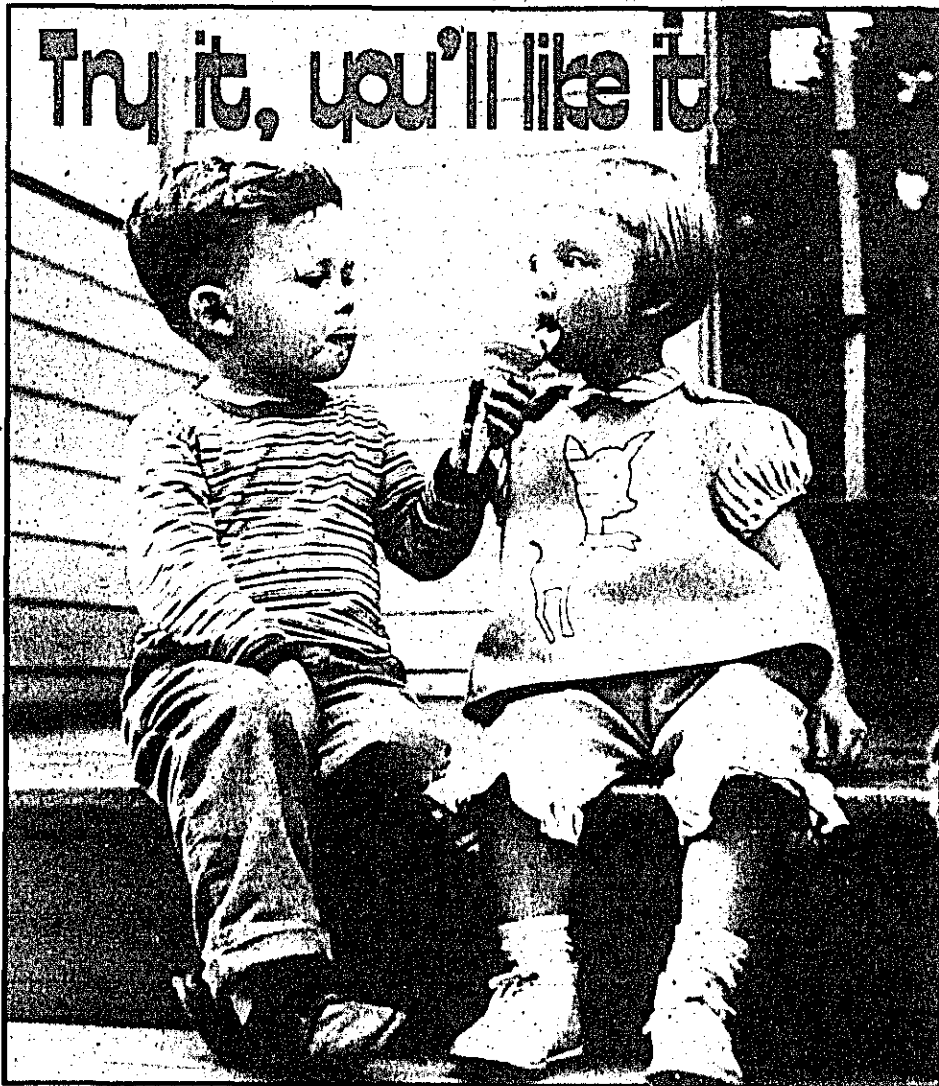
- 527 missionaries in 53 world areas
- 2,589 national workers
- 1,558 of these are preachers
- 1,509 organized churches on mission fields
- 1,194 preaching points and missions
- 646 fully self-supporting churches
- 107,245 full and probationary Nazarene members
- 8,423 members received by profession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

New areas entered in 1973:

