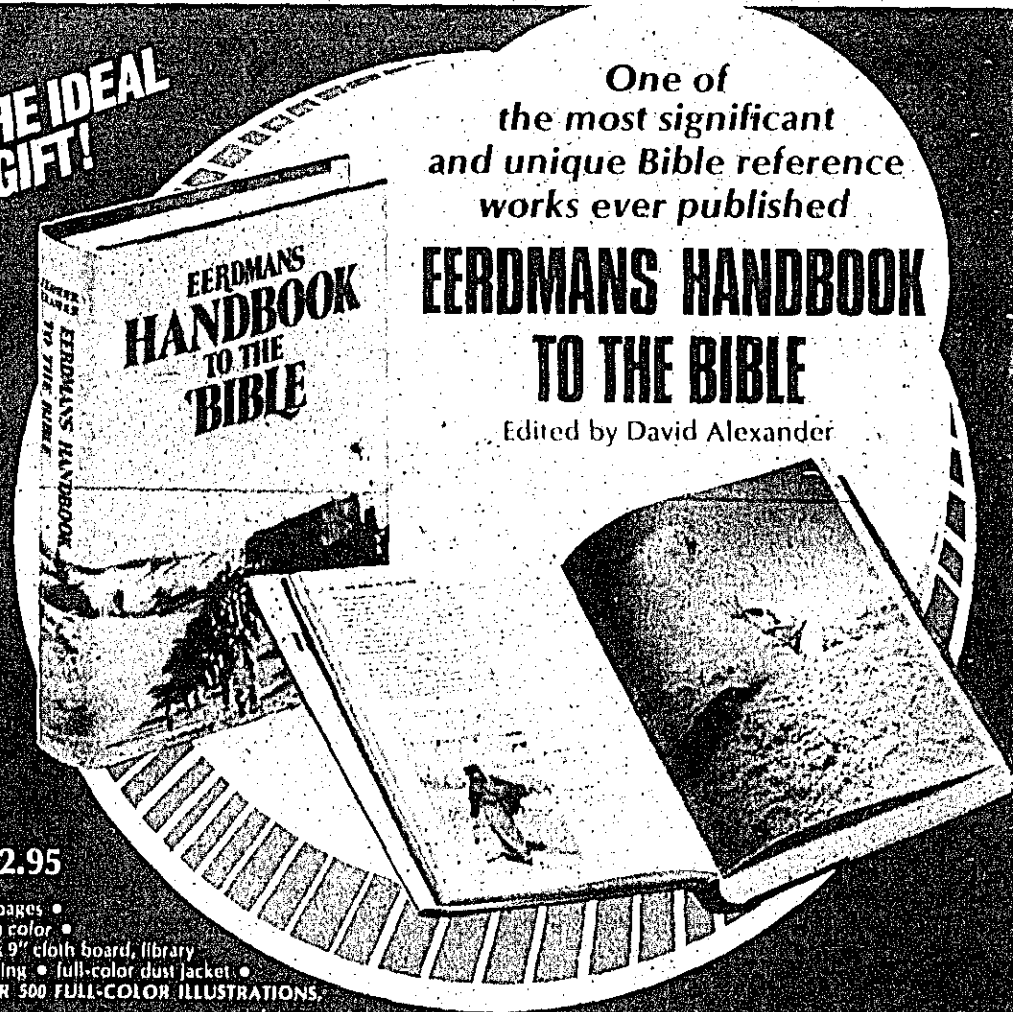


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# THE PREACHER'S MAGAZINE

—proclaiming Christian Holiness

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THE  
**PREACHER'S  
MAGAZINE**

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

*Anointed to Preach*



**T**HE SPIRIT OF THE LORD IS UPON ME, because he hath anointed me to preach the gospel" (Luke 4:18).

It was no accident that Jesus found this passage from Isaiah 61 that day, when He entered the synagogue in Nazareth. It was not by mere chance that He read it. Better than any other word from the books of the prophets, this was the word that said it best. Christ was anointed to preach.

Therein lies the secret for those of us who have experienced the call to preach in our time. Jesus Christ, our supreme Example, sets the pattern for our preaching. Bold He was, and He was always candid; forceful and courageous, yet never without compassion. He was interesting and attractive enough that the children pushed in close and listened to every word He spoke. Dynamic also, as suggested by the simple explanation of those officers who were sent to arrest Him and returned without Him: "Never man spake like this man" (John 7:46).

Anointed to preach!

Whatever qualities there are that can make the difference between good preaching and the ordinary kind, this one must stand high on the list. Of course, good preaching is characterized by adequate preparation. John Henry Jowett used to say preparation is a long process. The best sermons are not just made, they grow. The apt analogy is not that of the factory, but the garden.

Good preaching always indicates a clear purpose. To aim at nothing in particular and prove you are an excellent shot does not really help God get His message across to your listeners. A clear purpose helps the preacher add the materials that contribute to his goal, and delete those which are beside the point and irrelevant.

Good preaching must also be interesting. If the listeners do not pay attention, they will not be persuaded to do anything else the preacher may challenge them to do. What irony there is in the paperback novels with their trivia appearing to be suspenseful and exciting, while the

Bible, with the most dramatic material in all of human history, seeming to be dull and uninteresting in the way it is preached.

Good preaching, of course, must be understandable. What would be the point in using words and sentences if they mean little or nothing to those who hear them? Winston Churchill, whose credentials as a speaker would not be questioned, said: "Short words are the best, and the old words when short are best of all."

A student in Claremont wrote to his friends in Phoenix about his seminary education: "And Jesus said to them, 'Whom do you say that I am?' And they replied, 'You are the eschatological manifestation of the ground of our being; the *kerygma* manifested in conflict and decision in the humanizing process.' And Jesus said, 'What?'"

Your editor needed help from an interpreter when he preached last December to people who understood Zulu but not English. But may it please God that he needs no interpreter when he preaches to people in English—the kind they can understand.

By all means, good preaching must be Christ-centered. Paul said, "We preach Christ," and this is the criteria of all preaching. Our listeners are not sitting there saying, "We would like something clever," or, "We would hear some good advice this morning." Their hearts are crying, "We would see Jesus!"

Whatever else you may conclude, you know that good preaching is always biblical. It may not be expository, in the narrow definition concerned with the fine points of sermon construction. But it is biblical. D. Martyn Lloyd-Jones, pastor where G. Campbell Morgan once preached, gave 60 sermons from the Sermon on the Mount without repetition. John Riley, while pastor of College Church in Nampa, Ida., delivered a series of 39 sermons from the prophet Jeremiah. Such was the interest of his listeners that one remarked after some time had elapsed since he heard a message from Jeremiah, "Wonder what happened to our old friend Jeremiah? I miss him lately!"

But of all the qualities of real preaching, the anointing of the Holy Spirit is the most indispensable. Anointed to preach! Indispensable, and also indefinable. How can you describe it to one who has never experienced it for himself?

The late J. B. Chapman said it was like the Holy Spirit "putting His thumb in my back letting me know He is right there, He is with us, He is helping us." Donald G. Miller, in his book *Fire in My Mouth*, describes it as "an event taking place," and that it is. God is speaking, and He speaks through human instruments. It is the miracle of anointing. It makes the preacher's words more than mere words. It means the message is God's Word.

Like the Christ we preach, our message is both human and divine. We prepare, we know our purpose, we use all our ransomed powers to make it interesting and understandable. We present God's inspired Word. We preach Christ.

But the overpowering element in our preaching, and the quality which dwarfs all others by comparison, is the divine aspect. It is the unction and anointing of the Holy Ghost upon us. Our prayer each week should be that we may say with Jesus, "He hath anointed me to preach."

Americans who celebrate their independence this month need to remember what it really means

## Dependence upon God for Independence Day

By Joseph T. Larson\*

ABRAHAM LINCOLN in his Gettysburg address said, "That this nation under God might have a new birth of freedom." This implies our humble dependence upon God for freedom. We need to affirm our dependence upon God as a people. The Declaration of Independence, July 4, 1776, did not declare that the United States had become independent of God—but rather dependent upon Him.

A grade school lad once gave an essay and said in part, "America is the place where we can do as we please." No, America is the land where we may learn to do as God pleases.

Too many in our nation have declared their independence of the Bible, of moral standards, of the family altar, and of other good customs in the American way of life. Many are seeking their own ways in pleasure, in business, in society, and in material things, ignoring the authority of God.

America needs to return to God, to Christ as Saviour, to the verities of the Bible, and to Christlike living. America needs to learn to dwell under the protecting shadow of His wings (Ps. 91:1).

Americans need a faith that will

save them from fear of their enemies, making them truly free under the American flag and under God. If democracy shall survive, we must embrace all that for which Christ and Christianity stands.

The late General J. J. Pershing said, "The foundation of America rests upon Christianity and our democratic way of life; it is the salt of the earth and the light of the world."

True Americans should sense their responsibility to God and to other citizens. This is the highest form of service. We cannot lead other nations until our own house is set in order. Revival fires over our nation will become a reality if men will repent, seek God's will, and truly worship Him. Tyrants and political corruption cannot long endure if revival comes to the nation. Our prayers, our faith, and godly living will help statesmen to be true to God and their fellow citizens.

Living faith in the Bible and in Jesus Christ as Saviour will bring new life and new hope, enabling Americans to solve many weighty problems, domestic and national. Jesus Christ invites youth and adults to seek His wisdom for daily guidance.

Many ungodly persons will defeat our nation, if allowed to gain control, unless these men are won for Christ in our generation.

\*Tucson, Ariz.

There is no greater failure than to fail God in His purposes for our nation and the world. George Washington in Valley Forge dared not fail God, but suffered with his soldiers in the bitter cold of winter with other privations. Abraham Lincoln dared not fail God in the crisis of 100 years ago, praying sincerely for freedom of the slaves and the preservation of the Union. That prayer was heard.

America needs a vision which Isaiah had, when he said, "I am a man of unclean lips, and I dwell in the midst of a people of unclean lips" (Isa. 6:5). He saw God high and lifted up and His train filled the temple. The vision of a great God, a great

purpose, and the possibilities of victory over every foe, should stir every citizen to the highest loyalty to God and to our nation. We need a revived vision of what God can do for our people. Such a revival based upon contriteness of heart will bring life, liberty, and true happiness for everyone.

May our sincere prayer be:

*"Our fathers' God, to Thee,  
Author of liberty,*

*To Thee we sing.*

*Long may our land be bright*

*With freedom's holy light;*

*Protect us by Thy might,*

*Great God, our King!"*

Now, more than ever before, we need anything else but a moratorium on holiness preaching

## A Moratorium on Holiness Preaching?

By Dennis A. Brenner\*

**P**AUL WROTE to Timothy some power-packed words that should be reemphasized in our day: "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner; but be thou partaker of the afflictions of the gospel according to the power of God, who hath saved us, and called us with an holy calling, not according to our works, but according to his own

purpose and grace, which was given us in Christ Jesus before the world began" (2 Tim. 1:7-9).

A fellow pastor recently commented that he felt the churches were a bit "straightlaced" and that we would do better to concern ourselves with the simple gospel that Jesus Christ saves sinners. He went on to say, "There is too much controversy about holiness preaching, in regard to conduct and practice."

Does this mean that our people do not need a deeper life in the Spirit that follows subsequent to regeneration? And if we do realize the need,

how are they to seek it if it is not preached? Our congregations need a guide in things spiritual. They need the Word from someone—supernatural, superhuman, divine. Yes, man as a sinner needs divine revelation to bring him to repentance, but how much more the regenerate man needs divine revelation and a cleansing of the heart of double mindedness.

No preacher in his right mind has attempted to handle the Word without seeking the direction and guidance of the Holy Spirit. We depend upon the Spirit to guide us into all truth. Then why not tell our people they, too must seek a life guided by the Spirit—not by self?

In a day when holy lives are noticeably void in our churches and on church boards, we need more than ever a voice from the pulpit, a voice directed by God—dead to self, and awake to the gentle leadings of the Holy Spirit. A voice not of fear, but of power and love and of a sound mind.

Are we guilty of being ashamed of the testimony of our Lord, who made himself of no reputation, but took upon himself the identification of a servant doing completely the Father's will? This was the apostle's concern for Timothy. Ashamed men are weak men. Ashamed men have no vital influence on people or principles of darkness about them.

It was in Miami, June 18, 1972, that Nazarenes were challenged by their General Superintendent V. H. Lewis that this was "The Time for Truth." He reminded his listeners that if an earlier generation saw as their sole reason for existence the proclamation of the doctrine of full salvation, then dare we miss our golden opportunity in our day to preach holiness?

In the pressures to expand the borders of the church, are we going to become careless enough to take in

members before they are ready? Can we say we have really expanded the church when to do so in breadth we are sacrificing depth? When we take members in who are neither in the experience of sanctification, nor seeking it, we are not building; we are laying seeds of destruction.

A moratorium on holiness preaching may give us a rapid growth, but I question how long it will give a sustained growth. There is "an holy calling, not according to our works, but according to his own purpose and grace," and if we exist apart from that "calling," I question our reason for existence.

We must seek every means to give to every man the gospel in the same measure as we have received it, and in seeking every man, we must not forget the same measure. The full gospel is the message of heart holiness. Even John the Baptist declared to those who came for baptism unto repentance the need of being baptized with the fire and the Holy Spirit (Matt. 3:11).

In the midst of the energy crisis we, as holiness preachers, need to remember there is no shortage with God. In fact, the promise is to those with the Holy Spirit, that they shall have power: power to live a godly life in an affluent society. Sometimes the more affluent we become, the less holy we are. We need power to trade the "good life" for the "godly life"—power to keep both success and God's Word in perspective.

If we build the Church in our day we will do it with holy hearts, with clean hands, with pure motives. Let no one fool us; this type of individual—be it pastor or people—will seek a sanctified heart. This will be the result of a holiness message by a preacher that believes it's time for truth—holy truth.

Gentlemen, let's be holiness preachers!

\*Pastor, First Church of the Nazarene, Lansing, MI.

Making the Scriptures relevant is the primary task of preaching, and there are steps toward this goal which every pastor can follow:

## Preparing an Effective Sermon

By Gordon Chilvers\*

**I** F OUR SERMON is doctrinally correct, is that all that matters? Can any congregation expect more than us than that we are accurate in all that we say?

Yes. Ever though the basic requirement for any sermon is doctrinal accuracy, that is not enough if our sermon is to fulfill its true function.

Many people today have notions that are based on outside problems. Their knowledge of the Bible is borrowed in some popular stories and a few statements by scripture. They have little time or energy to find out what God has to say on these problems. They rely on their imaginations to solve their own's problems. It must be a satisfying solution, and it must be simple and easy to understand and apply.

This is where God's word comes in. Our sermon must show the reader how we understand our message, to understand the truth more fully, and how it more fully applies to our lives. It is a simple message, but how many more we want to, and give our people understanding from it, word is well written and understood. The Word of God, which is our authority, our preaching, is spiritual food, and

is described as "milk" and "strong meat."

While many methods abound, and some suit one person better than another, any good method is better than none at all. Here is one that has been found valuable by one preacher and so could be useful to others.

Quite rightly, congregations stress that they expect the preaching they hear to be relevant to them. It is 1974. Their needs differ from those of men 50 years ago, so they expect the sermons to be different from what they were 50 years ago.

As we consider a section of Scripture, whether one verse or an extended passage, we find a statement or an incident that reveals a truth about God's dealings with men. We use ourselves in what circumstances this would be useful. We then find a modern situation in which it will give us a valuable solution. We imagine a problem that could well be in the mind of some listener of the congregation, and we deal with the situation.

We then know our goal. We state clearly in a single sentence of our introduction, how God deals the situation that is the subject of our sermon, a situation in which a listener finds himself. It will assist us in our continued preparation if we word our goal. It is the theme of our sermon. We then

it out will give us a guide in selecting what material to put in and what to leave out.

We are then in a good position to make our introduction, in which we show how our specific question is answered by a particular passage of scripture. We can then state the problem in current terms, outlining it as fully as will show each hearer that we understand the problem and see it from his point of view.

This type of sermon has several distinct advantages. The hearer will see at once that our sermon could be relevant to him. His attention will be aroused, and that is always a tremendous advantage to the preacher.

Further, this method will answer the questions that sometimes come before a listener. Much has happened since the Bible was written. Space travel has changed the face of the world as well as of individual lives. Has the Bible anything worthwhile to say to the contemporary scene? By using a modern problem for his introduction, the preacher will indicate that the Bible is not antiquated, but is as up-to-date as the news bulletin he hears.

Again, by this method we shall stress that our sermons are based on scripture. Our hearers will learn that this is our Authority for what we say. We are not relying on our own wisdom, however "profound," but upon what God has to say to us in the Bible.

This emphasizes that the Scriptures, properly interpreted and applied, are alone essential as our Guide. They are sufficient to teach us God's will for us and the blessings we enjoy in Jesus Christ.

Then we seek to show from our selected passage what God has to say on this problem. To do this adequately requires a period of concentrated thinking and hard study. This

demands diligence and perseverance, but we do nothing that is more worthwhile or fitting to our calling as preachers.

We begin our study by reading one or more English versions. Few of us can handle the original languages as well as we can our English versions.

Although we usually read the King James Version publicly, and take our texts from it, we find the British Revised Version, the American Standard Version, or the Revised Standard Version to be better for study. These versions are best as a basis for careful and exact preparation. Modern paraphrases can often throw light on a phrase, but we must begin with the translations that are closest to the original.

Reading the selected passages several times is an essential foundation for the building of our sermon. Through this repeated reading of the passage, we hear God speaking to us clearly. Dr. G. Campbell Morgan tells us that he often read a passage 40 to 50 times before he prepared his sermon from it. This reading will enable us to understand the context as well as the text. Knowing the context is essential, for as Charles Haddon Spurgeon reminded us years ago, a text without a context is only a pretext.

When the preacher has the essential knowledge, a study of the text in the original language should follow. By the use of Hebrew or Greek lexicons, concordances, word studies, and grammars, the preacher will be able to gain a clear understanding of the different words used in the passage and the grammatical meaning of the sentences.

Every preacher should try to master the Greek alphabet. It takes only an hour or two and has value which is far beyond the time involved in learning it.

The preacher without even this

\*Gordon Chilvers

knowledge can gain enormously from the use of a good concordance such as Strong's *The Exhaustive Concordance of the Bible*. He can start from the word in the English version and find out from Strong the essentials for expounding the passage he has selected. He can also get considerable help from Young's *Analytical Concordance to the Bible*. This book has indexes showing how each word is translated in Old and New Testaments. This gives a clear idea of the emphasis a word is likely to have in the passage being studied.

Having done this essential work, the preacher is ready to consult commentaries. Following this order will prepare the preacher to read his commentaries with discrimination.

Conscientious preparation will yield a wealth of information. Most of this can be used profitably, but some will have to be discarded. The simple test for inclusion is whether the information helps to carry on the theme to its proper conclusion.

The preacher then proceeds to the main part of his sermon. The material will need to be divided into various sections. Each section will have as its purpose the explaining of the theme and the development of the argument. It leads from the introduction to the conclusion in stages easy for each hearer to follow.