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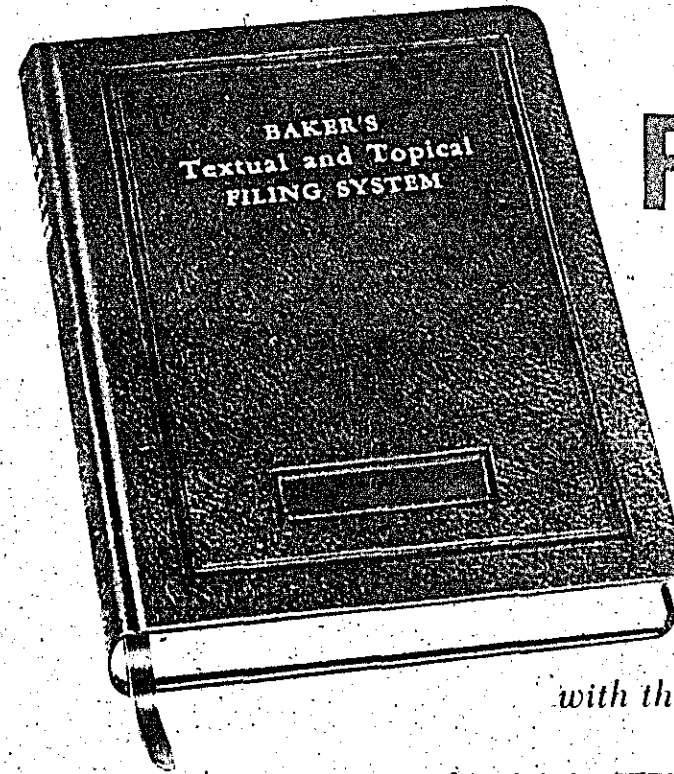
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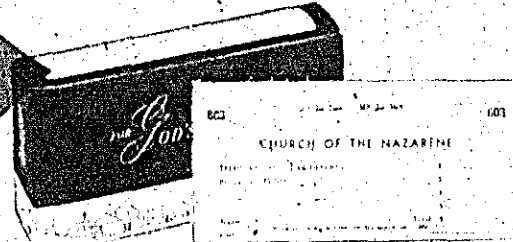
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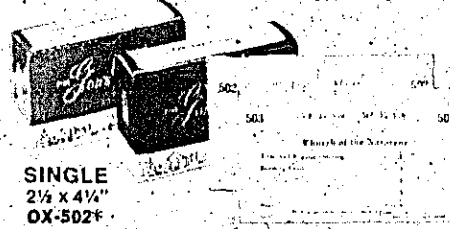
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Nervous breakdowns are caused by trying to force someone or something into a mold that will not be forced.

The Long-Hair Crisis

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

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

The teen dilemma

This seems to get quite paramount when the children of the home become teens and begin to think for themselves.

We have two teen-agers at our house who are both independent thinkers, but know a more robust, enthusiastic relationship with the Lord than I equaled at their age.

Our son was the first to reach the teen years, and we allowed his choice about many things until our better judgment conflicted. My husband retained his decisions for moral is-

sues. My conservative "What will the people think?" made me more nit-picky than was necessary or healthy for me or my relationship with my son.

The fads of youngsters are constantly changing and much of the outward appearance will be in today and gone tomorrow.

When the hair of the young boys began to creep closer to the ear level, my boy was no exception.

The parent dilemma

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

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

Time and again my husband was forced into a decision. The fact that my nerves were at a thin level was no joke, and that conflict had set in was certain. Was that a greater risk than our son's losing all parental



by
Ruth Ann Polston

Pastor's Wife
Falls Avenue
Wesleyan Church
Waterloo, Ia.

communication? Was the yoke I had placed upon him a necessary one?

An internal dilemma

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

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

Facing the facts

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

In my reflections I found these notes: "All nervous breakdowns are caused from trying to force someone or some thing into a mold that will not be forced. The problem is that

you are not willing to live in the world on a live-and-let-live basis."

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

Finding the cure

I wept out my confession to the Lord, but I knew the work had only begun. At Thanksgiving, I had a chance to kneel by my son's bedside and with scalding tears ask—no, beg—his forgiveness.

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

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

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

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

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

—James Glasse
The Christian Ministry, Jan., 1971

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

God's Way of Measuring Our Success

By Rickey Dean Short*

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

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

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

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

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

*Student, Nazarene Theological Seminary.

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

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

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

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

A Teacher Remembers

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

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

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

Miss Munro. Well, of course, each one is different. I remember Gertrude

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

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

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

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

Miss Munro. Yes, and I feel all pastors' wives should have some kind of call to go in that service. However,



An interview with Miss Bertha Munro, author of *The Years Teach*, *Truth for Today*, and other devotional material. Miss Munro is dean emeritus of Eastern Nazarene College.

Mabel Mosher had a very definite call to preach. Through the song, "I Can Hear My Saviour Calling, Follow Me," Mabel Mosher said, "Yes," to the call to preach.

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

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

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

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

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

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

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

Miss Munro. Dorcas loved beautiful

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

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

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

Miss Munro. Well, I would hope that my *Truth for Today* would have much devotional material for the preachers' wives.

L. L. P. It certainly does.

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

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

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

—Cumming

IN THE STUDY

Meditating with the Master in Matthew

April 7

THE COMPASSIONATE CHRIST (9:36)

SCRIPTURE: Matt. 9:35-38

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

I. HIS CONSTANT CARE (v. 35)

Jesus was so conscious of the needs about Him that He was constantly on the go. He went about all the towns and villages of Galilee. Everywhere He found people in need.

His ministry was threefold. He was "teaching in their synagogues." These Jewish places of worship and teaching the Scriptures offered the Master a perfect opportunity for explaining to the people what the Old Testament really meant. He would make its spiritual message clear. Every Sabbath day Christ attended the synagogue services, as He had done from childhood. And it appears that He was always permitted to expound the Scriptures.

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

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

II. HIS COMPASSIONATE CONCERN (v. 36)

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

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

III. HIS CALL TO COOPERATE (vv. 37-38)

The need was so widespread that Jesus couldn't meet it all. So He asked His dis-



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

ciples to pray that the Lord of the harvest would send out laborers into His harvest field.

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

April 14

THE PRICE AND PRIVILEGE OF DISCIPLESHIP (10:39)

SCRIPTURE: Matt. 10:34-42

INTRODUCTION: Christian discipleship carries a high price tag. It costs something to be a disciple of Jesus.

But the privileges far outweigh the price. For there is a unique fellowship with Him when we take the path He took. The privilege of being His representative, His messenger, is the highest honor we could have.

I. THE PRICE: PERSECUTION (vv. 34-36)

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

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

II. THE PRICE: RENUNCIATION (vv. 37-39)

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

III. THE PRIVILEGE: PARTNERSHIP (vv. 40-42)

To be identified with Christ in His crucifixion means that we become identified with Him in His resurrection. "If we die with Him, we shall also live with Him." To be in partnership with Jesus is the greatest privilege that could come to any man. The lowly disciple becomes a partner with his Master.

April 21

JESUS AND JOHN (11:11)

SCRIPTURE: Matt. 11:1-19

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

I. THE QUESTION OF JOHN (v. 3)

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

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

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

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

Languishing in prison, John was plagued by doubts. Finally he could

stand it no longer. Two of his disciples came to Jesus with this question: "Are You the Coming One, or shall we look for someone else?" (NASB). (The Jews referred to the Messiah as "the Coming One.")

II. THE CREDENTIALS OF THE MESSIAH (v. 5)

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

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

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

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

III. THE CONTRAST BETWEEN JESUS AND JOHN (vv. 18-19)

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

John was an ascetic, a social recluse. So his contemporaries said, "He has a demon" (*daemonion*, not *diabolos*, "devil"). They couldn't understand him; so

they disliked him. And that is usually the reason we dislike people today. Prejudice is unfair and unchristian, and it raises barriers between us and those that we ought to be winning to Christ. Evangelism and prejudice don't go together.

Jesus was a different sort of person. He loved to eat with people, to have social fellowship in order to win those He associated with. So strong was He in using this approach that He was called a glutton and a winebibber. There is a real sense in which we must win people to ourselves before we can win them to Christ.

Jesus was also criticized for being a "friend of publicans and sinners." As holiness people, we can isolate ourselves so much that we fail to have any redeeming contact with those who need the Lord,

April 28

JUDGMENT AND INVITATION (11:28-29)

SCRIPTURE: Matt. 11:20-30

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

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

I. REJECTION (vv. 20-24)

A. Chorazin and Bethsaida (20-22)

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

B. Capernaum (vv. 23-24)

This city was situated right on the lake, on the northwest shore. It was the main headquarters of Jesus during His great Galilean ministry. Its people had

been especially favored—"exalted unto heaven"—by His closeness. But perhaps this should be translated as a question: "And you, Capernaum, will you be lifted up to the skies? No, you will go down to the depths" (v. 23, *New International Version*). The Greek word for "depths" ("hell," KJV) is *Hades*, which literally means the place of departed spirits, or the "grave."