Care is needed to see that the sermon has a logical and progressive course. The sermon must progress steadily to its conclusion, or the hearer's attention will be lost on the way to the goal. The number of these sections will depend on the subject and what sort of treatment the preacher is giving to the passage. Three is a useful number, and the great British preacher Alexander Maclaren could find a three-pronged fork in any text. Yet three is not a necessity. Robertson of Brighton needed only two, while C. H. Spur-

geon often had more than three.

More important is that these divisions arise naturally from the passage selected. They must never be forced, nor added for the sake of completeness.

What sort of headings should be given to these divisions? Some prefer alliterations, as it assists memory. Headings are single words, each beginning with the same letter for at least one main word. Using an extension of this idea, the last word in the heading has the same termination, such as *tion* or *ing*. This is all right if it does not sound artificial.

The writer prefers to use propositions for the divisions. The advantage of this is that it makes it easier for the preacher to see if the divisions lead naturally from one section to the next, and on to the conclusion. Also, these propositions can stand in their own rights and say something to the hearer.

Should the preacher announce his headings? Usually it is good to do so. This enables the hearers to know what is coming next. More listeners than the preacher realizes have difficulty in following close reasoning. Announced headings will help them see the logical argument more easily. If the propositions say something worthwhile, hearers will remember them when the details of the sermon have been forgotten.

Each of these divisions should be subdivided and given headings. This will help check the preacher if he is wandering from the theme. The characteristics of good headings apply also to the subheadings—though few preachers will decide to announce them.

Having done this work carefully, the preacher can prepare the skeleton of his sermon consisting of headings and subheadings. It is certainly good to write this out fully. Ought the preacher write out the whole ser-

mon? In his early days, yes, as far as time permits. It is a good discipline. It also stimulates thoughts and avoids the possibility of his saying the same thing each Sunday with only the text varied.

Few preachers have time to write a whole sermon each week. Some write out a different paragraph or two or important parts such as the first and last sentences.

Consulting again one or two standard commentaries at this point is essential. The preacher can compare his interpretation with recognized authorities on the passage. There is still much light to break out from God's Word, and God may give spe-

cial illumination.

The sermon must ascend to its climax or it will be like the tide that wastes itself in the sand. The climax is the goal which the preacher had before he began his sermon.

The final paragraph is the preacher's challenge to his hearers. The object of the sermon is to move them to action. He wants them to begin a different sort of life, at least in one section of their lives.

Our hearers will never tire of such sermons. They will captivate and hold attention, which is the first step towards their being informed, guided, and strengthened by our preaching.

### Criterion of Success

Addressing a class of theological students, a minister once said, "Young men, I wish I could say something that would deliver you from the limited ambitions which I cherished when I was a theological student. In those days I wanted only to be a personal success. I wanted to rise to the top of my profession; become the minister of a big and influential church, preach to great congregations, receive a large salary, and be proclaimed as a man of importance. I wanted to have the right kind of people watching me and saying, 'Well done! Isn't he wonderful!'"

"Well, these ambitions have all been fulfilled, but what have they accomplished beyond feeding my own little ego? And believe me, that kind of food becomes tame and tasteless.

"Someday, young men, you will be forced to realize that the Christian minister has only one criterion of success. Have I reconciled men to God? Have I healed their broken bodies and souls? Have I changed their lives? Have I helped to make the kingdom of God a reality in the Church and in the world? These are not our works. These are the mighty works of Christ. It only matters that we believe in Him and yield our lives to Him in faith and obedience."

Submitted by J. C. Mitchell  
Liverpool, England

Only the Lord Jesus Christ can accomplish this desperately needed work, and He needs sensitive men and women through whom He can do it.

## Everything but a Broken Heart

**T**HE PROPRIETOR of a welding shop displayed this catchy sign: "We can mend everything but a broken heart."

Like much modern advertising, the claim is boastful enough to make us wary. Yet it must be admitted that man's mechanical ingenuity is a marvel. A good weld can be stronger than the original metal. And clearly, the last four words of the ad contain honest truth.

When auto makers developed a transmission that shifted its own gears, mechanics had to go to school for weeks to learn enough about its complicated insides so that they could repair it. By dint of hard work some of them succeeded. What man can make, man can mend—if he tries hard enough. But man did not make himself. Transmission experts don't pretend to mend broken hearts.

The car owner with heart broken by life's disasters may drive away from the shop with a machine well

mended but with his own inner hurt still throbbing, wrenching his inmost being, robbing him of all joy. The hurt, indeed, may be so poignant that it produces reckless driving and lands him in the hospital.

Of course, the doctors and nurses who attend him there are experts, too. They have studied much longer than the transmission men have, because the human body is more complicated than any machine—so complicated that many things about it still baffle the experts. And from a physical standpoint this particular case is comparatively simple: a fractured hip, a lacerated scalp, and not-too-serious internal injuries.

They set to work with anesthetic and scalpel, with a metal pin and skillful sutures, and patch him up admirably. During the days that follow, natural processes finish the healing. In due time the patient is dismissed, his body whole again. But alas, the mended man leaves with his heart as broken as ever. The doctors, if the ethics of their profession permitted, might well advertise as the welder did: "We can mend everything but a broken heart."

The unhappy fellow, defrauded by business associates he had trusted, falsely accused, deserted by his wife, criticized by his children, harassed by financial losses, finally goes to a psychiatrist. Unfortunately, the fact

that the practitioner rejects the Christian faith is of no significance to him. Is not this specialist even more highly trained than the average physician? Is he not skilled in probing the inner recesses of the mind?

To this expert the despairing man pours out the secrets of his past life. He gets temporary relief. But he finds that he must go back again and again. Finally, with debts piled higher than ever and unhappiness still corroding his personality, he sadly concludes that even psychiatry has definite limitations. The psychiatrists might well confess, "We can't mend a broken heart."

What now? If the brokenhearted man only realized it, there is one more person he should consult. In fact he should have consulted him years earlier, before blow after blow fell upon his defenseless head. That person is the man of God. The sufferer needs a specialist in matters of the immortal spirit—the expert who can introduce him to his Maker.

Jesus Christ announced one day to His hometown folks the nature of the commission He had received from His Father. Among its various phases was this: "He hath sent me to heal the brokenhearted" (Luke 4:18).

A housewife who had suffered serious mental and emotional troubles since her early teens was told by her psychiatrist: "You will just have to accept yourself as an emotional cripple." The words seemed like the crack of doom. With dismay she reflected on her unhappy childhood and still more unhappy adolescence and adulthood. Must she look forward to nothing except misery?

Then someone led her to Christ. Possessed of a new hope, she sought God further and by faith appropriated the fullness of the Holy Spirit. In the weeks that followed she wept many tears. But they were not tears of despair. True, she seemed to be

living over again the unhappy years of her past—the hurts she has suffered, the hurts she had inflicted on others, the corroding fears. Yet with every memory she confessed her fault in the matter and implored God to forgive her and the others involved. The Spirit himself was helping her infirmities (Rom. 8:26).

One evening the process came to a climax. In a fresh flood of tears the penitent drew very near to God—and suddenly the storm cleared away. There was a great calm. "The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit" (Ps. 34:18). The Lord Jesus had healed her.

"He hath sent me to heal the brokenhearted." Yet there are ministers who seem unaware of how deep-seated man's need is. Their social gospel, they believe, will somehow heal mankind. They are busy with reform, confident that more organized effort and better legislation will end racial discrimination, poverty, and war. Their position is quite comparable to that of the welder: "We can mend everything but a broken heart"—or can they? What a pity!

In reality God has called you as His ministering servant to a task much more fundamental. A correct stance as to the ills of society is important, but far more important is the work of bringing heartbroken people to the Great Physician. As a minister of the gospel you are a practitioner of much greater value to society than the repairman, the physician, the psychiatrist, or the reformer. Valuable though these men are, their skills cannot bring peace and solace to the human heart.

Only the Lord Jesus can accomplish that desperately needed work. And He is looking for sensitive men and women through whom He can do it.



by  
**Allen Bowman**

Professor  
Marion College  
Marion, Ind.

True worship directs attention to Christ as the Saviour and Source of life, without stuffy dignity or cheap nonsense

## How to Prevent Worship

SOME OVERLY EAGER leaders of public religious services remind me of the super-conscientious teacher at a grade school who called the children together during recess and lined them up in rows, then made a pep speech expressing her desire that they be happy and have a good time in their play. One little fellow, who before she came had been having the time of his life, muttered, "We were playing great until she came and organized it."

A common mistake of the inexperienced leader is to be so anxious that the service not drag or get into a rut that he structures it to death. He tries to plan in advance every move and every moment, almost to the point of telling how many words can be included in prayer. Or, he makes the opposite mistake striving so hard for spriteliness and "spontaneity" that he wears himself and everyone else out. He talks about "freedom" until he chokes it with gush.

This is the mark of the amateur. Such wordiness amuses and confuses people, but does not lead them into a real worship experience.

One layman writes: "I'm seeking to adjust to a new pastor who is so bent on achieving 'freedom' that I, at least, have a hard time worshipping. I have the notion that in order to worship, you have to think about God and not about what people are doing all the time."

When in a misguided bid for excitement and novelty, something new is constantly being sprung, and the order is turned topsy-turvy every service, until no one knows what is going to happen next, there may be interest (of sorts), but there certainly will not be worship. Worship, in which people personally sense the presence of God and are in personal contact with Him, is impossible in the midst of a three-act play. This is doubly true when the worshipper himself is supposed to have a role in the play and doesn't know in advance just exactly where he is to stand and what he is to say. He will be so busy watching others and following cues that before he knows it the hour will be gone without any sense of worship seeping into his restless spirit. The only thing that will have been achieved will be the avoidance of boredom. It is not so certain that there equally will have been the avoidance of irritation.

J. B. Chapman had a sounder insight when he said that if people were to worship God they had to be minimally conscious of the form and structure, which meant that there had to be some regularity and dependability in the form which caused the worshippers to be able to forget

it and still participate in it. In other words, there needed to be a sense of the familiar. Only then could there be that comfortable feeling of relaxation that makes worship possible.

More recently, Keith Walkins, professor of worship and parish ministry, Christian Seminary, Indianapolis, made a plea for a direct and simple order of service, with extensive

reading from the Bible. He advised against bizarre, novel fads, and anything which was fake and phony. There could be relaxed good grace without either stuffy dignity or cheap nonsense. Above all, the service must direct the attention to Christ as the Saviour and Source of life.\* To such advice we could profitably listen.

\*Article in the *Christian*, September 10, 1972.

## The Difference About Love

T. D. Hersey\*

**To Preach:** *Though I speak with the tongues of men and of angels, and have not love, I am only an empty noise.*\*\* The ability to communicate with others, to impress them deeply in their emotions, to convince them widely in their thinking, and to influence them fully in their living—but without love. The fluency of oratory and the passion of empathy, the rhythm of poetry, and the harmony of song—but without love—brings an empty message with no meaning that produces response to life.

**To Teach:** *Though I have the gift of prophecy, and understand all mysteries, and all knowledge, and have not love, I am nothing.* The capacity to receive all revealed truth, to perceive all concealed truth, to comprehend the whole of all truth, and to pass it on to others; by interpreting with simplicity, expounding with plainness; and applying with all thoroughness to life—but without love—fails to bring understanding of truth or its purpose to life.

**To Reach:** *And though I have all*

*faith, so I could remove mountains, and have not love, I am nothing.* To remove mountains is to overcome all impossibilities, to provide for all necessities, and to promote all blessedness in life—but without love? Have I done anything at all to make life worthwhile?

**To Serve:** *Though I give all that I have to feed the hungry, and burn out my life with passion for others, and have not love, I have gained nothing.* To channel all benefits and values to others, to transmute all detriments and reverses into wholesomeness by sacrificial living, to practice constant involvement in the concerns of others, in satisfactory giving—but without love! What gain at all to myself or to others?

Love cannot be substituted by the various religious activities intended to bring significance to life. Without love, no religious activity, by any discipline or application to life, can bring the expected results. Yet love is not the vital ingredient to make the difference between success and failure. For were we to say "Though I speak with the tongues of men and of angels" and *have all love* that

\*Moravia, Ia.

\*\*Translations by author.



by  
Richard S. Taylor

Director of Continuing  
Education, Department of  
Education and the  
Ministry



could be considered vital to my preaching, teaching, reaching, and serving, it is not enough. I remain an empty noise. I am still nothing. I have gained nothing.

Because the ultimate of love cannot be contained within the limitations of my life. But does not the possession of love to the full extent of my limitations make possible a useful and effective "life"? The answer is no. Does that mean that all religious effort is in vain? The answer is yes. Then are we without hope of attaining any good in life? The fulfillment of that hope is possible on an entirely different approach to life.

For it is not what I have or do with love that makes the difference in life. It is what I dedicate of myself through love to God. The fullness of love is too much for me to contain; therefore I must yield myself to the infinity of love to attain the wholeness and fulfillment of life, as a fish in the infinity of water or a bird in the air.

Whether I speak . . . or am completely dumb in the expression of truth and love from God, if I am totally subjective to love, I do not control it but it controls me, and makes my life a blessing. Love then continually overflows my life as living water to refresh the souls of men. Love is that constant radiation of healing light from God through my life to others.

Whether I know all things or nothing at all, whether I am able for all things or helpless; is not important, if only love has complete control of my life.

What then is love? Love is that which is beyond my capacity to contain or control. Love brings me into beneficial harmony with God and others. Then will my life of service bring praise to God and blessing to others.

## Practical Points

that make a difference

### The Pastor's Thoughtfulness Made Me Feel like a King!

Dear Son:

I felt like a king! The pastor knew that we were leaving for a month's vacation, and you know what he did?

First, he called over the telephone and wished us *bon voyage!* After telling us that they would miss us, he remarked that they were happy that we could get away and promised to pray for our safety and rest.

If that wasn't enough, the pastor listed those who were on vacation in the bulletin, and again wished us well. You know what that did to me? He didn't create any guilt feelings about my being gone. I felt that he was interested in my welfare, and I left with a great spirit of appreciation and love.

By the way, though the pastor said nothing, I left my tithe and saw to it that my church responsibilities were taken care of. I could do no less.

Now our pastor is smart. He knows that our vacationing may leave a leadership vacuum for a while, but he handled it so well that *I can hardly wait to get back!*

Son, I have heard men whine and cry about people leaving, and create such an atmosphere as to defeat the very things that the church was trying to accomplish. Your optimism and appreciation of your people will bring them running back for more. Have a good day Sunday!

Love,  
Dad

The Preacher's Magazine

## Pushed Outside the Wall

By a layman\*

**T**ODAY MY PASTOR pushed me outside the wall. I had come to church to worship the Lord and join His people in fellowship with Him, but my pastor spoke to us during the whole service as if we were the "world" and needed to come to the Lord.

I love evangelism and believe it is the heart of our aim and purpose, but even steak becomes unappetizing if nothing else is ever served.

Must we go to some other church to worship? To school to learn our Bibles? When every service is directed to the unsaved we are robbed of worship and learning.

To evangelize with effect we must also both worship and learn. Ten minutes of worship cannot sustain an hour's evangelism, and not many men can shift gears in the middle of a service. Leading a congregation in true worship is every bit as fine an art as lining an altar with seekers. Teaching is different from both worship and evangelism, and Christians need to learn their Bibles.

Church people need to know what to expect in advance. There is preparation needed for both pulpit and pew for each type of service, and lack of homework leaves few results. The idea of switching services so people never know what to expect is good entertainment but poor business. When a store has a good product it does not mind advertising it in ad-

\*Name withheld.

vance; people who come for groceries make poor customers for a new car.

I am starving to worship with a group of fellow Christians, and my pastor keeps pushing us outside the wall—and inviting us back in. I am hungry to learn, and the preacher is busy getting the same souls born again. One soul born again is of little value unless he can worship and praise God intelligently. No one would ever grow up if a mother was so busy giving birth to babies that she had no time to feed and instruct those she already had. One preacher told me that evangelism was all the worship and learning he needed, but many of us are different.

No preacher should ever leave the Bible school and come into the church; he should bring the Bible school with him and let us sit where he has sat—to learn and worship. Then we could all go into the world and evangelize with power. When the church becomes only a mission field, then both pulpit and pew become lonely and hungry. When we have seen the Lord, high, lifted up, powerful, and when we have heard conversations from heaven, then we will say, "Here am I, send me."

So we'll go to church again tonight. I cannot tell what it will be. The bulletin says "evening service" and that can mean anything. One thing is certain—we will all be pushed outside the wall and invited to "come back" again.

By J. Grant Swank, Jr.\*



## Christlikeness in the Pulpit

Henry Fielding (1707-54) wrote, "There is not in the universe a more ridiculous, nor a more contemptible animal, than a proud clergyman."

Immediately one can picture what Mr. Fielding had in mind: the overstuffed, pompous, stiff shirt who overpronounces his words, underplays his faults, carries his nose high in the sky, and balances his black book with a condescending air of snobbery.

Unfortunately, the pulpit can become a display box for human personalities. The holy desk can prove a platform for those who yearn to call attention to themselves. In what other situation are the people forced to listen to a monologue without interruption, whether they like it or not? If they want to get to heaven, they know they have to worship. And so sit there they will, having to listen to the man behind the lectern.

That lectern is a perfect spot for the one who would glory in his own self; in short, in his own haughtiness. He can rant. He can rave. And in some instances, he can try to brag about one venture or another.

He can use the pulpit to show off his wardrobe—new suits, ties, shirts.

Even more subtly, the minister can exert his authority to the point of preaching forever and ever. Showing his pride in long-winded preaching? Can be, sure. How he loves to hear his own voice!

But then there was Jesus—carpenter, natural, lowly, stopping for the children to listen to their chatter. No one would ever have had the chance to call Him a "contemptible animal," that "proud clergyman."

The word *humility* has almost worn itself out, supposedly. Then perhaps we should be careful in its use when referring to the men of the cloth. But one could never go wrong or be misunderstood if he were to challenge the clergy to be Christlike, emptied of false pride in the calling.

The plaque on the pulpit top reads correctly when it states: "Sir, we would see Jesus."

\*Pastor, Fishkill, N.Y.

## NAZARENE

Compiled by the General Stewardship Commission | EARL C. WOLF, Executive Director  
HAROLD O. PARRY, Office Editor

FOR  
PASTORS  
and LOCAL  
CHURCH  
LEADERS

General Superintendent Stowe

## FANTASY GAMES



WE WERE ATTENDING the annual Conference of the Bishops and General Superintendents of the holiness churches. In one of our sessions we met in a room recently vacated by another group. A large blackboard which they had used remained in the room. On it was the outline of the agenda which the group had followed. It began with "Brainstorming." The fourth heading was "Fantasy Games." I had no idea what subject was under consideration or how the game was played, but the topic caught both my eye and my imagination.

Could it be that too much of our ecclesiastical activity is actually nothing more than "fantasy games"? Do we unconsciously tend to see situations as we wish they were rather than as they actually are? In reality, fantasizing is falsifying. It is a deadly peril, as is every form of dishonesty, be it deliberate or unintentional.