II. REVELATION (vv. 25-27)

A. To Babes (vv. 25-26)

Intellectual "eggheads" are too "wise" to listen to God. So He has to give His revelation to what the intellectuals would call "babes."

B. To Believers (v. 27)

Christ is eager to reveal His Father to

all believers. Faith is the prerequisite for knowledge of spiritual things.

III. REST (vv. 28-30)

A. In Soul (v. 28)

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

B. In Service (vv. 29-30)

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

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

The Best Translation Yet?

By Ralph Earle

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

Its history begins in 1965. In that year a group of evangelical leaders in the United States sent invitations to some 40 Old and New Testament scholars to meet in Palos Heights, a suburb of Chicago. At the closing session of this gathering a committee on Bible translation, composed of 14 men, was given the responsibility of preparing a new translation of the Holy Scriptures, to be done entirely by evangelical scholars. The writer had the honor of being selected as one of this group.

In 1967 the New York Bible Society International generously assumed the financial sponsorship for this momentous project. It has already invested hundreds of thousands of dollars in this under-

taking, which now involves the work of over 100 scholars.

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

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

Anyone who reads the Greek New

Testament is keenly aware of the fact that in many passages the King James Version does not accurately and adequately communicate the meaning of the inspired Word of God to the modern reader. Numerous examples can be given, but some of them will be found in the writer's *How We Got Our Bible* (Beacon Hill Press, 1972). At least 200 words in the King James Version have significantly changed their meaning since 1611. For instance, "let" in 2 Thess. 2:7—"Only he who now letteth will let"—does not carry its regular meaning today of "permit" or "allow," but exactly the opposite—"restrain" or "hinder." It should be obvious that a new translation is needed.

What about *Good News for Modern Man (Today's English Version)*? As the art cover of the first edition suggested, this was written in newspaper language. It became a best seller very quickly. But it is a free paraphrase and so could never take the place of standard versions. Furthermore, many of the significant passages for those of the Wesleyan persuasion have been handled in a very unsatisfactory manner.

The other most popular version today is *The Living Bible*. Kenneth Taylor did an excellent job in making the Word of God come alive in contemporary language. But this is not a translation that anyone can use for careful exposition or for doctrinal purposes. It is an extremely free paraphrase, often going far beyond what the original actually says. Like all paraphrases, it is highly interpretative. Inevitably some of these interpretations are acceptable and some may not be.

One serious defect of *The Living Bible* is that the translation was not made from the original Greek and Hebrew. It is consequently not a scholarly work. And no translation made by a single individual can compare in quality with one made by a committee of scholars.

In recent years the best study version of the New Testament has been the *New American Standard Bible*. In the New Testament this is the closest translation of the Greek text into modern English of any version in print. It was done entirely by a group of evangelical scholars, which cannot be said of any other translation except the *New International Version*.

Why then this new project? The answer is that the NASB is a revision of the ASV of 1901. It partakes of some of the stilted, over-literality of the earlier version. For instance, in the Synoptic Gospels it uses the expression "He answered and said," because the Greek has both verbs. But today "He answered" or "He replied" says the same thing.

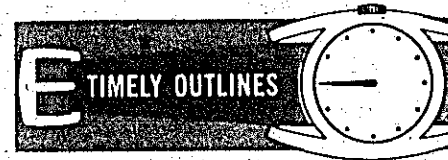
The *New International Version* has sought to conform more fully to the contemporary English idiom, without being at all a paraphrase. This is confessedly a difficult task. But countless thousands of hours have gone into the effort to attain this worthy goal.

A second-century Jewish rabbi said: "He who translates a verse quite literally is a liar, while he who adds anything thereto is a blasphemer." Only those who have spent endless hours in translation work can appreciate the truth of this challenging warning. A completely literal, word-for-word translation of the Greek would make no sense in English. Ultimately it is ideas, not just words, that must be translated. But the balance between the two extremes requires the difficult feat of walking a tightrope. How well the translators of the *New International Version* have succeeded remains to be evaluated.

One more thing we would mention. The Wesleyan point of view was represented in the committee on Bible translation, not only by the writer, but also by Dr. Stephen Paine, who was for 35 years president of Houghton College. The effort has been made to see that significant passages are treated satisfactorily.