Take the matter of financing the church, for example. How often we labor under the misapprehension that nearly all our people are giving maximum support to the church! Based on this false premise, we tailor our budget to the amount of money which is being received, and compliment the congregation on its faithful stewardship. This is too often a "fantasy game." A careful study of the number of constituent families and the amount of their tithe based on a reasonable estimate of average income for the area will dispel such illusions. Without being harshly judgmental, these facts should be presented to the church as a biblical basis of Christian stewardship. This minimum figure plus a generous amount of offerings should be held up as the norm. An unapologetic emphasis upon both the duty and the privilege of the paying of tithes and the giving of offerings is part of the preacher's responsibility. Silence at this point is no favor to our people.

A corollary truth concerns the dispensing of church income. It is possible to play "fantasy games" about our generosity to

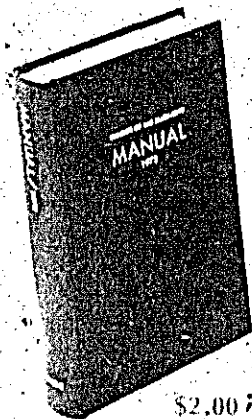
Continued on page 16b

causes outside the local church. Can we honestly demonstrate concern for others by spending 80 percent to 90 percent of our total income on ourselves? Presbyterian Robert Hudnut states: "A precise indicator of a church's success is how much of its money it gives away. Churches are in business to lose money. A church's profit is its loss" (*The Sleeping Giant*, page 65). Ten percent for World Evangelism is a base minimum. Budgets for Home Missions and Education are the floor, not the ceiling.

And just as it is with tithing, the more we give, the more will be given back to us. Luke 6:38 is for churches as well as individuals. "Give to others and God will give to you. . . . The measure you use for others is the one God will use for you" (TEV). \* This is no "fantasy game"! Pastors whose churches have broken through the "minimum barrier" on benevolences will testify to this truth. There is more for salaries and other important local budget needs when we go all out for others.

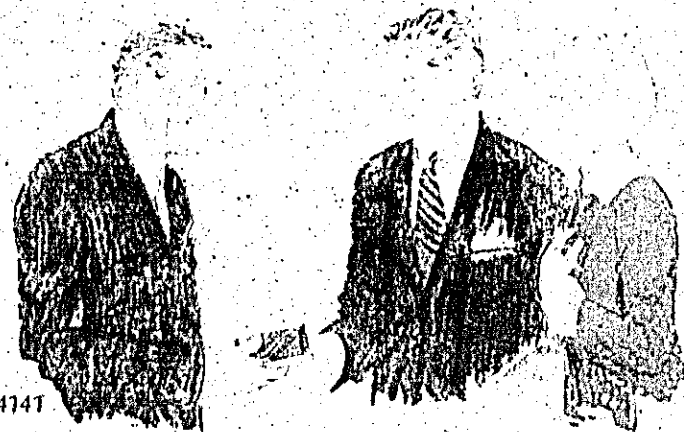
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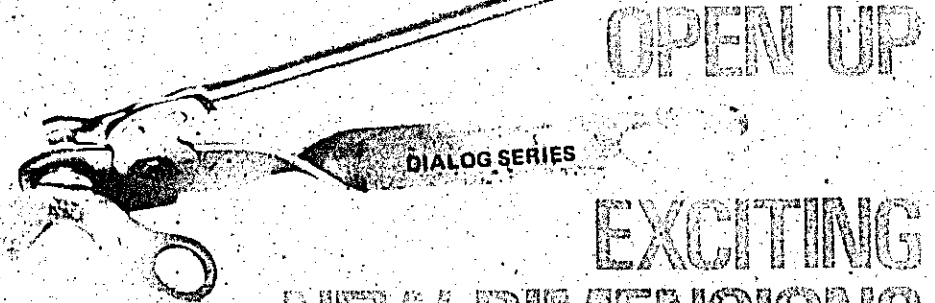
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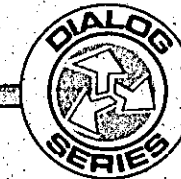
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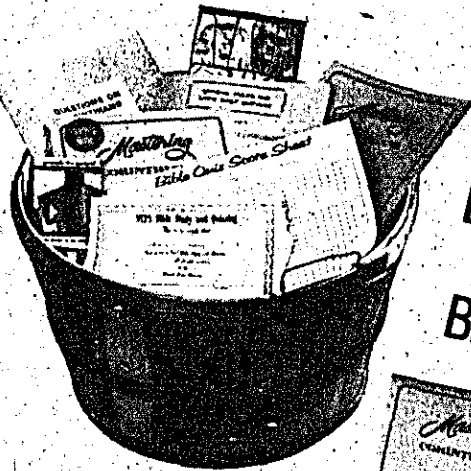
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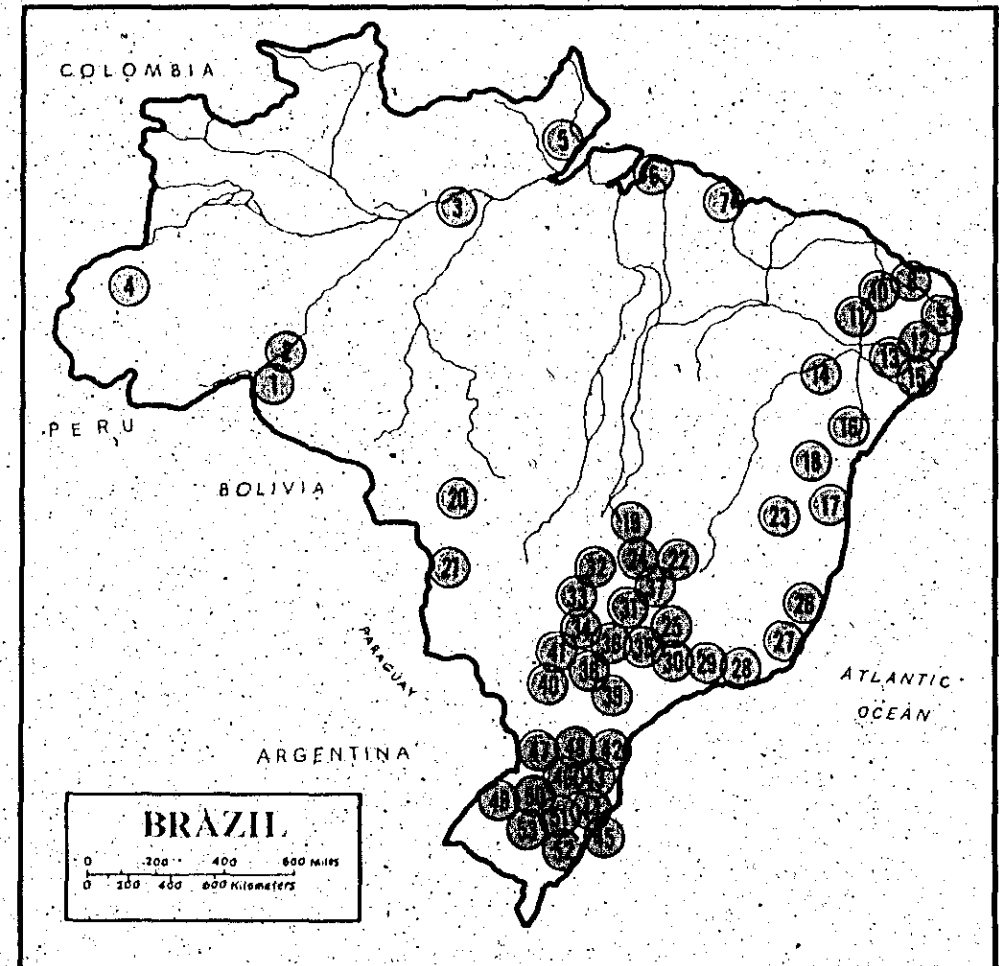
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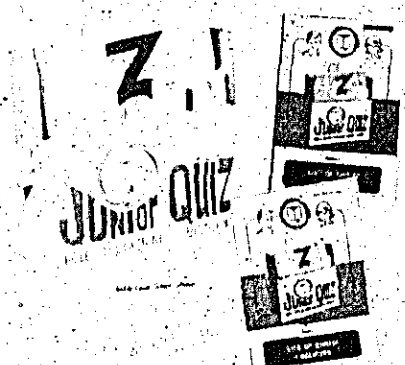
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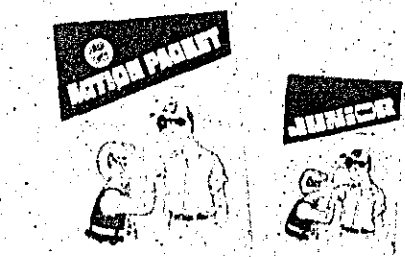
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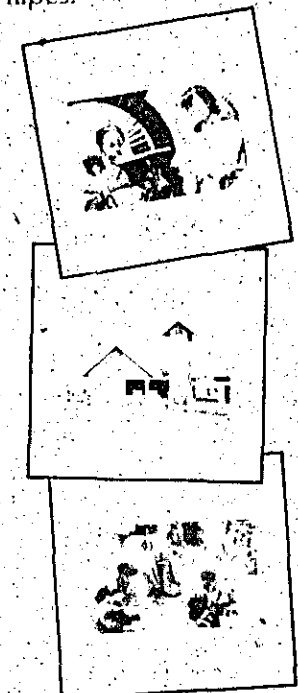
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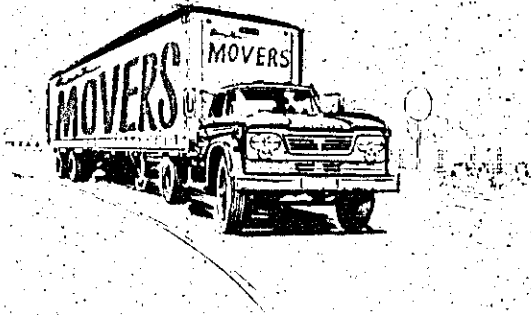
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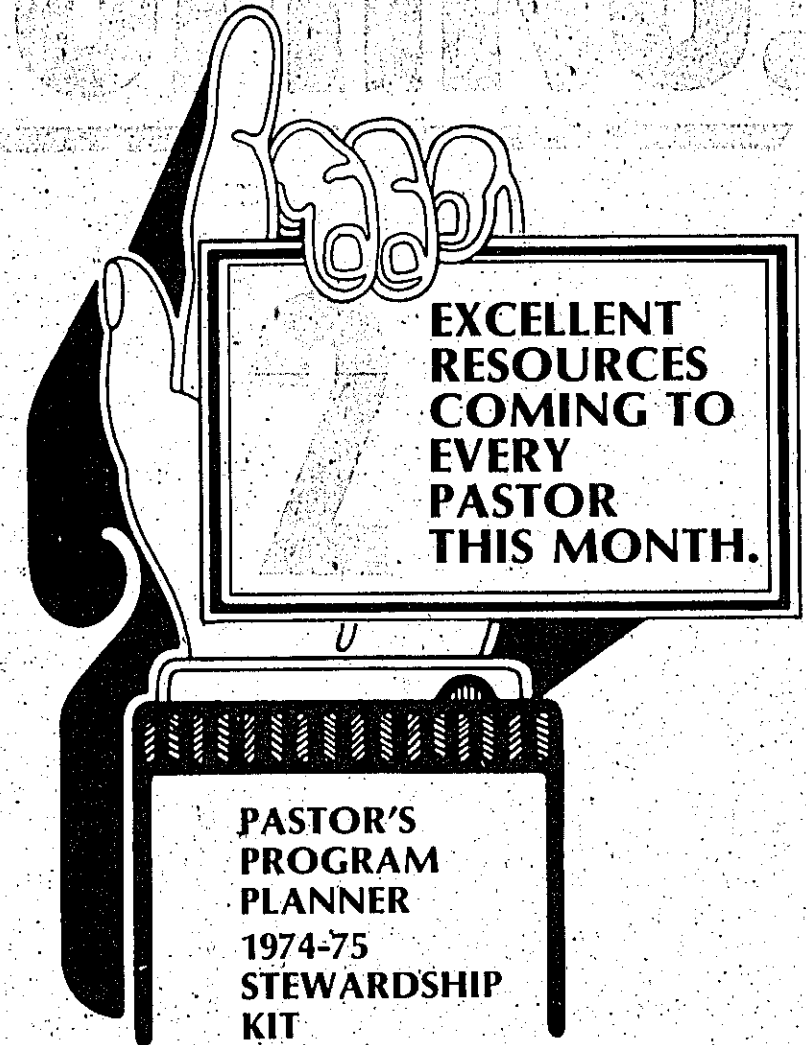
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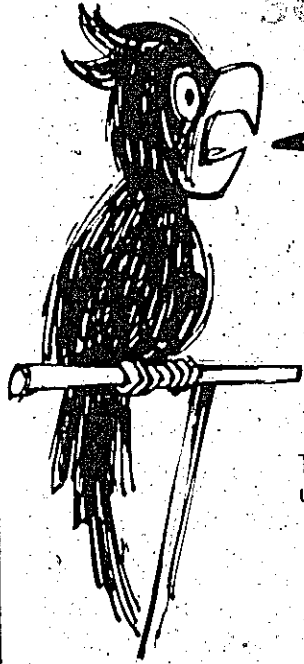
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City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

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* ( );

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# Faith in ACTION



## Retirement Is Exciting

By Wesley C. Brough\*

After 41 years, and due to the health of my wife, I felt it best to take retirement. God had provided a beautiful, new home on a hill facing the Pacific Ocean. After sitting there and watching the waves wash up on the sandy beach for three months, we became fed up with retirement. We went to the Lord in prayer, asking if there wasn't something we could do.

The last three churches we pastored were small churches, so we know the burdens and problems of a small church. After much prayer we let it be known that we would go to any small church that couldn't afford a full-time evangelist for just our entertainment and whatever they could afford to pay. In the past two years, we have held 22 revivals and have seen over 1,000 souls at the altar.

Last fall we were headed for Indiana and Michigan for a series of revivals. On the way we stopped off at the Los Altos Church in Albuquerque, N.M., where my brother Norlyn was pastor. He asked me to preach in the morning service. At the close of the service a young man about 30 years old came down the aisle weeping and knelt at the altar. He was a Catholic in a Protestant church for the first time, and knew nothing about praying. We instructed him and he said a prayer after us and was gloriously saved.

We found out he had driven 75 miles to that service, and he continued to do so every week for a year. Then he moved to within three blocks of the church. He confessed to us later that he was on the verge of a divorce, was sick of life, and didn't feel it was worth living. Today he is a member of the church and teaches the college-age young people.

There are many more instances that we could relate from the last two years' experiences.

Yes, retirement is exciting if you continue to do what you can afterward. Looking at the Pacific Ocean is beautiful, but seeing a soul bow at the altar for the first time and come up with a shining face is more beautiful still. Retirement is exciting if you continue to win souls to God.

\*Evangelist, Morro Bay, Calif.

July, 1974

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## The Facts About Pastors' Wives

### Part One: Books on Women in the Parsonage

BOOKS ON PASTORS' WIVES can be easily divided into time periods. There is no forcing of dates. These books seem to come in small, easily identifiable waves.

Four books fit strongly into the decade of the forties. Mrs. Jesse M. Bader, wife of a leader in the National Council of Churches, wrote *I Married a Minister*, published by Abingdon-Cokesbury in 1942. It is a symposium by 18 women of "ability and charm" whose husbands were leading pastors in that era. Arthur Hewitt, who wrote books about rural churches, aptly named his book for pastors' wives *The Shepherdess*. Mrs. Andrew W. Blackwood said Mr. Hewitt "writes more profitably about men than women." Hewitt's book was published in 1943. A 1939 book by Mrs. Anna F. Johnson, *The Making of a Minister's Wife*, was autobiographical and pleasant reading, as was Anna Laura Gebhard's *Parsonage Doorway*, published a decade later.

All of these books have one thing in common—they were written for women in parsonages during the pre-World War II era. All of them have

the touch of rural American Protestantism, where the biggest problems were solved by playing second place to their "big, strong" pastor-husbands, learning to stretch the dollar by better ways to can peaches, dealing with washday blues, and being a woman of prayer. These volumes for pastors' wives in the forties are nostalgic, but of limited consequence for pastors' wives in the decade of the seventies.

The last of the "good old days" books, and probably the best, was written by Mrs. Andrew W. Blackwood, wife of the professor of practices in the Princeton Theological Seminary, and author of many books. The opening line of Dr. Blackwood's introduction to his wife's book, *The Pastor's Wife*, is an excellent indicator of what is to follow. He calls the pastor's wife "the mistress of the manse," and sees her as a full-time partner with her husband. He indicates that Mrs. Blackwood is writing to the wife in the small church. According to the chapter headings, the pastor's wife is "A Worthy Woman," "A Friend to Everyone," and "An Uncrowned Queen." Life in the par-

sonage these days is filled with dimensions of realism that would exclude these approaches.

In the middle 1960s, another wave of books on and for pastors' wives came off the press. In 1964, Moody Press published Dorothy Pentecost's book, *The Pastor's Wife and the Church*. She bridges somewhat the gap between the books of the nostalgic forties and the later studies of the mid-sixties, when the concern shifted to the pastor's wife as a person coping with her professional role. Mrs. Pentecost has shifted the references from the washboard to the telephone. In her chapter on "The Problems of the Pastor's Wife," she gives first priority to the telephone. However, the book still smacks of unrealistic idealism.

After the mid-sixties, writers on the pastoral ministry were showing a new kind of serious interest in the minister's wife and family. The Lutheran writer, William Hulme, in his book, *Your Pastor's Problems*, has a significant chapter on the parsonage family. Also in 1966, Mrs. Marilyn Brown Oden, wife of a Boston University theology student and later pastor in Oklahoma City, wrote *The Minister's Wife: Person or Position?* She represents the new breed of ministers' wives, concerned with her personal identity as a human being while adequately coping with her professional role as a pastor's wife. She sees the possibility for both the pastor and his wife to lose their real identities as persons and have little interaction with each other outside their respective roles as pastor and pastor's wife. Key words with Mrs. Oden are identity, role, freedom, dependency, independency, and interdependency.

In 1965, the first and only major study of pastors' wives on a research basis was published in book form by William Douglas, and entitled *Min-*

*isters' Wives*. Douglas wanted to show pastors' wives as very human. He saw a rich variety of women in parsonages which challenged the stereotypes that had been perpetrated in the literature and by pastors' wives themselves. He set out with the help of the Lilly Foundation and the questionnaire method to drop the marks which have kept pastors' wives from being seen as the persons they really are. Highlights in his findings are as follows:

1. There are three involvement patterns among the roles of pastors' wives in relation to the work of their husbands. About 20 percent of the 5,000 wives questioned are a "team worker" with their husbands. They form a team with division of labor and shared responsibilities. They are side by side "on the firing line." With them, church often comes before family. The study also reveals that about 60 percent of the women have a "background supporter" relationship with their husbands' role as pastor. These women have some responsibilities just as other church members, but their first responsibility is just to be wife and mother. About 15 percent of the pastors' wives were "detached" from their husbands' role as a minister. Some of these women were rebellious against the demands of the congregation on their time and energy.

2. Another result of the research by Douglas was the perceptible difference among expectations of pastors' wives in different denominations. For instance, 78 percent of the Baptist pastors' wives taught Sunday school classes, while only 28 percent of Episcopal wives did. Also 40 percent of the Baptist pastors' wives led a youth group, and only 6 percent of the Episcopal wives took on this activity. Many other differences were also noted to indicate that the role

(Continued on page 28)

It is no credit to the Creator to flaunt our limitations. It may appear humble to us, but God has other ideas.

## The Power to Be

**I**N OUR EARLIER MINISTRY my husband and I were quite active in evangelistic work; we sang together and conducted evangelistic music as well as preaching.

My husband never really relished those calls to the singing ministry because he felt limited and unqualified. God has given him the ability to preach and teach the good news of Jesus Christ and His big life. This is his first love. Finally he said he would accept no more singing engagements—only preaching. He felt he could accomplish more in the lives of individuals.

We had moved to our present pastorate, which hadn't yet reached its present explosion, when we received a call to minister in California at a lovely camp. For some reason my husband accepted. Doesn't everyone think there is gold in California? This call to minister was a call to come as musicians.

Our local congregation was surprised when we told them we would be in California for a week or so, ministering in music. "Well, Pastor Polston, we didn't know you were a singer!" "What do you know, the 'Rev' can sing." Spontaneously he answered, "No, I can't sing, but I'll be a singer when I get there."

Now you may question this concept if you wish, but he really was quite a good singer for his week of music. The last Sunday afternoon we had to leave before the conclusion of the services. To our surprise, after we had sung the last message in song, that congregation gave us a standing ovation. We were overwhelmed with the warmth of their response.

Phil. 4:13 says, "I can do all things through Christ which strengtheneth me." It is no credit to the Creator to flaunt our limitations. It may appear humble, but God isn't glorified.

Remember Moses, who murmured about his task because he was slow of speech. He didn't know that his lack of eloquence was his best preparation. Very often the handicapped man is the one most likely to achieve because he knows success is not in himself but in the big life of God in him. This makes him adequate for anything. His callings are his enablers.

Stop saying you can't achieve. Don't say you're a poor cook. Stop saying you're stupid . . . afraid . . . nervous . . . ugly . . . short-tempered. You can do or be anything you really want to be or do through Christ. When you say you can't, you are locking yourself in—and Christ's resources out.

In our ministry we consider negative words and thoughts of limitations to be an insult to God. We practice the "faith vocabulary."

Here is a partial list of the "faith vocabulary":

- I can.
- I will.
- I expect the best.
- I know.
- I will make the time.
- Positively.
- I am confident.
- I do believe I am able.

A faith vocabulary can change your life.

Below is the slave vocabulary we listed as "don'ts" for our women's fellowship spiritual therapy on Tuesday mornings:

- I get nervous in front of a group.
- I can't quit smoking.
- I can't make decisions.
- I'll never be anybody.
- I'm not perfect.
- I don't have much "zip" anymore.
- I'm not smart.
- I don't like my job.
- I'm not as talented as he is.
- I'm an introvert by nature.
- I'm too old to change.
- I'm self-conscious.
- I worry a lot.
- It's never worked before.
- But my situation is different.
- If you just walked in my shoes for a while.

Job 22:28 says, "Thou shalt also decree a thing, and it shall be established unto thee."

Think of words as things—creative things. Declare you have the power

to do anything necessary for life and fruitfulness. Away with slave words! Don't be "snared with the words of thy mouth" (Prov. 6:2). The victory is as near as your mouth: "The word is nigh thee, even in thy mouth."

You have the Power to be.

## An Idea That Worked

Recently I tried something new in our weekly prayer meeting service that produced a much greater response than I had anticipated.

A question box was placed in the church foyer, and our people were encouraged to put any questions in it that they had. I assured them there would be an answer for them. If they wanted a private answer, they would have to sign their names to their question. If they did not sign their names, the questions would be answered in one of the public services, usually the midweek prayer meeting. They were directed to ask questions in any area. If an open question could not be answered due to circumstances, they would simply be told so. They have been very understanding.

Occasionally on Wednesday night, I will deal totally with these questions. To aid in this service I have taken a number of the questions and answers from the "Answer Corner" of the *Herald of Holiness* and presented the question to the people for their reaction. Participation from the young and old was readily forthcoming. The answer of Dr. Purkiser was then shared with them.

This has been a blessing to us, and I thought it might be worth sharing with others.

W. D. JOHNSON  
Pastor, Church of the Nazarene  
Churubusco, Ind.



by  
**Ruth Ann Polston**

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

# THE STARTING POINT



By C. NEIL STRAIT

Pastor, Taylor Avenue Church of the Nazarene, Racine, Wis.

## Opening Life to Christ

Colossians 1:26-27

**T**HE FIRST of these two verses speaks of "the mystery which hath been hid from ages and from generations, but now is made manifest to his saints." Then the second goes on to explain: "God would make known what is the riches of the glory of this mystery . . . which is Christ in you, the hope of glory."

While there are several ways to approach an understanding of these verses, may I submit this thought:

"Christ in you, the hope" is another way of saying God wants to do some wonderful things in life—here and now.

How to get life to open to Christ, to His hope, to His possibility, is the purpose of this sermon. So I offer some practical ways just as starting points—they are quite incomplete. Maybe they will start you thinking in terms of where your people are in the spiritual pilgrimage.

First, **PRAYER CAN OPEN LIFE TO CHRIST, AND THE UNFOLDING OF THE MYSTERY—"CHRIST IN YOU."**

It is good to know there are no professional pray-ers. Man only needs a need; an open heart; a seeking, sincere heart; a repentant heart; to engage in prayer. What was our Lord's promise? "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you"

(Matt. 7:7). "It is his power that holds everything together" (Col. 1:17, TLB).<sup>\*</sup> And prayer puts man in touch with that power.

The Early Church believed this. The phrase "and when they had prayed" occurs three times—Acts 4:31; 6:6; and 13:3. The contact point for them was prayer.

So prayer can be the touchstone, the threshold, the beginning point for Christ and what He wants to do in life. Remember, miracles can't be bought. They are prayed for.

Second, **BELIEVING AND FAITH CAN OPEN LIFE TO CHRIST, AND THE UNFOLDING OF THE MYSTERY—"CHRIST IN YOU."**

Col. 1:23 admonishes: "If ye continue in the faith." And Christ says: "Only believe" . . . "According to your faith" . . . and "If thou canst believe."

Our faith in the possibilities of God—if it is a genuine trusting of our belief in God—reaches out to grasp the things God holds for the Christ-follower.

Third, **THE WORD CAN OPEN LIFE TO CHRIST, AND THE UNFOLDING OF THE MYSTERY—"CHRIST IN YOU."**

<sup>\*</sup>The Living Bible, copyright © 1971, Tyndale House Publishers, Wheaton, Ill. Used by permission.

Col. 1:23 states: "Be not moved away from the hope of the gospel." In 3:16 we are admonished: "Let the word of Christ dwell in you richly."

Because the Word gives hope, and points to Christ and redemption and deliverance, it is a miracle to the predicament of life.

John 20:31 reaffirms this: "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

The miracle of the Word—be it read, listened to, studied—is its pow-

er to sustain, to strengthen, to save. The Word then, by what it does, by what it is, by its power, opens life to Christ.

John Wesley had his heartwarming experience while listening to the reading of Luther's *Preface to the Romans*.

These simple suggestions, then, as a starting point. Three ways that pave the way for God to unfold himself in life and explain the mystery of "Christ in you, the hope of glory."

Hope for this life and hope for the life to come.

## IN THE STUDY



### Meditating with the Master in Matthew

July 7

**THERE'S A NEED DOWN THERE**

(17:14-20)

SCRIPTURE: Matt. 17:14-20

INTRODUCTION: We often hear people sing:

*I'm living on the mountain,  
Underneath a cloudless sky.*

But if that is where we are staying all the time we may be living a heavenly life, but we are no earthly good!

Jesus had been with His three favored disciples on the Mount of Transfiguration. It had been the high moment of their lives, as they glimpsed His eternal glory and saw two heavenly visitors, Moses and Elijah. Peter was so thrilled with the experience that he said: "Lord, it is good for us to be here. If you wish, I will put up three shelters—one for you,

one for Moses and one for Elijah" (v. 4, *New International Version*).<sup>\*</sup> He wanted to stay there the rest of his life!

But the heavenly scenario ended, and Jesus led His three disciples down the mountainside to the valley below. Why? Because there was need down there. This

<sup>\*</sup>From the *New International Version*, copyright © 1973 by New York Bible Society International. Used by permission.



By Ralph Earle

Professor of New Testament  
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was the reason Jesus came down from heaven. And it was now the reason why He had to leave the Mount of Transfiguration, which for Him must have been a welcome relief from the sorrows and sickness of humanity. He couldn't stay on the mountaintop when there was need down below.

We must have our high moments of prayer and vision. But, fortified by this, we must move into the valley of need with the healing touch of the Divine Presence.

#### I. THE HOPELESS SON (v. 15)

As Jesus approached the waiting crowd at the foot of the hill, a man came to Him with the plea: "Lord, have mercy on my son." The King James Version describes the boy as "lunatick, and sore vexed." A better translation is "He is an epileptic and is suffering greatly" (NIV).

The Greek word for "lunatick" is *selēniāzo*. It comes from *selene*, "the moon," and so literally means "to be moon-struck." Found in the New Testament only here and in 4:24, it reflects the belief of that time that epilepsy was influenced by the moon. It was supposed to become more acute as the full moon approached.

That this victim's condition was serious is shown by the fact that in his epileptic fits he often fell into the fire and into the water. He was in danger of being burned to death or drowned. His case was hopeless.

#### II. THE HELPLESS DISCIPLES (v. 16)

The father informed Jesus that he had brought his ailing son to the disciples, but they could not cure him. Long before this the Master had sent out His 12 disciples with the fourfold command: "Heal the sick, cleanse the lepers, raise the dead, cast out devils" (10:8). We are told that on this mission they did cast out many demons, in addition to healing the sick (Mark 6:13). Why had they failed this time?

Jesus gave them a plain answer: "Because of your unbelief" (v. 20). Doubt is destructive, not constructive. It tears down, but does not build. Doubters never do miracles. It is faith that produces results. And this faith was lacking to the disciples at this time.

#### III. THE HELPING SAVIOUR (v. 18)

Jesus chided the people for their un-

belief. ("Faithless" should be translated "unbelieving.") He then asked the boy to be brought to Him. He rebuked the demon, and the boy was cured.

The use of "devil" for "demon" in the KJV (and NEB) is misleading. The Greek always distinguishes between *diabolos*, "devil," and *daimonion*, "demon," and the distinction should be maintained in the English translation. The New Testament clearly indicates that there are many demons but only one devil.

**CONCLUSION:** Jesus told His disciples that if they had faith "as a grain of mustard seed" (v. 20), they could say to "this mountain"—figurative language of that day for a great obstacle or impossible difficulty—"Remove hence," and it would move! The statement "and nothing shall be impossible unto you" stands as a challenge to all of us today.

This verse seems to teach that it isn't the size of our faith that counts, but its purity. It isn't the quantity but the quality. Pure faith, unmixed with doubt, is what we need. (Incidentally, verse 21 is not in the oldest Greek manuscripts, and so should not be quoted or used.)

### July 11

#### THE GREATEST IN THE KINGDOM

(18:1)

**SCRIPTURE:** Matt. 18:1-5

**INTRODUCTION:** "Who is the greatest in the kingdom of heaven?" That is the question that the disciples asked Jesus one day. It may well be that their question was motivated by selfish ambition; each one of them wanted to be "the greatest." But we ought to ask this question with honest hearts, seeking to be great in God's sight so that we might bring greater glory to Him.

What, then, are the marks of real greatness? We note three of them.

#### I. DEPENDENCE (v. 3)

The Master Teacher often used visual aids—the kind that were available to Him then! This time He took a little child and had him stand in front of the

disciples as a live illustration of what He wanted to say. Then He declared: "I tell you the truth, unless you change and become like little children, you will never enter the kingdom of heaven" (NIV). The disciples were still proud and self-ambitious. Jesus said that they must have a complete change of attitude. These husky fishermen and successful achievers must become like little children if they were going to enter the Kingdom.

The heart of irreligion is an attitude of independence toward God. It follows, then, that the essence of true religion is an attitude of utter dependence on Him. This means not only for our initial justification and entire sanctification, but it includes every aspect of the Christian life—strength, purity, power, guidance—everything we are and everything we do. We must depend on God for it all, just as little children depend on their parents. And the more we do, the more He is pleased and the greater is our real success in life.

#### II. HUMILITY (v. 4)

We have to depend completely on Christ to get into the Kingdom. Then, to become truly great, we need to be sincerely humble. Humility is the hallmark of real greatness.

This teaching of Jesus cuts squarely across the prevailing philosophy of our age. The "greats" are the movie stars, sports heroes, and heads of great corporations. They are the ones who receive the top salaries in our society.

But in God's kingdom all this is reversed. The humblest man in His sight is the greatest in the Kingdom. He is the one who will receive the greatest reward.

What is humility? It is not self-depreciation, which is often hypocritical and is actually one of the worst manifestations of pride. We might define humility as honest self-appraisal. When we are really honest with ourselves we will be humble!

#### III. KINDNESS (v. 5)

Jesus said, "And whoever welcomes a little child like this in my name welcomes me" (NIV).

Too often "great" men have no time for children, and are less than courteous toward young people and ladies. When a "great preacher" will not

allow any children in his audience, he needs to take another look at Jesus. Children loved Him and came quickly to Him (v. 2). He took them up in His arms (Mark 9:36; 10:16). Children loved Jesus because He loved them!

A man may be brilliant, successful, and wealthy, but if he is not kind he is not truly great. Kindness to all—of whatever age, culture, or race—is of the essence of real greatness.

### July 21

#### HOW TO HANDLE WRONGS

(18:15-17)

**INTRODUCTION:** In our very human—or inhuman!—society, we cannot hope to escape being wronged by somebody. What do we do about it?

Jesus prescribed a three-stage handling of such a situation. He spelled out specifically each of the three steps, so that we are without excuse if we do not follow them.

#### I. PRIVATE CONVERSATION (v. 15)

The language is clear. Jesus said: "If your brother sins against you, go and show him his fault, just between the two of you. If he listens to you, you have won your brother over" (NIV). It may be noted that the first verb, *hamartese*, means "sins," not "shall trespass" (KJV).

One of the real tragedies of the ages is that this specific command of Christ is rarely obeyed by Christians. When someone does us a wrong, we tell everybody else about it instead of speaking to him alone. If we would follow the directive given here we would protect our brother, instead of antagonizing him and widening the gap between us. This is acting in love.

#### II. SEMIPRIVATE CONFERENCE (v. 16)

"But if he will not listen, take one or two others along, so that every matter may be established by the testimony of two or three witnesses" (NIV). The material within single quotation marks is taken from Deut. 19:15.

A person who will not listen to a kind effort to clear up a problem would be apt

to misquote his brother who came to him. So for the protection of both parties it is best to have two or three witnesses who can testify as to exactly what was said at the conference. This second step might also put a little extra pressure on the erring one and cause him to listen.

### III. PUBLIC COMMUNICATION (v. 17)

Only after both of the first two steps have been taken—and in the prescribed order—should the matter be taken to the church. If "he refuses to listen even to the church, treat him as you would a pagan or a tax collector" (NIV). That is, he is no longer a Christian brother.

July 28

## FORGIVENESS UNLIMITED (18:35)

SCRIPTURE: Matt. 18:21-35

INTRODUCTION: Peter had evidently been thinking about what Jesus said in verse 15. So he came to the Master with this question: "Lord, how oft shall my brother sin against me, and I forgive him? till seven times?" The rabbi said that no one should ask forgiveness of his neighbor more than three times. So Peter felt that he was being generous in saying "seven."

But Jesus' reply was shattering to the disciple's self-complacency. He said, "Not seven times, but seventy times seven." Whether we translate it this way or "seventy-seven times" (NIV)—the Greek is ambiguous—the answer means the same thing: Forgive without limit! God has forgiven us infinitely, and we are to forgive others the same way.

To reinforce His answer, Jesus told the striking parable of the unmerciful servant (found only in Matthew). We now look at this.

### I. THE FORGIVEN SERVANT (vv. 24-27)

Matthew is the Gospel of the Kingdom, presenting Jesus as King. So Jesus told about "a king who wanted to settle accounts with his servants" (NIV). Soon there was brought to him a man who owed him 10,000 talents. Since a talent was worth about \$1,000, this would be \$10 million. Archaeological work in Assyria and Babylonia has shown that high

court officials often handled large sums of money.

The servant could not repay this debt. So the king ordered that he, his family, and possessions should all be sold and the proceeds applied to the debt. When the man begged for mercy, "the lord of that servant was moved with compassion, and loosed him, and forgave him the debt" (v. 27).

### II. THE UNFORGIVING SERVANT (vv. 28-30)

This is the same man. Having been forgiven the colossal debt of \$10 million, he went out and found a fellow servant who owed him \$20.00 (100 *denarii*). Roughly he took him by the throat and demanded immediate payment. When the fellow servant made exactly the same plea that the forgiven servant had made (vv. 26, 29), this cruel monster cast the poor debtor into prison "till he should pay the debt." How could he do this in prison? Yet imprisonment for debt was common until very modern times.

### III. THE UNALTERABLE SENTENCE (vv. 31-34)

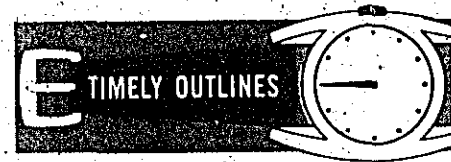
When the other servants saw what had happened, they were "greatly distressed" (NIV) and reported everything to the king. He called the first servant back in to his presence and proceeded to give him a stiff lecture (vv. 32-33). Then he turned the offender over to be tortured until he had paid his debt in full.

CONCLUSION: We are apt to exclaim in righteous indignation at the crass cruelty of the wicked servant. How could he be so infinitely unreasonable?

But how about us? God has forgiven each of us an incalculable debt of sin that we could never pay—any more than the servant could repay the \$10 million. Yet we will refuse to forgive a fellow servant of Christ for some trifling thing he said or did, and perhaps hold a grudge against him for years. We are just as wicked and unreasonable as this first servant.

All of us need to heed the closing warning and application of this parable. Jesus declared: "So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses" (v. 35). "From your

hearts" means "forgive and forget." No person can harbor a grudge in his heart and at the same time be a true Christian.



## Co-workers with God

TEXT: "We then, as workers together with him, beseech you also that ye receive not the grace of God in vain" (2 Cor. 6:1).

INTRODUCTION: Paul has more to say about Christian workers than any other New Testament writer. He refers to himself as a worker together with God.

The late Dr. C. K. Vliet enjoyed telling of his early life when as a boy of 13 he was forced to leave school to help earn the family livelihood. He helped his father with the painting and paperhanging business, and became quite skillful. One day his father returned from a nearby town with a package which he gave young C. K. to open. When he saw that it was just letterheads, he was disappointed. But his father said, "Look at the letterhead." Then the boy received one of the greatest thrills of his life. The new letterheads bore the imprint "C. K. Vliet & Son, Paperhangers." The boy had become a full-fledged workman together with his father.