Let us give one example in closing. 1 Thess. 5:23 expresses the prayer that the God of peace himself may "sanctify you wholly." The last word is a strong compound in Greek, found only here in the New Testament. Martin Luther translated it *durch und durch*, "through and through"—and that is the way it is rendered in the *New International Version*.

Certainly every alert pastor will want to get this new translation of the New Testament. We believe he will find it suitable in the pulpit, as well as in his study.



Easter Message

The Risen Christ Walked Among His Disciples

By R. J. Ferrioli*

Scripture: John 21:1-14

I. HIS APPEARANCES AFTER HIS RESURRECTION

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

II. THE OBJECT OF REVEALING HIMSELF

We have the record of only 11 times that Jesus appeared to His disciples during the 40 days before His ascension. This period was a connecting link between the three years of human, personal association with His disciples and His spiritual presence. He must now be known as the unseen Saviour who will abide forever with His people. The 40 days in the resurrection body was Christ's great effort to help His disciples to realize that He was a spiritual Messiah, a spiritual Saviour. The contrast between Christ seen as a Fellowman and Christ known only by thought and love was too vast and too abrupt. So He stayed on earth those 40 days, always present, but sometimes seen and sometimes unseen. The disciples felt that at any moment He might come (appear), and so they were helped to realize that He was always

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close by. This would prepare them for the time when they would no longer have any visible manifestations from Christ.

To accomplish this it was needful:

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

III. THE ESTABLISHED EVIDENCE OF HIS RESURRECTION

1. The apostles had the most absolute faith in the fact of the Resurrection; they based their hopes and their preaching upon it. They were ready to announce it everywhere.
2. This faith came in direct opposition to their previous beliefs and worldly interests.
3. They had every opportunity for thoroughly satisfying themselves on this point.
4. By their declaration of the fact they induced thousands of the enemies of Christ to believe in it.
5. They taught this fact, not only by their lives, but by their death.
6. Only the fact of the Resurrection can account for the marvelous change in the spirit and character of the apostles. The Resurrection completely transformed them, inspired them with a new conception of Christ's kingdom. They received new courage to suffer for the sake of their Lord and His work.
7. The truth of the Resurrection is seen by the change in the Sabbath day. It was changed, not by any express command in the New Testament, but by almost universal consent of the Church, which could not endure to observe as a day of joy and gladness that on which Christ lay in the tomb.
8. The very existence of the Christian Church is a proof of the resurrection of Christ.
9. The works Christ has been doing ever since in the world are a proof that He who does them is a risen, living Saviour. The conversion of every soul is the marvelous work and fruit of His Spirit.

IV. HE REVEALS THEIR CONTINUOUS NEED OF FAITH

Now they are to learn their lesson:

1. That without Jesus they can do nothing.

2. That sometimes they must wait and toil without visible success for a time, but that Jesus sees and knows.

3. That through faith and obedience, guided by Him, they may expect marvelous success. Jesus also reminds them of the time when, three years before, some of the disciples were fishing in the same lake, and He had called them to become fishers of men. Then they learned:

a. That if men are to be brought into the Kingdom, they must be sought. Fish do not come of themselves to our tables.

b. They must be sought patiently and carefully.

c. They can better be attracted than driven.

d. The right bait, at the right seasons, rightly prepared and presented, are essentials to success.

e. They catch fish for their own health and pleasure, but they catch men for the good of those caught—that they might have eternal life.

V. HE REVEALS HIS LOVE TO PETER

1. To show Peter that He knows his failures and heartily forgives him.

2. To guard him against his natural self-confidence, lest he should fall again.

3. To publicly reinstate him among the disciples, and to show his brethren that he is fully restored.

4. To restore peace and hope within Peter's own soul.

5. To impress upon him that only in deep and earnest love to Jesus can he do his appointed work.

6. To set clearly before him the great work he is to do.

VI. HE REVEALS HIS LAST MESSAGE

1. That Christianity is a universal religion, not merely one of the religions of the world.

2. That it is adapted to all nations and all classes.

3. That the Church cannot be obedient and let one nation be without the gospel.

4. That this duty is obligatory, not on ministers and missionaries alone, but upon the whole Church. This commis-

sion was given, not to the apostles only, but to the whole body of 500 disciples.