If we work heartily at our task serving the Lord, we too will discover what a tremendous thrill it is to be a worker together with God. Consider what Paul has to say about work done for God:

I. THE MOTIVE OF OUR WORK: "Whatever ye do, do all to the glory of God" (1 Cor. 10:31).

### A. The people addressed:

1. Slaves who had recently been converted.
2. Slaves who needed guidance in their thinking about freedom.
3. Slaves who possessed dignity and worth.

B. The advice given:

1. Work for the glory of God.
2. Work as a testimony of God.

C. The lesson drawn:

1. Am I doing what I am doing for the glory of God?
2. What are my motives? See Jesus' illustration on motives in Matt. 6—almsgiving, prayer, fasting. Motive is everything in the Christian life.

II. THE MANNER OF OUR WORK: "Whatever ye do, do it heartily, as to the Lord, and not unto men" (Col. 3:23).

A. Everything for Christ:

1. Paul tried to improve relationships between masters and slaves.
2. Even a slave should be a conscientious workman.

3. Slaves, salesmen, SS teachers, board members should be better and more efficient because of their Christianity. Barclay said: "Christianity never in this world offers escape from hard work; it makes a man able to work still harder; nor does it offer a man escape from a difficult situation; it enables him to meet that situation like a better man."

In Christian service we do not work for pay or ambition or to please men; we serve the Lord Christ (v. 24).

B. Offering of sacrifice

1. Your work is an offering of sacrifice to God.
2. You know whom you are working for—not for the pastor, or the SS superintendent, or the choir director, but for Christ and the Kingdom.
3. You know you are not just working for people. People will often disagree and misunderstand. With God as our Motivator, the work can always go forward.

III. THE MEASURE OF OUR WORK: "... always abounding in the work of the Lord" (1 Cor. 15:58).

A. Steadfast, immovable, constant, firm—*dependability*

1. The workman does not render mere external service.

He does not work just when the boss is watching. He does not sweep the dust under the carpet when no one is watching. He may be depended upon at all times.

2. The workman's heart must be in it:

Barclay said, "The workman must not put on a show of eager efficiency when his heart has a grudge and a bitterness against the whole business."

**B. Abounding in the work of the Lord—performance**

1. This is an interesting word: to exist in full quantity, to be abundantly gifted, richly furnished; to cause to be abundant, to be a gainer, to be outstanding, to be prominent; to abound, to excel, to progress more and more.

2. An intriguing lesson: God is not so interested in personality as He is in performance. Christian work calls for 100 percent participation, involvement, pull, and drive.

**C. Your labor is not in vain—rewards.**

It is worth the sacrifice and hard work. It is worth the disappointments and frustrations. It really counts for something worthwhile.

**CONCLUSION:** We are co-workers with God. We do not stand alone in our work. Sometimes the going gets rough and we think we will faint, but God sees us through. If our motive is to do all to the glory of God, and the manner of our work is as an offering of sacrifice to Christ, and the measure of our work is dependable performance, we have the assurance that our labor is not in vain.

DAVID NIXON

### ... Pastors' Wives

(Continued from page 19)

of a pastor's wife has a lot to do with the denomination she serves.

3. When asked about her fulfillment and satisfactions in being a pastor's wife, 85 percent responded with positive feelings of satisfaction. Douglas identified 12 factors which influence the degree of satisfaction a pastor's wife has in her role:

(1) Level of finances is more important than childhood background.

(2) The happier pastors' wives do not have preschool children at home.

(3) More women over 50 are happier than women under 35.

(4) A pastor's wife is more satisfied if she and her husband participated regularly in the life of the same denomination where her husband now serves.

(5) The pastor's wife is happier if she is not the first or second child.

(6) There is a tendency for farmers' daughters to be happier than wives raised in the city.

(7) More happiness is apparent if she married her husband after seminary rather than before or during these years.

(8) Happier women have husbands five or more years older than themselves.

(9) There is no relationship established between educational level and happiness.

(10) Pastors' wives are more satisfied if deeply involved in their husband's work.

(11) The happier pastors' wives feel called to their work.

(12) Happier pastors' wives have a special work assignment and are not used just for social contacts.

4. Douglas made three observations on unhappy pastors' wives based on his data: (a) The problems of unhappy pastors' wives tend to be in the area of emotional needs such as loneliness rather than reality factors. (b) Unhappy wives tend to relate their problems to their situation, and find difficulty seeing the source of the problem in themselves. (c) Unhappy pastors' wives may or may not be involved in the church. Differences are not in how much involvement, but what kinds, and how they feel about it.

In summary, Douglas said, "Those who report themselves to be very satisfied and fulfilled as ministers' wives tend to be women of dedication and energy who are highly involved in their husbands' work and the life of the congregation. They find expression for their religious commitment and the means to their own personal growth in church activities, and view themselves as witnesses for Christ rather than ordinary Christian laymen."

## For the Church with a New Pastor

1. Accept him as he is and don't try to make him what YOU think he ought to be. If any changing is necessary, let God do it. He knows best where the rough spots are.
2. Support him in what he feels directed to do. When he suggests a different way of doing things, don't be guilty of the "seven last words of the church": "We've never done it that way before."
3. Work with him, not against him. Remember you called HIM to be YOUR leader.
4. Try seeing from his point of view sometime. His perspective may come from valuable lessons he has learned in his own experience. Don't decide to vote against him because he doesn't always see it your way.
5. As your pastor he is still a human being—treat him like one, and do it with the greatest respect.
6. Give him your full support; it will make him a better preacher. Do this by endeavoring to be present in each service, giving liberally, praying fervently, and calling faithfully. If you plan to be away, inform him of the fact.
7. He has the ability to fail. Don't knock him because of it—you may have contributed to his failure.
8. Be positive, not negative. Major on what IS being done, not on what IS NOT being done. A great church is never built by a wrecking crew of negative thinkers.
9. Always remember his family. They will respect and love you for it.
10. Let him know often that he is appreciated. Don't pour all your affection on him the first six months and then forget him until Christmas or some rare occasion.
11. Go to him for counsel when you first face a problem. Don't wait until you have gotten yourself into real difficulty. When you seek his advice, heed it.
12. Don't be tempted to think he is coming to be the pastor of perfect people in a perfect church. He knows better.

Carl B. Haddix  
Amherst, Ohio



**Sermon-rating**

A pastor from another town, so the story goes, has devised a rating system for his sermons to help churchgoers decide whether or not to sleep late on Sunday mornings. He has developed these four categories:

**G**—generally acceptable. Full of inoffensive platitudes. This sermon is usually described as "wonderful."

**M**—for mature congregations. At times this sermon even makes the gospel relevant—subtly, of course. This is often called "challenging," though no one intends to take any action.

**R**—restricted to those who are not upset by the truth. It threatens the comfortable, and usually indicates the preacher has an outside source of income.

**X**—limited to those who can handle explosive ideas. It is the type of sermon that got Amos run out of town. It is always described as "shocking" or "in poor taste," and the minister who preaches it had better have his suitcase packed.

—Selected

*This learned I  
from the shadow of a tree  
Which to and fro  
did sway upon a wall:  
Our shadow-selves—  
our influence—may fall  
Where we can never be.*  
—A. E. Hamilton

*Sitting still and wishing  
Makes no person great.  
The Lord does send the fishing,  
But you must dig the bait!*

\*\*\*

*Opportunities that come our way  
By some event or quirk  
Will often go unnoticed—  
They so resemble work.*

God never intended for man to have spiritual problems. Other kinds of problems man must face, but not spiritual problems.

Two things cause spiritual problems: (1) Disbelief—God will not do what He says He will do; (2) Disobedience—man will not do what God wants him to do. Disbelief usually is a covering for disobedience.

Life is filled with problems. To add spiritual problems when they do not have to be there is to invite failure in all areas of life. Believe and obey and rid yourself of spiritual problems.

**MY AMBITION**

To serve the Lord with all my might,  
To do His will with sheer delight,  
To help to spread the gospel light—  
This is my ambition.

To strive to please my blessed Lord,  
To be conversant with His Word,  
To wield with skill the Spirit's  
Sword—  
This is my ambition.

To preach salvation full and free,  
To live as for eternity,  
To prove "the best is yet to be"—  
This is my ambition.

To live the gospel I have preached,  
To have concern for those I've  
reached,  
To hold the ramparts I have  
breached—  
This is my ambition.

To witness for my Lord each day,  
To rescue some who've gone astray,  
And show to them the better way—  
This is my ambition.

To be serene when shadows fall,  
To find in Christ my All in All,  
To quickly answer should He call—  
This is my ambition.

And when my work on earth is done,  
To gladly lay my armor down  
And take the promised victor's  
crown—  
This is my ambition.

—Kenneth H. Wells

HERE AND THERE  
AMONG BOOKS

Conducted by the Editor

All books reviewed may be ordered from  
your Publishing House

**Beginnings in Bible Archaeology**  
By Howard Vos (Moody Press, Paper, 112 pp., \$1.50.)

For those who have not done any reading this field, or who have read only monographs, this book is an excellent introduction. The third chapter, "The Main Geographical Features of Bible Lands," gives the setting. The author discusses the organizing and conducting of an excavation and how the objects found are dated. He then deals with the contribution that archaeology has made to fixing the exact text of the Bible, and with the way archaeology has confirmed and illustrated the biblical narratives. After two chapters on the light that archaeology has thrown on biblical kings and cities, he concludes with a brief chapter on "The Apologetic Value of Bible Archaeology." Here he takes an informed conservative view.

The book is very well written, and contains a wealth of information. For those who want to pursue the subject, an annotated list of books is given at the close.

RALPH EARLE

**Your Child from Birth to Rebirth**  
By Anna B. Mow (Zondervan, 1972. Paper, 186 pp., 95c.)

"How to educate your child to be ready for a life with God" is the subtitle of this fascinating little book. In other words, one's responsibility as a parent lies in the preparation of the child for a saving confrontation with God. Response is the key

to this preparation. "God has equipped every child with a natural response to love. This is the most precious quality in his life." A full-grown capacity to respond in and to love, however, is a development, not a "given." Here is the place where the child, guided and corrected, is prepared for redemptive encounter with God. With this thesis, Mow achieves a satisfying description of the unity of education and evangelism.

While the thesis makes the book interesting, the illustrations make it "fun." For example, Mrs. Mow tells of a little fellow, biblically illiterate, who, upon hearing a story of the baby Jesus for the first time, lamented, "Ain't it a pity they named him a cussword!"

One might get a feeling while reading this book that things are always just a little too nicely in hand. Whether that is an unconscious distortion of reality or an evidence of the confidence won by years of experience by the author hardly matters. One's conclusion will do nothing to detract from the thoughtful utility of this warmhearted book.

DAN BERG

**Evangelistic Sermons**  
By James P. Wesberry (Broadman Press, 1973. Paper, 124 pp., \$1.95.)

While I do not consider that these 12 sermons are pronouncedly evangelistic, nor that they are properly biblical (being topical in the main), nor even that they are actually sermons (being more like

addresses, or articles), they are useful particularly for their illustrative material and their evangelical warmth. The author is a longtime Atlanta Baptist pastor who has authored several other books.

J. KENNETH GRIDER

### For This Cross I'll Kill You

By Bruce E. Olson (Creation House, 1973. Cloth, 221 pp., 14 pp. photographs, \$4.95.)

Bruce Olson tells the dramatic story of how, at the age of 19, he went to a murderous tribe of South American Indians, where he faced disease, terror, loneliness, torture in order to carry out his vision to serve God (featured in March, 1974, *Guideposts*). He sought to bring the message of Christ to a savage nation without destroying the beauty of their culture. He prayed, "Jesus, these people need You. Show yourself to them. Take me out of the way, and speak to them in their own language, so that they see You for who You are. O Jesus, become a Motilone." And He did.

## Preachers' Exchange



WANTED—*Wesley's Standard Sermons*, edited by Edward H. Sugden (London, Epworth Press, 1921, 1935, 1951), by Nease Library, Eastern Nazarene College, Wollaston, Mass. 02170. (Vol. II especially needed but will purchase both.)

FOR SALE: Life-size, oil retouched photo of the original "Lord's Supper," by Da Vinci, 19 ft. by 42 in. Includes frame, curtains for unveiling, and other equipment. Good condition. Used in services by the late Robert Bradley.—M. E. Bradley, 849 Columbia Ave., Fort Wayne, Ind. 46805.

#### • Celebrating the Gospel

Why the solemn gloom in the worship of some Christians? Joy always has been a vital ingredient in the associations of God's creatures with their Creator.

#### • Keys to Successful Ministry

God wants every preacher to succeed, and those who do the things God wants them to do will succeed in spite of all the opposition they face.

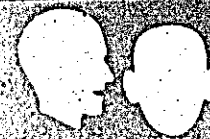
#### • Slowing Down to Smell the Flowers

It is much more rewarding to let the power of the Holy Spirit work through you than to struggle with all your own strength to see the church go forward.

#### • Apostolic Succession

All Christians are in it, as they maintain the beliefs and practices of the apostles, and as they give witness to God's offer of grace through Jesus Christ.

**COMING**  
next month

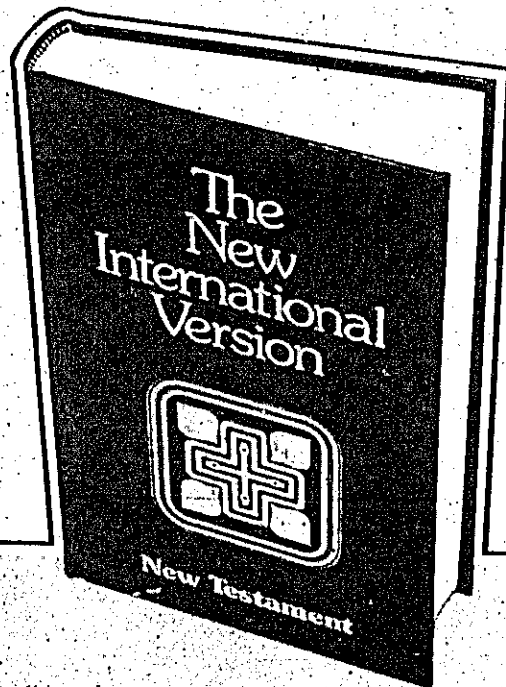


## AMONG OURSELVES

Americans celebrate their independence this month. At least, they celebrate what they call independence. They hope the rest of the world will tolerate their preoccupation with this theme, although other nations do this at other times and in different ways. Our friend H. K. Bedwell, of South Africa, who is just a wee bit English, you know, remarked wryly some time ago as to what a pity it was to waste all that good tea in Boston harbor! And so we believe it is appropriate to focus attention upon what true independence is—dependence upon God. Psychologist Eric Erickson would agree with Joseph Larson (p. 3) in this approach: Dr. Erickson sees three dimensions: dependence, independence, and interdependence. The third dimension, interdependence, is the one we tend to forget. It means one is dependent upon another by choice. Although he has the power to be independent, he chooses to need some other person. This is the Christian's reason for submission to God. It is his choice to do so, as he answers Christ's challenge. "If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matt. 16:24). The cross is not forced upon the Christian; he chooses it! The Christian way to genuine independence is found in his voluntary dependence upon God.

Yours for souls,

**NEW!**



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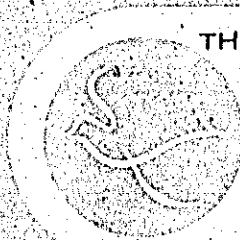
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# THE PREACHER'S MAGAZINE

*...of the Christian Ministry*

*inside this issue:*

### CELEBRATING THE GOSPEL

*The Editor*

### KEYS TO SUCCESSFUL MINISTRY

*Norval Hadley*

### ELISHA—MAN OF GOD

*Garth Hyde*

### SLOWING DOWN TO SMELL THE FLOWERS

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### APOSTOLIC SUCCESSION: WHO'S IN IT?

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### BUILDING RAPPORT WITH CHILDREN

*James Cockroft*

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

*Celebrating  
the Gospel*



**T**HE SALVATION ARMY drummer was beating rather vigorously on his well-worn percussion instrument, and the noise sometimes made it difficult to hear any of the others in the band. When the leader asked him, for the third time, to tone down the volume just a bit, his classic reply was, "I'll try not to hit it so hard. But when I get to thinking about what Christ has done for me, I get so happy I could burst the blessed thing!"

And so it is when joy floods the souls of God's people. There is cause for rejoicing when a sinner is saved by grace, and there is likely to be continued rejoicing as long as he continues to worship the God of heaven, who has wrought such a work in his unworthy heart. There is celebration in the gospel of Christ.

Next to love, joy is at the head of the list which describes the fruit of the Spirit (Gal. 5:22). It is seen by Jesus as the basis for His instructions to His disciples. It is why He teaches them; and it is what He offers them. "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full" (John 15:11).

Jess Moody's sermon "A Drink from Joel's Bar" emphasizes this much needed aspect of Christian worship. People who watched those early Christians worshipping the resurrected Jesus thought they were "full of new wine" (Acts 2:13). Peter set the record straight that day when he declared, "These are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel" (Acts 2:15-16). A visit to "Joel's bar" may trigger the kind of celebrations that outwardly resemble the uninhibited expressions of the intoxicated. But the similarities stop on the surface. The Christian's joy goes deeper, it lasts longer, and it leaves no ugly hangovers.

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So why the solemn gloom in the worship of so many Christians in our day? No wonder people stay away from our churches. If our faith affects us like this, they want no part in it. We may say we are glad, but we don't act like it. We may sing about joy, but our faces don't reflect much of it. We may be experiencing the awe and reverence in worship, and this is as it should be; but we do not present a very attractive appeal to those whose hearts are searching when we overlook the celebration aspect of our worship.

This is why the holiness people always have sung the gospel songs along with the grand old hymns of the Church. We have been criticized for it, but not always justly so. There is validity in the joyous songs of testimony in our public services. "Floods of joy o'er my soul like the sea billows roll, since Jesus came into my heart" tells the story to those who need just what we have experienced. "When we all see Jesus, we'll sing and shout the victory" says something about the future that flashes brilliant light in the midst of the shadows all around us. For this there should be praise, not shame.

There is a touch of sarcasm sometimes in the observations of those who accuse us of thinking about "pie in the sky by and by." But the future is as important as the past and the present. It is all right there in God's scheme of things. The Apostles' Creed doesn't ignore it. "I believe in . . . the resurrection of the body, and the life everlasting. Amen." Sociology is related to the Good News, but so also is eschatology. This we must remember, and not let our critics dampen our enthusiasm in the contemplation of our future. Denied many of the comforts and pleasures in this life, we rejoice that we will receive our reward when we can keep it longer and enjoy it more.

Celebration and joy have always been vital ingredients in the associations of God's creatures with their Creator. All the way back to the creation of all things, said God to His servant Job, "The morning stars sang together, and all the sons of God shouted for joy" (Job 38:7). Joy in the worship of God's children is no new innovation of the Jesus freaks and the "now generation"!

When the wise men came seeking the Babe that was born in Bethlehem, Matthew records their celebration of that glorious event: "When they saw the star, they rejoiced with exceeding great joy" (2:10). A half-hearted "Hallelujah," do you suppose? A weak "Amen"? A faint little smile, in the preoccupation with their dignified bearing appropriate to their status in the community? We know better than that. There was rejoicing with "exceeding great joy" when Jesus was born.

And so it was when He arose from the tomb. Those who saw that the grave was empty and heard the good word from the angel "departed quickly from the sepulchre with fear and great joy" (Matt. 28:8). Likewise when He ascended into heaven, the disciples "worshipped him, and returned to Jerusalem with great joy" (Luke 24:52).

It is not a shallow, superficial emotional feeling that can be turned on at will. There is nothing attractive in trying to show it when it just isn't there.

But let us not forget it, the joy of the Lord is our strength. Let all the other elements of worship be present, as they should be. But let joy be there. Put the celebration where it belongs in worship.

God wants every preacher to succeed, and success always comes in doing the things God wants us to do.

## Keys to Successful Ministry

MODERN BEHAVIORAL SCIENCE, with the help of the latest business and industrial research and of approved psychological testing techniques, has come up with a marvelous list of qualities that make a person successful. I have always been interested in success. I have wrestled over this in the past, in my evaluation of ambition and motivation. I have decided that it was all right with God for me to want to succeed as long as success was in the things God wanted me to do—in areas that bring glory to Him. I hope you agree with me. I offer the following as ingredients for success:

1. *Have a dream.* A dream costs nothing, but it is the most valuable commodity in your life. You should try to crystallize in your mind a vision of what you hope to be one year, five years out in the future. Visualize in your thinking what you hope to accomplish by a certain time. Think of it this way: If I knew I could not fail, what would I do? What kind of pastor would I be? What kind of church would we have? Dare to dream big dreams. A pole vaulter

never knows he has reached his highest till he has failed.

Or another way of putting it, "Where there is no vision, the people perish" (Prov. 29:18).

2. *Have a spirit of dedication.* Having crystallized your dream in your mind, give yourself completely to the accomplishment of that dream. Allow yourself to be consumed with a burning desire to do what you feel you should do. Be aware you will have problems. There is no good idea without a problem. But don't let problems stop you. Be prepared for them. Expect them, and when they come pray about them, focus on them, list a number of possible alternatives; then pick the most practical and move ahead.

Or another way of putting it, "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God" (Luke 9:62).

3. *Have a spirit of enthusiasm.* Modern motivation technique teaches that purpose is like the rudder of your ship of life. Enthusiasm is the power that drives it through the storms. Enthusiasm is contagious. When you approach each day with a spirit of zest, a love for life, and an assurance you are going to succeed in fulfilling your dream, this makes everybody around you love life and want to succeed. Did you know the word *enthusiasm* comes from the words *en Theos*, which mean *in God*?

Or another way of putting it,



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"Whatsoever thy hand findeth to do, do it with thy might" (Eccles. 9:10).

4. *Have a healthy self-appreciation.* It is self-will, not self-love, that is sin. Be like the daughter that floated down the stairs in a new evening gown, dressed for a date, and said, "Daddy, I'm glad I'm me." People who have a healthy self-appreciation have a contagious ability to reproduce themselves. They are equipped to change life. They dare to take off the mask and be their true selves; they waste no energy on trying to be what they are not.

Or as Jesus put it: "Ye are the salt of the earth. . . . Ye are the light of the world" (Matt. 5:13-14). Or as Paul wrote, "I want you to realize that God has been made rich because we who are Christ's have been given to him!" (Eph. 1:18, TLB).\*

5. *Have a passion for excellence.* Don't be content with the mediocre. Bob Piercé, founder of World Vision, used to say, "The difference between an amateur and a professional is just that extra 5 percent, but that's a very important 5 percent." My father taught me that, if a thing is worth doing at all, it is worth doing well. Determine what you feel you should do and then do it better than anyone else.

Or another way of putting it: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. 10:31).

6. *Have a positive mental attitude.* It really makes a difference how you think. Let your life be characterized by attitudes of trust, not suspicion; of acceptance, not condemnation; of compliments, not criticism; of enthusiasm, not discouragement; of praise and thanksgiving, not complaining; of love, not anger; of redemption, not destruction. Be ego-constructing, not ego-deflating. Someone has said sin

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results from wrong mental attitudes; then sin begets guilt, guilt begets illness, and illness begets death. It all starts with the wrong mental attitude. This makes it very important to think right. Robert Schuler's positive thinkers' creed is "When faced with a mountain I will not quit! I will keep on striving until I climb over, find a pass through, tunnel underneath—or simply stay and turn the mountain into a gold mine, with God's help!"

Or to put it another way, "Rejoice in the Lord alway: and again I say, Rejoice. . . . Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil. 4:4, 6-7).

7. *Have faith.* If you know your dream is something you ought to accomplish, don't doubt. Believe, you can do it. Don't ask, "What will it cost?" unless in your value system money is the major thing. Don't ask, "Will it fail?" unless in your value system your reputation is the major thing. But rather ask, "Is it practical? Will it help where people hurt? Does it need to be done? If the answer to these questions is yes, go ahead with faith that you can succeed.

Or a better way of putting it: "Verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you" (Matt. 17:20).

Really to accomplish great things doesn't take great faith. According to the Bible, it just takes small faith like the grain of mustard seed, but faith in a big God.

I guess when you think about it, all these new scientific keys to success are not so new after all.

Elisha, the man of God, is an example in devotion, in discipline, and in simplicity.

## Elisha—Man of God

**S**IDE BY SIDE in the Books of the Kings stand two prophets, each as formidable to his generation as each was different from the other.

Jesus leaves no doubt that the stormy Elijah was a prototype of John the Baptist (Matt. 11:14; Mark 9:13). If Elijah was a type of John the Baptist, would not Elisha be a type of Christ? The Apostle Peter summed up the life of Jesus by saying, "who went about doing good" (Acts 10:38). The same could be said of Elisha, whose whole life was filled with helpful miracles and common deeds of love and kindness to both great and small.

The pastoral life of Elisha exerts a strange but wonderful influence upon the mind of this writer. A portrait is drawn of the prophet in 2 Kings 4:8-10, which is as illuminating as it is simple. In brief, it tells of a woman who lived in Shunem, a village overlooking the large, spacious Valley of Megiddo. She was acquainted with the prophet and observed some simple traits in Elisha's life that did not require a seer to per-

ceive. She saw that he was "an holy man of God," that he "passeth by us continually," and that the simplicity of his life required nothing more than "a bed, and a table, and a stool, and a candlestick" in the "prophet's chamber" which her magnanimous heart was about to provide for him.

A simple outline would describe Elisha as:

### I. A man of devotion

The Shunammite woman detected that he was a "man of God." A reputation was already beginning to grow up around this man whose face was often seen. "Take care of your character," someone wisely observed, "and God will take care of your reputation." The holy character of Elisha helped to foster this integral truth about preachers, regardless of the age in which they live.

The perceptiveness of the Shunammite should be an eye-opener to the fact that laymen are not blind. People watch the walk of the man of God more closely than they listen to his talk. After all, a man's preaching is but the echo of his life. If his life is consistent, there will be a clear ring and a certain sound in that echo. In a world fraught with hypertension and bustling activity, there is still enough perceptiveness in many to detect the genuine article of a tranquillity born of a right and holy relationship with God.

Whether the minister is gifted and accomplished or beset by faults and failures, he should be able to evoke



by  
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this response. "There goes a man of God." One dear German lady in a community where I once pastored used to say with conviction as she spoke of another minister in town, "Hee's a man from Gott!"

Aside from the conscious effort we put forth to identify ourselves with God and to preach His gospel, people are still going to take their true knowledge of us in exactly the same manner as did the Early Church of the apostles: "They took knowledge of them, that they had been with Jesus" (Acts 4:13). This is still the vital ingredient, and if it's missing, the simplest fool will discern it.

But the Shunammite was not content to abbreviate her judgment of Elisha, as we're apt to do. She said, "I perceive that this is an holy man of God." Other reputable ministers may earn the respect of the community and be labeled "a man of God." But there should be that about the holiness preacher that would evoke the added adjective "holy." Let us remember that we are not just "holiness preachers." We are first and foremost, holy men of God. And this can result only from the certitude of being entirely sanctified and maintaining the fullness of the Spirit. Holiness is not one of the fringe boxes on the ever widening phylacteries of our modern ministerial endeavors. Holiness is the heart of both the man and the message. It should be as natural to live holiness in the streets as it is to preach it from our pulpits.

When Peter wrote of the mighty conflagration that is to engulf the whole earth in the last days, he brushed aside all temptation toward speculation concerning the events of that day by driving straight to the point—"Seeing then that all these things shall be dissolved, *what manner of persons ought ye to be in all holy conversation and godliness*" (2

Pet. 3:11). Whether it be in the reasonable tranquility of the present scheme of things or when the world's on fire, holy character is the only thing that is going to matter.

## II. A man of discipline

An accompanying remark in the mind of the Shunammite as she observed Elisha was that "he passeth by us continually."

Where was Elisha going? Was he doing his pastoral calling? Was this during the period when he was a college professor, or even the president, making his regular trips to the classroom or to the office in the "school of the prophets" he'd helped to found? At any rate, there was a degree of regularity and well-orderedness about this life that prompted the woman's comment.

Elisha was not so careless as was the military man who was responsible for firing the cannon each morning at eight at the base where he was stationed. He stopped each morning at a jewelry store and set his watch by the clock in the window. One day he stopped and inquired as to the accuracy of the jeweler's clock.

"Well," he replied, "you know the cannon that goes off down at the base each morning at eight? Well, I set my clock by it."

No, Elisha was a man by whom you could accurately set your watch each morning: Elisha was practical-minded enough to know that he must couple ardent devotion with down-to-earth, grass-roots, nitty-gritty discipline.

Discipline is a word largely out of vogue anymore. But it is still the secret to true, enduring discipleship. And it is no accident that the two derive from the same root word. The man of God must come to the conviction that he must discipline his life, with all its moods and temperaments. He knows that he must get "mind over mattress" every morning

if he is to have any quiet time with his Master, much less an unhurried morning in his study.

Regularity and discipline in former college professors and pastors have made a profound impression on this writer. In their lives discipline was as regular as the four seasons and the rising and setting of the sun. Harmony and orderliness speak of the beauty of the vast universe and her Creator God, so why should it not be so with the man of God?

It is said that when St. Francis of Assisi invited a young hopeful, "Let us go down to the village and preach to the people," he eagerly accepted. On their way they stopped to play with children, talked with different persons, and exchanged greetings with passers-by. When they started back home, the friar asked, "But, father, when do we preach?"

"Preach? Every step we took, every word we spoke, everything we did has been a sermon." Every holiness preacher, like Elisha and St. Francis, ought to be "a sermon in shoes." With Whittier, in our fevered days, we might well pray,

*Take from our souls the strain  
and stress,*

*And let our ordered lives confess  
The beauty of Thy peace.*

## III. A man of simplicity

Simplicity is another lost quality in the affluence and sophistication of our age. Yet a remaining taste for the simple things of life is still a savor in the mouths of many. Behind the facade of pretense there lie, in the heart of many, an aching void and a deep yearning for simplicity. And simplicity in the manner and bearing of the holiness preacher will still impress some and will be the unmistakable sign of an even deeper "simplicity of intention."

The simplicity of the life of Elisha is eloquently spoken in the fact that the Shunammite needed only to fur-

nish his humble apartment with a bed, a table, a stool, and a candlestick. He did not need a portable TV or radio to keep tab on the current ball game. These simple furnishings suggested the singularity and the simplicity of his intention. He was the prophet of "the single eye." If "God is light, and in him is no darkness at all" (1 John 1:5), then certainly there should be in the man of God a single eye and his "body shall be full of light" (Matt. 6:22).

Someone has wisely observed that "there are two ways to be rich—one is in the abundance of our possessions, and the other is in the fewness of our wants." Thomas a Kempis wrote that one of the "Four Things That Bring Much Inward Peace" is to "choose always to have less rather than more." The simplicity of Elisha's chamber provided simply man's basic needs—for rest, for food; for study, and for illumination. Bud Robinson said, "A man ought to stand up eight hours, sit down eight hours, and lie down eight hours—that's how his Creator made him."

Passing continually before and among men was a vital part of Elisha's ministry, but he was effective there only as he was faithful to his quiet and secluded times. Seneca said, "As oft as I have been among men, I returned home less a man than I was before." The man of God needs those times of aloneness with God and His Word to reorient himself and to receive those "mid-course correction" instructions to ensure his safe flight from earth to the Celestial City.

In his classic *Testament of Devotion*, Thomas Kelly stated what must have been Elisha's abiding conviction: "All discoveries are a reduction from complexity to simplicity." And in his sermon "On the Single Eye," John Wesley puts in the abstract the very simplicity with which the an-



cient prophet went about doing good: "Simplicity and purity are the two wings that lift the soul up to heaven: simplicity which is in the intention,

and purity which is in the affection." These two wings are still waiting to be tried by the modern-day Elishas—true men of God.

Organization need not be pitted against the personal leadership of the Holy Spirit. Pastor Metcalfe aims toward both goals.

## Body-Life Concepts and Corporate-Life Commitments

(A book report and personal reaction to *Brethren, Hang Loose*, authored by Robert C. Girard, Zondervan, 1972)

**T**HE CHALLENGE to worship may be welcome or it may be extremely distasteful. But such a challenge is present reality. The book *Brethren, Hang Loose*, by a Wesleyan pastor, Robert C. Girard, is a prime example.

More than just a conversation starter for holiness ministers, over 50,000 copies of this book now in print say that *Brethren, Hang Loose* is having an impact on the entire evangelical community.

A too brief, secondhand introduction, such as this article, often has the effect of polarizing pastors into two opposing camps. Those who are happy with things much as they are may tend to stoutly condemn any innovation before they hear all the

facts. Those who feel the need for changes here and there may see the methods outlined in *Brethren, Hang Loose* as a panacea.

Just what is the challenge of this book? The best answer, or course, is to buy, read, and honestly react to the book itself. However, a too brief, secondhand summary (my own) for the purposes of this article follows:

Bob Girard sees a wide dichotomy between organization and organism. He sees conflict all too often between promotional emphases and the needs of his individual church members. He deplores having the pastor do all the ministering while the congregation for the most part is passive. He maintains that too much energy is spent in the average church in just maintaining machinery. He says: "We know in our hearts that most of what we are doing to build our churches is geared to appeal to the carnal mind" (p. 69).

Mr. Girard was not embittered by "failure." As a dynamo of a young minister, he had started his church (Our Heritage Church, Scottsdale, Ariz.) from nothing, with denominational backing, and had built it to

200 members when he began his new departure. Putting his convictions on the line, he began to abandon organization that existed for the sake of organization, determined to let the Holy Spirit lead, even to the most practical application of the concept. His basic premise, as I read it, was the concept of the trustworthiness of the Holy Spirit. Not a bad basic premise, I might add.

A thumbnail (and probably unfair) summary of results of this decision would be to say that results are inconclusive. Holding nothing of mere tradition as sacred, Girard's church has no Sunday evening or Wednesday services. His total membership is still about 200 members. However he claims that involvement in prayer services are increased 20 times over on a regular basis, and several other local churches have been "mothered" by his congregation. He says that personally he could never go back to doing things the way he did before his "hang loose" departure.

My personal opinion and reaction after reading and discussing *Brethren, Hang Loose* with other holiness ministers is generally positive in spirit, although mixed in evaluation of his methods. I do not feel that organization by its very nature must be pitted against the personal leadership of the Spirit. Yet the motivation of Robert Girard comes through to me clear and strong. He is trusting the Holy Spirit in a way that he did not before—and in a way that challenges, and even rebukes, me.

So what do I, personally, propose to do about such a challenge? Is the concept of letting the Holy Spirit have absolute right of way in my life any contradiction to the budgets and programs inherent in denominational life? Is pressure from district and general programming valid motivation for fulfilling my call? When shall I joyfully go off to the district center

for workday? Is Girard an absolute heretic?

As the dust settles, I find that I am still more or less pointed in the direction I was heading before I read this book. But I am convinced that Girard is not in any sense heretical. Far out, perhaps. But he has challenged me, and I see the need for doing the following things (at least):

1. I will endeavor to amplify the concept of the trustworthiness of the Holy Spirit in *my own life*. I believe He is capable of caring for His Church. My tension and striving and busywork must give way more and more to a greater personal emphasis on devotion and living in the Word of God. Nothing outwardly may undergo great change, but this concept must reorder my priorities until if, in the squeeze of time-pressure, something has to give, it won't be my prayer time. Nor the time spent waiting on God for direction in the worship services.

2. I will endeavor, if I see the need for making any changes, to *begin lovingly where my people now are*. Retired old saints, problem people (people with problems), and fence-straddling, fringe people are just as much my pastoral responsibility as eager, bright young converts. I do not feel it is a moral compromise to serve milk instead of meat, even when I would prefer to serve meat—at least when I am dealing with infant appetites. It is my conviction that if the full variety of diet is presented as appetizingly as possible, weaning and maturation will follow at a generally satisfactory pace. (Have you ever tasted Pablum?) The answer to spiritual immaturity is not so much "Let 'em eat steak" as providing mouth-watering alternatives to Pablum.

3. I will seek ways to challenge my people to the point of *their* adoption of the concept of the trustworthiness



by  
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of the Holy Spirit. They must see for themselves the necessity for *their* ministering in the body of Christ. In practice this may be identical to the "Use 'em or lose 'em" philosophy propounded by Ron Lush in the book of the same name (*Use Them or Lose Them*, Ron Lush, Beacon Hill Press of Kansas City), but hopefully the reason that more and more people are active in the services will be because they feel something of the same inner compulsion I feel. I will actively seek ways to help them share their faith. Prayer meeting is a good place to emphasize the idea of ministering one to another. Often we can pray for individual requests as they are made, with a different person voicing each intercession.

I will never innovate just for the sake of innovation. But I will not hesitate to break new trails if the Spirit prompts by pointing out areas of need to which we may minister.

4. Last, I will continue to seek to make my ministry more and more Bible-centered. I have a big barrel of fine topical evangelistic sermons that represent years of hard work.

But I refuse to lean back on those labors in the light of the present challenge of the Word. By God's help I will be an expository preacher of the Bible, because it is the only tool the Holy Spirit can use to direct both me and the church I serve.

I will not be satisfied to fill my Sunday school and *not* fill the minds of boys and girls and men and women with the Bible. I will nag and prod and push the teachers and leaders of church and Sunday school until they know their Bibles so well they are literally pulling Bible sermons out of me.

All this challenge from *Brethren, Hang Loose?*

In my situation, as no doubt in yours, there is a lot of life left in the local church. I don't intend to throw out any babies as I change bath water. I'm not sure that I intend to DO anything that Pastor Girard DID—and in all fairness he never proposed his church as a model. But I do pray that the freshness and honesty of the challenge in *Brethren, Hang Loose* will not die. There never has been a baby that never needed a change!