5. That this commission includes home missions as well as foreign, our neighborhoods as well as more distant places.

6. That it is the nature of a living Christianity to be missionary. The church is dead which is not anxious to preach the gospel to every creature.

7. That this is the way the Church will keep pure. Nothing without this can keep its doctrines from degenerating.

VII. HIS ASCENSION

1. By His ascension we see His true nature as divine.

2. As ascending Lord, He will be the omnipresent Saviour of all men alike.

3. He then can teach men to live by faith and not sight.

4. He has gone to prepare a place for His faithful servants, as well as the servant for the place.

The Stone

SCRIPTURE: Mark 16:1-4

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

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

I. THE WOMEN'S DESPAIR (as they prepared to go to the tomb)

A. Buried hope

B. Embalmed Master

C. Faced with a rock

1. How can we see Him for the rock?

2. Who can lift the rock we face?

II. THE MASTER'S ANSWER

A. Problems move when Jesus is raised.

B. Hope revives.

C. The stone is gone. (Nothing between myself and my Saviour.)

III. THE WOMEN'S ASSIGNMENT

A. Go back—this world is still our place of sojourn.

B. Go out—reach all you can.

C. Go tell—don't keep it in.

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

BOB NOAH

BULLETIN



BARREL

WHAT IS LOVE?

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

LOVE GIVES

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

It was Thomas Griffith who wisely said: "We are moving forward at twice the speed of sound and half the speed of sense."

One man was telling another man about a friend of his who had recently died and left \$50,000.

"What a pity," replied the friend, "that he left it behind when he might have sent it on ahead! He is not likely now to ever hear of it again."

A boy was given a jigsaw puzzle of the map of the world. In a very short time the boy had completed the puzzle and showed it to his father.

When asked how he finished in such a brief time, the boy said, "On the back of the puzzle was the picture of a man. I figured that if I got the man right, I could get the world right."

—Selected

ACTIVE MEMBERS

Are you an active member,
The kind that would be missed?
Or are you just contented
That your name is on the list?

Do you attend the meetings
And mingle with the flock?
Or do you stay at home
And criticize and knock?

Do you ever go to visit
A member that is sick?
Or leave the work to just a few
And talk about a clique?

There's quite a program scheduled,
That I'm sure you've heard
about.

We sure will all appreciate it
If you'll come and help us out.

Think it over, Brother;
You know right from wrong.
Are you an active member
Or do you "just belong"?
Author Unknown

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

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

Christ doesn't require His disciples to be ATTORNEYS—just WITNESSES of His saving grace.

HERE AND THERE

AMONG BOOKS

Conducted by the Editor

All books reviewed may be ordered from
Your Publishing House

Do I Have to Be Me? The Psychology of Human Need

By Lloyd H. Ahlem (Regal Publications, 1973. 202 pp., paperback, \$2.45.)

Most efforts to fuse psychology with scriptural Christianity result in an adulteration of one or the other—frequently the latter. Ahlem, on a popular level, finds a solid middle ground and discovers Christian answers for basic psychological needs such as self-identity, self-authentication, and meaningful relationships.

One of Ahlem's guiding theses is "that any human standard of adequacy is faulty and questionable." Thus only a divine standard is ultimately authoritative and functional.

The author is president of North Park College and Theological Seminary in Chicago, reflects a knowledge of basic psychological positions, and seems comfortable within a solid biblical framework.

Those seeking better self-understanding, and pastors interested in dealing with psychological needs from a scriptural standpoint, will find the book helpful.

GERARD REED

The RSV Interlinear Greek-English New Testament

(Zondervan, 1970, fifth printing, 1973, 1,027 pp., cloth, \$9.95.)

This NT contains the Nestle Greek text; underneath is Dr. Alfred Marshall's decision on what the literal English equivalent is; and, at the left, on the same page, the RSV text. Especially is this a good NT for pastors and others who have studied Greek at some time. I minored in Greek and taught it for some years, and yet an interlinear that was given me some years ago has been of help to me (when I have been brave enough to use it). It is unfortunate that one's friends tend to kid him just a bit if he uses an interlinear; and yet one must be really quite familiar with the Greek for such a text not to be helpful.

J. KENNETH GRIDER

Soul Winning in Black Churches

By J. Herbert Hinkle (Baker Book House, 1973. 105 pp., paper, 95c.)