Dear Lyle:

That was a very good article in the July, 1973, "Preacher's Magazine" entitled "Keys to Continuous Revival." You may be interested in how I used it.

At the monthly church board meeting I had xeroxed copies, so that every board member had a copy. Then we had an evaluation of our church in each of the 10 categories. On a scale from 1 to 10, each one placed the number he felt represented where our church now stood as far as that single item was regarded.

Now we will find the average for each category and then we will mail to each board member the results. All have been urged to read the article, and I believe they will.

Blessings on you in your ministry.

Yours sincerely,  
EARL LEE

After his first year in the pastorate, how does a young preacher feel about the Lord's work?

## Slowing Down to Smell the Flowers

By Howard Culbertson\*

OH, YOU'RE TAKING a home mission church, so you'll have plenty of time for study and writing?" That's the reaction of one young minister when I told him I was moving to Uvalde, Tex.

That floored me. My call from God never included any fine-print clauses about year-long vacations, and certainly nothing concerning prosperous congregations, luxurious parsonages, and comfortable salaries. To me it had always meant ministry—"caring for God's people as a shepherd does his sheep" (Eph. 4:11, *Living Bible*).<sup>1</sup> And that's exactly what I intended to do.

Very quickly I discovered that pastoring my congregation of two dozen was no recipe for "plenty of time for study and writing." In fact, after the first month I was ready (if I could have afforded them) to start recruiting associates to direct our church's ministries in Christian education, music, and visitation. To keep my ministry at its peak productivity, I early discovered it necessary to establish a "normal week" work schedule. Time-gobblers such as sermon preparation, reading, correspondence, long-range planning, service planning, and administrative details tended to get out of hand. I also learned that a few minutes spent each morning outlining the priorities

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of the day (on paper) kept me from bogging down. I use a pad provided by a local bank as an advertising gimmick, which has emblazoned across the top, "Things I Gotta Do Today."

### Perspective

Satan really knows how to work on me. When a new convert begins to falter, he quickly dims the memory of a new Sunday school bus full of children; reconciled marriages; new hymnals; a growing youth group; new public-address system; new tables, chairs and blackboards; and a baptismal service at the river. Then that "master of deceit" makes those problems loom like ghostly shadows on a child's bedroom wall. I should have listened to Mrs. Edward Lawlor's advice to "keep a diary of your first year." It would serve as an excellent reminder to the devil of the great things God has done for us.

Naturally, I have some built-in defeat mechanisms. For instance, I'm always going out to pick the ears of corn two days after I've planted the seed. It is frustrating to see that the stalks haven't even come up. But things—vegetable or spiritual—just don't happen that fast.

To create a sense of continual forward movement for both me and my congregation, I have adopted a policy of making something new happen each week—even if it's only adding door stops in the rest rooms.

In these first 12 months following

seminary, I've learned to listen to my wife. It's amazing the kind of perspective she can give me on a problem or situation that I feel closing in on me—such as the financial shoe-string our congregation operates on. And she seems to sense—long before I do—when I need to take a break and “slow down to smell the flowers.” In addition, she keeps an eye on my eating habits, public appearance, actions, and speech. That's not really ego-building. But then God didn't call me to erect monuments to my ego.

### Simon Stylites Complex

At times a home mission pastor begins to feel a close kinship to that medieval pillar-sitter, Simon. Much of what happens—or does not happen—in our congregation necessarily focuses on me. As a result, a real feeling of loneliness and public exposure develops. Our limited personnel prevents us having a multifaceted program for every member of the family, or even a great music ministry. In spite of all my prayers to the contrary, at times it is very much a one-man show. Under that kind of pressure, taking a day off to slow down and smell the flowers has been a hard discipline.

Pastoring in a small town (10,000 population) serves to intensify the feeling of living in the spotlight. Wherever I go in Uvalde, I'm still the Nazarene pastor, and every person I meet is a potential member of my congregation. While in town, it is almost impossible to get my mind out of “church gear.” But I have discovered the relief of escaping for an afternoon or evening to San Antonio—90 miles away.

### Devotional

To imply that a crammed schedule has devoured any study and writing time would be misleading. Most every morning I'm in the office with

about half that time set apart for reading, study, and writing. That reading time has nurtured my love for good-books into an insatiable appetite. However, the effects of inflation, plus needs at home and church, have drained away any book budget there might have been. Fortunately, the widow of a Christian and Missionary Alliance pastor has graciously made available her husband's library. His complete collection of E. Stanley Jones, plus works by Niemöller, Torrey, and A. B. Simpson, has made rich reading. One of my members belongs to an excellent evangelical book club and is always sharing the latest. The local public library has volumes by J. B. Phillips, Peter Marshall, Elton Trueblood, and Norman Vincent Peale.

In the midst of all that rich diet, the Lord began to talk to me about my reading of His Word. He was right. I was spending so much time reading *about* the Bible that I found little time to read it. I was expecting to feed my flock from the rich pastures of the Word when I myself was ill-nourished. I'm attempting to balance the scales. Instead of always picking up the nearest newspaper, I now reach for the Bible. I may read through a book of the Bible from several translations on successive days. I'm amazed at the wealth of material which I'm discovering for the first time!

### Formal Schooling

“There's a lot of things you'll never learn in the classroom!”

“They just teach you a rosy ideal in there. You'll find there's a real world outside waiting for you.”

I heard a lot of well-intentioned advice like that during my eight years of college and seminary. Some fellow ministers seriously attempted to get me to see the folly of throwing away those years while a lost world awaited me. Some of my classmates suc-

cumbed to the temptation to “get out into the work” because they “weren't learning that much in school anyway.”

After 12 months as a pastor, I have come to place a high value on every hour I spent hunched over a desk taking notes, or doing research in a library, typing term themes, or rapping over a Coke in the lounge. I'm convinced that without my formal schooling I'd have been blown out of the saddle long before now. Particularly valuable were the years at seminary. The introduction to the great religious classics, the grasp of God's Word, a knowledge of how people learn, an evangelistic strategy, and the picture of the ideal church have all helped me retain a balance of ministry plus a sense of progress.

You can't learn it all in books, it is true. But unless you start there, you're not going to learn anything.

### Epilogue

Well, what great lessons have I learned in my first 12 months of pastoring?

One is that ministry is measured in persons, not statistics. Statistical progress is only a secondary measuring stick. You've got to keep your eyes off the attendance and offering board and riveted on Keith, who's fighting a terrible temper, a cigarette habit, and has two broken marriages . . . and on Frank, who has just triumphed over a narcotics addiction . . . and on Pat, who tried to commit suicide before she came into contact with the church . . . and on Jeanne, who has discovered peace and joy where there was only frustration and meaninglessness.

The second and most important lesson is: If you know that you are abiding in Christ, that you are controlled by the Holy Spirit, and that you are praying according to the Word and will of God, you can expect God to answer your prayers.

## He Ate Ice Cream with Him— and Won Him to the Saviour

Dear Son:

I never saw the likes of it! Our new pastor is quite a man! You see, he attended an ice-cream fellowship for the men on a Friday night before his first Sunday and got acquainted with all of us. John was one of them.

John was having a difficult time. He moved west, lost his tenure at work, moved back, and started all over again. His discouragement affected him spiritually, and he was on the “edge of things.” But he “clicked” with the pastor who ate ice cream and cake with him.

The following Wednesday, John testified that the Lord had touched him and renewed his life. Sunday night he was at the altar asking God to forgive him for his lack of faith. Saturday he was on the bus line contacting new families for Christ and his church. What a transformation!

Our pastor said nothing to him about spiritual matters—he just befriended him. He identified with John, and let the Holy Spirit do the rest.

It doesn't always work that way, but many times it does. God uses *everything* at His disposal—even ice cream.

The pastor tells me that there is hardly a week goes by but that there is a new family to call on. That's a good way to keep a pastor busy. It all started with ice cream!

Love,  
Dad

Evangelism which stops with conversion is incomplete, and has not accomplished its ultimate purpose.

## Follow-up Evangelism

By Paul Lorenzen\*

### Part I. Background

ONE OF THE MOST remarkable aspects of the early Christian Church in the New Testament is the rate and effectiveness of its growth. It was so outstanding that the Apostle Paul could say to the Romans, "Your faith is being proclaimed throughout the whole world" (Rom. 1:8, NASB).<sup>1</sup> In Thessalonica the people declared, "Paul and Silas have turned the rest of the world upside down, and now they are here disturbing our city" (Acts 17:6; *The Living Bible*).<sup>2</sup> Time after time in the New Testament and in Early Church history, one can see the phenomenal growth and dedication of the early Christian Church.

But what was it that caused this rapid and effective growth of the Church? What was it that caused the new Christians to be so outstanding in their faith that they could be spoken of in such a manner? Among the reasons that can be given for this growth, two of the most important are: (1) every member of the Church was expected to witness and evangelize—it was the exception rather than the rule to find a Christian who did not evangelize (Acts 8:1, 4); (2) Every member was given follow-up care following his conversion to Christ. Each convert was taught how to become a disciple, not just a con-

\*Minister of Evangelism, Oranewood Church of the Nazarene, Phoenix.

1. From the *New American Standard Bible*, copyright © The Lockman Foundation, 1960, 1962, 1963, 1968, 1971.

2. *The Living Bible*, copyright © 1971, Tyndale House Publishers, Wheaton, Ill. Used by permission.

vert. The Early Church was careful to conserve the results of its evangelistic efforts.

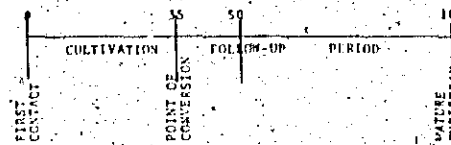
The Church today has begun to bring into focus again the first of these two aspects—that every member should be an evangelist for Christ. Personal evangelism is gaining prominence in sermons and books. Courses in personal evangelism and witnessing are being taught in many churches today. Laymen are being given the training needed to actually bring another person to a saving faith in Jesus as Lord and Saviour. With this new interest, however, there is a noticeable lack in understanding and application of the second aspect mentioned above—the follow-up of the new convert. The results of "every member evangelizing" will not produce the desired results until we see "every convert disciplined" also.

C. E. Autrey has said, "True evangelism is not merely concerned with an experience of soul salvation, but it is interested in keeping the convert in proper relation to God and leading him into rich Christian living. Evangelism which stops with conversion is incomplete and has not accomplished its full, intended purpose" (italics mine).

When the church sees a person accept Jesus Christ as his personal Saviour and Lord, the obligation to that person has just begun.

It has been well said that if evangelism could be visualized on a scale

from zero to 100, the different phases would look something like this:



All Christians are in the so-called apostolic succession as they maintain the beliefs and practices of the apostles, and as they give witness to God's offer of grace through Jesus Christ.

## The Apostolic Succession: Who's in It?

A 12-YEAR-OLD BOY bishop ordained a 10-year-old boy as bishop, at a time when the office of bishop could be purchased and given to almost anybody.

Not only were both of them on the youthful side; the 12-year-old was too drunk to know what he was doing.

Anglican Bishop Charles Core, who refers to this (*The Church and the Ministry*, N.Y., Macmillan, 1886, p. 39), believes, of course, that the apostolic succession was maintained even in this instance. He believes also that, although some bishops in the second century were Gnostics, the apostolic succession was maintained when they consecrated others as bishops.



by  
J. Kenneth Grider

Professor of Theology,  
Nazarene Theological  
Seminary,  
Kansas City

Evangelism which is properly done will include: (1) a proper amount of cultivation, (2) the point of conversion, and (3) a thorough period of follow-up with the convert. Any evangelism which does not include the follow-up in some manner is incomplete evangelism.

The usual Anglican understands that, as there is an unbroken succession, since the time of the apostles, between those consecrated bishops and the ones doing the consecrating, the ministerial genealogy with Christ's first apostles is maintained. This kind of genealogy is something objective, something that obtains regardless of the beliefs and ethical practices of the persons involved. Admittedly, the Anglicans believe that the Church should maintain the pristine faith and practice of the apostles, and they believe that this kind of genealogical succession helps the Church to maintain such; but the apostolic succession is maintained whether or not the pristine faith and practice are. And Anglicans do not by any means exhaust those interested in a literal apostolic succession.

As I see the matter, the interest in this kind of succession as such is post-New Testament in its origin. Insofar, however, as we may maintain such an interest, and still be in harmony with the New Testament,

the kind of succession we would legitimately seek to maintain is of an evangelical nature.

This evangelical succession has several elements in it. For one thing, a born-completely-new person helps another to be born again, and so there is a succession in the matter of being born again.

Also there is a succession from the apostles onward in doctrine. As each generation of Christians teaches such doctrines as that Christ was conceived by a virgin and raised from the dead, a theological genealogy with the apostles is maintained. Besides, a lineage can be traced from generation to generation in the area of Christian fellowship and in the Lord's Supper, and in prayer. These "successions" are referred to when it is said of the Early Church: "And they devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers" (Acts 2:42, RSV).<sup>1</sup>

Furthermore, since Peter the Apostle was given the keys to the kingdom of heaven, and told that he would be the one to determine whether or not certain persons would be admitted into heaven (Matt. 16:19), anyone would be in the apostolic succession who is likewise given those

1. Revised Standard Version of the Bible, copyrighted 1946 and 1952.

Empty altars have a way of looking up at the minister to haunt him. What shall it profit a church if it succeeds in the secondaries but fails in its primary mission? We must recapture the burden for souls. There is not enough heartbreak over the lost, not enough soul burden in our pulpits, not enough groaning and weeping for souls in our prayer life, not enough praying and fasting on the part of the church. Halfhearted members and sinners are too comfortable in our services; shallow devotion among our own people is too commonplace; love of money and position has crept into our churches. We have begun to measure churches by salaries, comfortable parsonages, expensive buildings; weighing the minister in the scales of the world, rather than by God's measuring rods.

—Carl B. Clendenen

keys. And, as I see it, Christians in all generations are given them. By witnessing to God's grace in Christ, we help people to receive God's pardoning grace. If we do this, people are justified by faith; if we do not, people do not turn to Christ. Since all Christians, clergy and lay persons, may do this witnessing, all are given the keys for opening the doors of heaven to people. All Christians, therefore, are in the apostolic succession, because all, by our witness or our lack of it, figure in whether people will be saved.

Who, then, is in the apostolic succession? As I see it, a person might or might not be in it if, between him and the apostles, an unbroken lineage has been maintained between "consecrated" and "consecrator." A person is in it, minister or lay person, if he maintains the beliefs and practices of the apostles, and if, along with them, the person is sent as a witness to the world of God's offer of grace through Jesus Christ. Even the Roman Catholic theologian Hans Küng agrees with this, basically, when he writes, "Who succeeds the Apostles? There can be only one basic answer: It is not a few individuals but the whole Church which enjoys apostolic succession" (quoted in Johannes Remmers, *Apostolic Succession*, edited by Hans Küng, Paulist Press, 1968, p. 41).

● General Superintendent Strickland



## MEETING THE TIME CHALLENGE

**W**E ALL seem to be confronted by the challenge of time. No matter how hard we try, there seems to be more work to do and more people to see than time allows. Facing these pressures has become a way of life for busy pastors. This accounts, in part, for the increase of heart attacks and physical breakdowns.

How can we meet this challenge of time in our ministries? We suggest a few ways briefly.

1. **SELF-MANAGEMENT**—We learn to delegate many functions to the automatic control of habit. We shave, dress, drive to the office, and perform many functions in a familiar set of circumstances without a great deal of thought. Our habits thus play an important role in relieving us of the routine. If we are not careful, however, our habits can cause us to lose our freedom of time by preoccupation and loss of alertness. Some improvement in this area could save us some valuable time through better self-management.

2. **SELECTIVITY**—We soon realize that our time will not allow us to do all the things we desire. We must, therefore, recognize a priority of assignments and select the more important tasks for our primary concern. This selectivity calls for an analysis of our priorities in the ministry. If we make an analysis of an average workday by keeping a time record of several days, we would be able to determine where our time is being spent. We could then determine our priorities and ease the pressure on our total time.

3. **DELEGATION**—Many of our routine tasks could be safely delegated to others, and valuable time saved for the larger assignments. There are more "willing hands" in many of our congregations than we have supposed, and if we can put them to work, we can delegate many routine assignments and ease the pressure of our time.

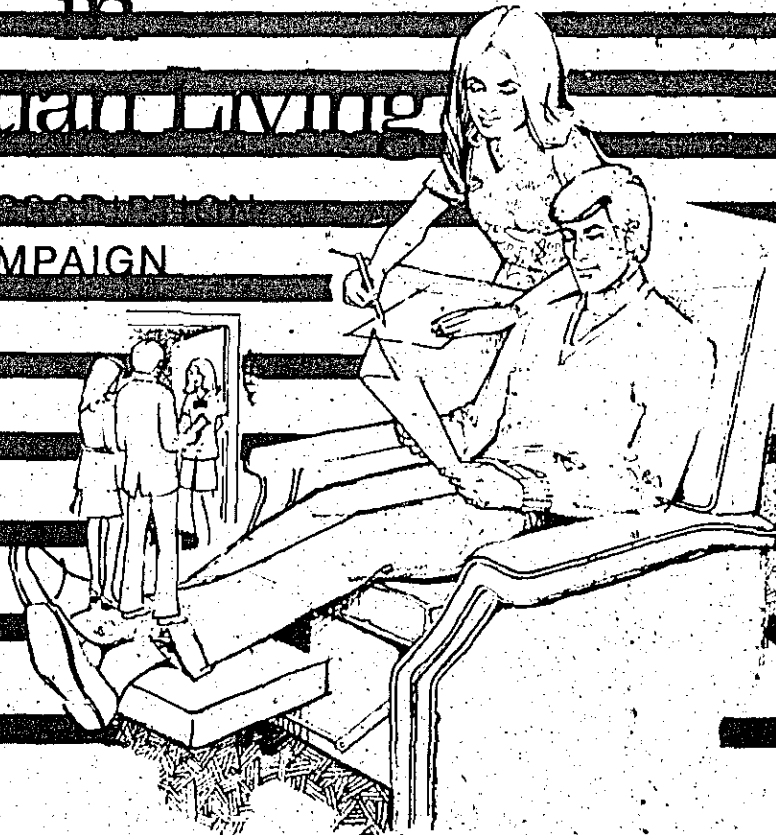
4. **MULTIPLY OUTPUT**—Our ultimate answer to larger assignments is to find ways to increase our output. The use of modern office machinery can assist our pastors with a refinement of many of the administrative processes. As mentioned, we can refine our routines through an analysis of our time over a given period. Time spent in planning ahead can space our assignments and assist in a program to multiply our output and meet the challenge of time.