This book is written by a black evangelical preacher, and directed primarily to black evangelical preachers. But white preachers can learn much from it if they would like to know the author's dissatisfaction with the black church and his hopes for it. His most basic dissatisfaction is that black churches are too often not soul-winning centers (pp. 28, 88). He is almost too exclusively interested in soul winning—if that is possible. He says, "Our churches ought to meet with one basic question in mind: How can we

win the greatest number of souls?" (p. 104). He says, "If you preach a funeral, give an invitation" (p. 100). "If you conduct a wedding, speak of Christ and give an invitation" (*ibid.*)

J. KENNETH GRIDER

The Psychology of Religion

By Wayne E. Oates (Word Books, Inc., 1973. 291 pp., cloth, \$7.95.)

The book's value is its "phenomenological, developmental" approach—an open-minded effort to understand various psychological and religious notions tied with a commitment to neoorthodox theology under the influence of Barth, Niebuhr, and Tillich. Theology, however, is minimal in this book. Considering such topics as conversion, mysticism, habit, loyalty, and ecstasy, Oates tries to explain these religious events from a psychological standpoint. He does not, as do many psychologists, try to explain them away. Religion, for Oates, is real and important. Anyone wanting to become familiar with various psychological theories as they relate to religion could profit from this book.

GERARD REED

The RSV Handy Concordance

(Zondervan Publishing House, 1973. 191 pp., paperback, \$1.25.)

Since many editions of the RSV do not include a concordance, this one will be helpful to many who use that important version. While this brief one does not contain anything like the number of entries found in expensive and thorough concordances, its selections have been done with care. The editors gave attention to such matters as 300 doctrinal themes, favorite passages, and golden texts of Sunday school materials.

J. KENNETH GRIDER

Charles Finney

By Basil Miller (Bethany Fellowship, 1973. 137 pp., paper, 95c.)

Just republished is a biography of Charles G. Finney (1792-1875), the converted lawyer, who taught theology and

pastored the Oberlin College Church for 31 years, and was one of the outstanding evangelists of all time. The book seems to have been written hurriedly, yet the author gives an exciting, running account of the life and ministry of a man who, as a revivalist, was comparable in ways to such figures as Moody, Simeon, and Graham. He taught Christian holiness much as Wesleyans always have, yet he did not believe in original sin. This book does not say much about his theology, though it does mention that he liked to preach "Christian holiness" (p. 132).

J. KENNETH GRIDER

A New Wind Blowing

By Charles R. Tarr (Warner Press, 1972. Paperback, 123 pp., \$2.50.)

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

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

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

I had previously read detailed accounts of the Asbury revival. And indeed I had experienced it, for it spread within days to Olivet Nazarene College, and then to Nazarene Theological Seminary—where we experienced the most special revival I have ever seen. Historians will no doubt compare the revival of 1970 with the Welsh Revival of 1905 and other special awakenings that have occurred, such as the Great Awakening of New England around 1740.

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

J. KENNETH GRIDER

Preachers' Exchange



WANTED—*The Art of Leadership*, by Ordway Tead, McGraw-Hill Book Co., Inc., 1935.—Randy Michael, 472 Logan, Sterling, Colo. 80751.

WANTED—*Overcome Evil with Good*, by Audrey J. Williamson; *The Approaching Advent of Christ*, by Alexander Reese.—Jack Seberry, 3550 Gateshead, N.E., Rockford, Mich. 49341.

WANTED—Back issues of *Preacher's Magazine*, 1966—September, October,

November, and December; 1969—January and February. Complete set of *Biblical Illustrator*, in good condition.—Ralph Thompson, Box 566, Centerville, Ia. 52544.

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

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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

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

Yours for souls,

COMING
next month

- **With the Holy Ghost and Fire**
Pentecost! Not just the winds blowing, nor everybody speaking, but the fires of God burning in our hearts.
- **Preaching Holiness—How?**
The concluding article in a vital subject deals with practical suggestions that should make it workable.
- **Focal Points of the Gospel**
In a day when some seem to neglect the gospel, it helps to remind ourselves just what are its focal points.
- **Control TV Before TV Controls You**
A Fuller Seminary professor hits straight from the shoulder at a need for spiritual discrimination in the use of the medium.