# New Directions

## UP

### CONSUMER LIVING

#### CAMPAIGN



See your district's schedule below

**SEPTEMBER**  
Nebraska  
New England

**OCTOBER**  
Akron  
Arizona  
Canada Atlantic  
Idaho-Oregon  
Illinois  
Joplin  
Maine

Michigan  
Northwest  
Oregon Pacific  
Philadelphia  
Washington

**NOVEMBER**  
Canada Pacific  
Georgia  
Hawaii  
Los Angeles  
Pittsburgh



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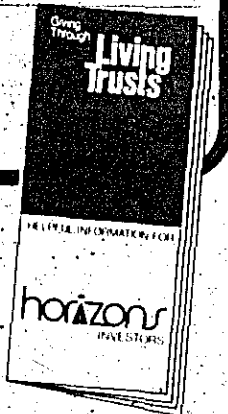
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PLANNED GIVING PROGRAMS



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Div. of Life Income Gifts & Bequests

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CHURCH OF THE NAZARENE  
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Kansas City, Mo. 64131

Mr. \_\_\_\_\_  
Mrs. \_\_\_\_\_  
Miss \_\_\_\_\_  
Address \_\_\_\_\_

City \_\_\_\_\_

State \_\_\_\_\_

Birth Date \_\_\_\_\_

Zip \_\_\_\_\_

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and what's being said.*

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Write to:

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**Church of the Nazarene**  
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# STEWARDSHIP IS FAITHFULNESS . . .

**. . . IN WORSHIP**

*God comes first! Every service should be the most important event of the week.*

**. . . IN WITNESS**

*We do not know all that we should about witnessing, but we can tell what Christ has done for us.*

**. . . IN SERVICE**

*We have no time unless God gives it to us. We must serve Him and mankind.*

**. . . IN GIVING**

*All that we have comes from God. The least we can do is to be faithful in our tithing.*

# Pastor: How is your MISSION VISION?

N	20/200
W M S	20/100
MEMBERSHIP	20/60
WOMEN MEN	20/40
TEENS JUNIORS	20/20
.....	20/10

**Needed Now:**  
Church members—  
25% of them  
who are non-NWMS  
members!



**20/20 = Seeing all new members as potential NWMS MEMBERS!**

DR. PAUL W. GAMERTSFELDER  
OPTOMETRIST

Membership—Men in Missions \_\_\_\_\_ General Council Member \_\_\_\_\_

Name Pastor

Address Church of the Nazarene Date Now!

R: Right eye—Look for new NWMS MEMBERS!  
Left eye—Visualize total church ENLISTMENT.  
Close each eye at least once/day  
for 365 days/year & pray for MISSIONS.

Paul W. Gamertsfelder, O.D.

# How Will You Follow Up On Your Teen Campers?

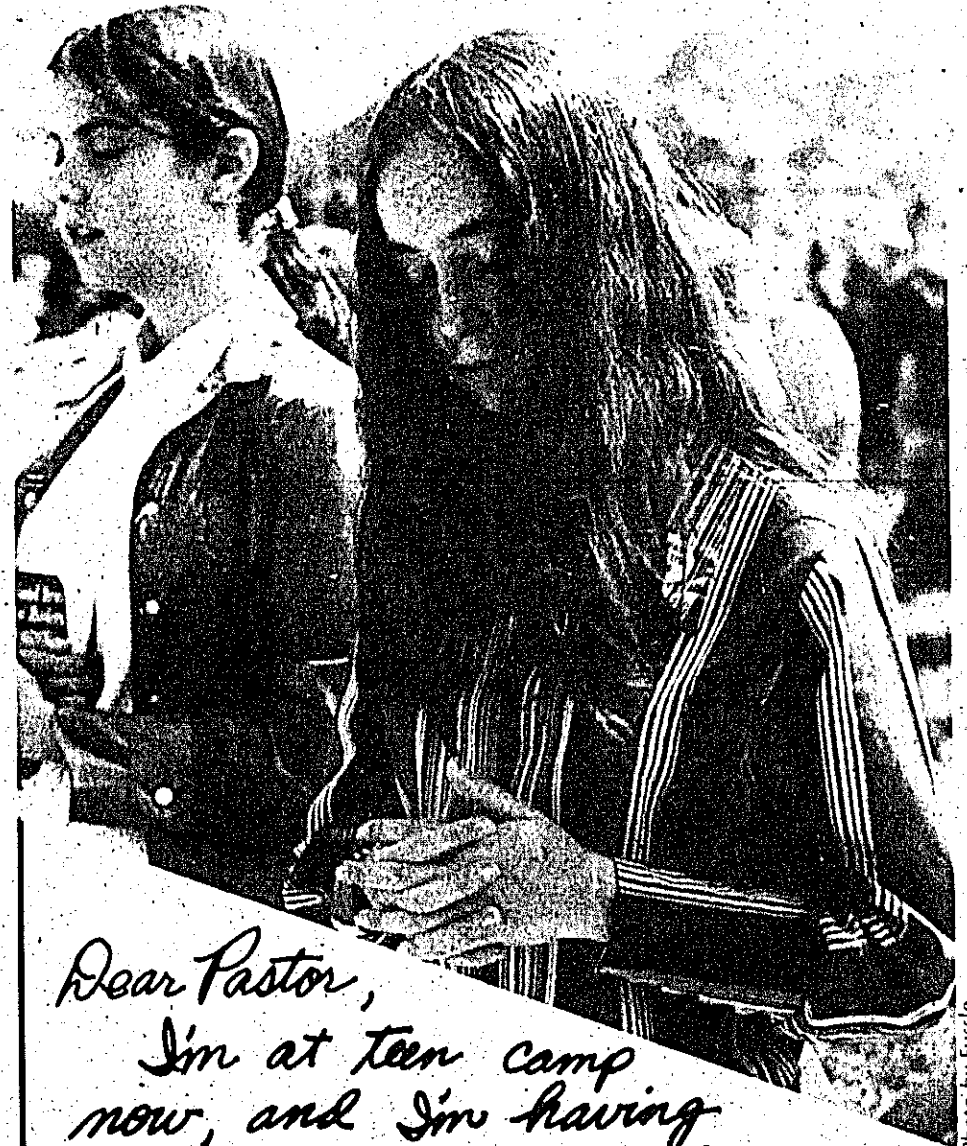


Photo by Fessie

*Dear Pastor,*  
*I'm at teen camp now, and I'm having a great time. Many of my friends are being saved. I'm growing closer, too.*  
*Sally*



# Starting a Caravan?

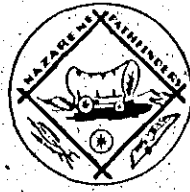
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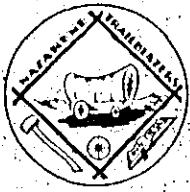
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... ARE YOU

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and their **WORLDWIDE**  
**MISSION?**

STUDENT



MISSION CORPS

The ministry of these college students to a foreign field is concluding this month.

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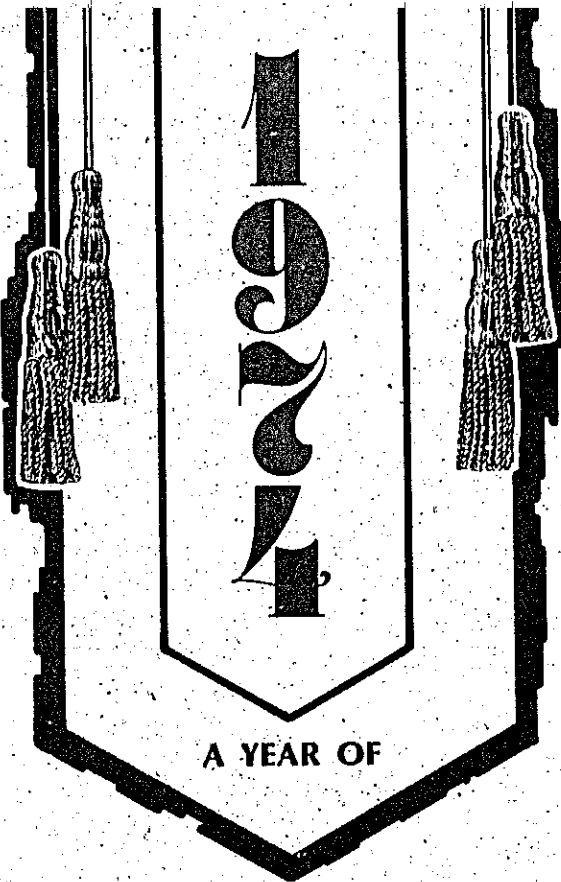
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For information:

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Kansas City, Mo. 64131

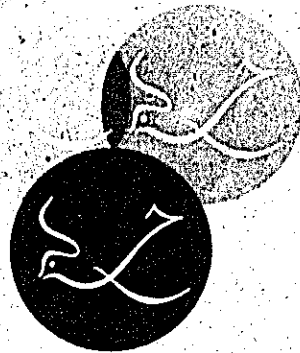


# HOLINESS EMPHASIS

## Books

### ON THE PERSON AND WORK OF THE HOLY SPIRIT

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The Cradle Roll Plan of Outreach  
Is a Great Way to

## ENLARGE

the Enrollment in September

**CRADLE ROLL SUNDAY—SEPTEMBER 8**

*Win Whole Families through the Cradle Roll*

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1. I believe the following persons could extend our church's attendance through visitation. (Write in at least three names.)

- (1) \_\_\_\_\_       (3) \_\_\_\_\_   
 (2) \_\_\_\_\_       (4) \_\_\_\_\_   
 (5) \_\_\_\_\_

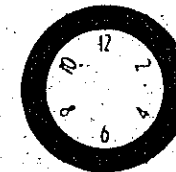
2. Place a check in the square behind each individual you have personally recruited for the service of visitation.

4. Have you personally reviewed each call to be made?

- Yes       No

3. The best time and day for these people to visit:

- Sunday  
Monday  
Tuesday  
Wednesday  
Thursday  
Friday  
Saturday



(Draw in hands.)

(Circle one or more.)

5. List the places you can publish the results of your calling team's efforts and successes.

- (1) \_\_\_\_\_  
 (2) \_\_\_\_\_  
 (3) \_\_\_\_\_

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**Are you on the team?**

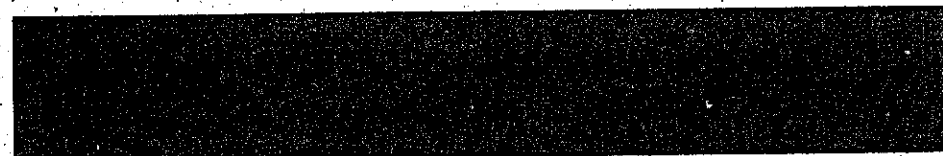
Is your church actively involved in helping to start a new Church of the Nazarene in the drive to organize 200 new churches between Easter and Christmas?

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- Loan some of your church members to a home mission church.
- Contribute to your district home mission program financially.
- Give for 10 percent approved missionary specials for home missions. This list was printed in the spring home missions ALERT and is available from the Department of Home Missions.

**It's not too late to join the team.**





MARCH TO YOUR  
**BIG "E"**  
DRUMMER

Drum up enrollees  
in SEPTEMBER

SEPTEMBER 1974						
SUN	MON	TUE	WED	THU	FRI	SAT
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30					

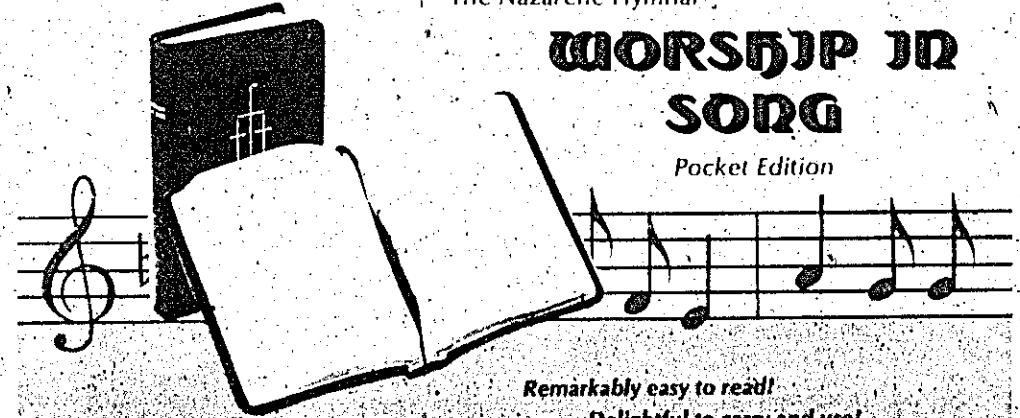
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- enroll new neighbors and friends
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- REACH YOUR 5% INCREASE IN ENROLLMENT

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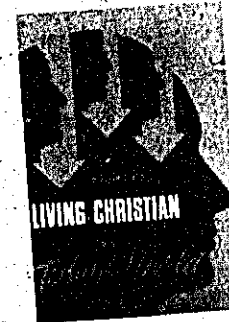
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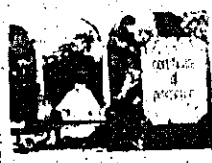
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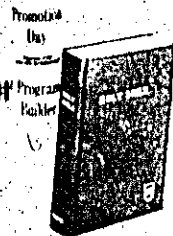
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# THE PREACHER'S WIFE

LORA LEE PARROTT

## The Facts About Pastors' Wives

### Part Two: Age, Education, and Size of Church

WHILE FULFILLING the requirements for a master of arts degree, I did a research project on Nazarene pastors' wives. Although the thesis does not make very good reading, the results are most interesting.

After taking considerable time in the development of a useful questionnaire, it was administered to captive audiences of pastors' wives in Nazarene district preachers' meetings. Although the results do not account for the women who did not attend these sessions, it is a fact that participation by attendance was pushing the 100 percent level on each district. It is a fairly safe thing, then, to generalize the results to cover most pastors' wives on other districts.

Of immediate interest is the profile of the pastors' wives by age, education, and size of church being served. More than half of the pastors' wives were under 35 years of age. I guess this should not have surprised me, but it did. Whatever else this means, it indicates that the young people of the denomination are being called into the ministry. The colleges, the seminary, and the Bible school must be doing their job. The great difficulty in filling many small, part-time churches is not the lack of young men and women in the parsonages. Only 25 percent of the pastors' wives

were over 50 years of age.

This youthful cut of pastors' wives means that most parsonages have children in them. And, quite likely, most pastors' wives have to cope with financial pressures. Also, if these children can be saved to the denomination, the future for lay and clergy leadership seems bright, since pastors' children traditionally have done better than average in life. This youthful cast in the parsonage also means that most pastors' wives are carrying a heavy load of work at home and in the church.

The report of the educational achievement of pastors' wives is less than encouraging, since 40 percent of them have 12 years of education or less. Only 35 percent have some college. But only 25 percent graduated from college. This means that 60 percent of the pastors' wives have never been to college. This figure is all the more discouraging, since a great proportion of the pastors' wives are young.

There may be several reasons why a small proportion of the pastors' wives graduated from college. They may have worked to help their husbands graduate. Their husbands may be older than themselves, and therefore college was interrupted for marriage. And there is another reason. Many ministers in the church are

first-generation college graduates. This means that their parents did not attend college, so they are the first generation to enroll and graduate. Actually, many students in Nazarene colleges are first-generation students. And one of the characteristics of a first-generation college family is a reluctance to send girls to college, especially if times are hard. And first-generation girls in college often see marriage in preference to further education.

Some problems naturally arise from this educational profile. Non-college wives may emphasize their skills as homemaker and wife and mother. College girls may be motivated to teach or otherwise use the "advantages" of their degree. If a noncollege girl has a husband who is a seminary graduate, she may have feelings of guilt or inadequacy about her own level of educational achievement. Most specialists would say the difference in educational achievement tends to push couples apart instead of together. This makes it all the more important for the wife to

develop her own area of skills.

The final phase of this profile relates to the size of church the pastor's wife is serving. These results follow the denominational statistics since 80 percent serve churches of no more than 150 members. The breakdown is as follows:

Under 50 members: 23 percent  
From 51 to 150 members: 57 percent

Above 150 members: 20 percent  
These statistics mean that 80 percent of the pastors' wives who serve churches of no more than 150 members probably have a very heavy work load both at home and in the church. Since few, if any, of these churches would have paid assistants, it is likely the pastor's wife fills one or more of those roles in music, Christian education, youth, or secretarial. Many of these same women are likely to have small children at home, entertain church groups, and keep themselves well groomed—all on an ordinary income.

(Next Month: "The Pastor's Wife and the Telephone")

*On Monday she lunched with a Housing Committee;*

*With statistics and stew she was filled;*

*Then she dashed to a tea on "Crime in Our City,"*

*And dined with a Church Ladies' Guild.*

*On Tuesday she went to a Babies' Week lunch*

*And a tea on "Good Citizenship";*

*At dinner she talked to the Trade Union bunch.*

*(There wasn't a date she dared skip).*

*On Wednesday she managed two annual dinners,*

*One at noon and the other at night;*

*On Thursday a luncheon on "Bootleg Sinners,"*

*And a dinner on "War: Is it Right?"*

*"World Problems We Face" was her Friday noon date*

*(A luncheon address, as you guessed),*

*And she wielded a fork while a man from New York*

*Spoke that evening on "Social Unrest."*

*On Saturday noon she fell in a swoon;*

*Missed a talk on the youth of the land.*

*Poor thing, she was through! She never came to,*

*But she died with a spoon in her hand.*

—AUTHOR UNKNOWN

Blessed is that church whose pastor appreciates the importance of making friends with the children.

## Building Rapport with Children

By James Cockroft\*

**D**ADDY, PASTOR REED knows my name!" our four-year-old Bethany exclaimed as we walked toward the car after church.

For any pastor, knowing a child's name is an important first step toward establishing rapport with the child. It takes effort, of course. But successful pastors make the effort with adults. Why not with children too?

No pastor may consider himself successful if he does not reach out to the children in his care. He need not be a certified children's worker. He need not be a specialist in child development. But he must master some basic steps toward building rapport with children, and practice them.

If knowing a child's name is primary, showing genuine concern comes next. One pastor met a Sunday school child in the supermarket. "Hi, Dennis. How's the new puppy?" Dennis warmed to the question, but before he could answer, his pastor was talking over his head to a woman pushing a grocery cart.

Sociability can be faked, but not genuine concern. When a child senses a lack of interest, he loses interest too, and rapport suffers a serious setback.

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Friendship with children, as with adults, must be cultivated. The pastor should make it a point to chat with children informally. He should know what's going on in their Sunday school classes and midweek meetings. He should attend some of their school functions.

Words spoken by Jesus can serve as a spur in this endeavor. "Beware that you don't look down upon a single one of these little children. For I tell you that in heaven their angels have constant access to my Father" (Matt. 18:10, *The Living Bible*).<sup>1</sup>

Pastors should be especially alert to the needs of the shy and quiet child. Draw him out; make him know he's important to you and God.

Pastor Cooper was trimming his hedge with electric clippers when three of his Sunday school lads came by. They stopped to watch. John soon asked, "Is that hard?"

"Here, you try it, John. Just keep the sides of the hedge straight." Soon Pastor Cooper turned to Kevin, guiding him through a few movements also. He commended both, and thinking of his meeting in one hour, was about to take leave of them. Then he noticed Joe waiting uneasily for John and Kevin. Joe

1. *The Living Bible*, copyright © 1971, Tyndale House Publishers, Wheaton, Ill. Used by permission.

also attended Sunday school. His parents came on special occasions. But unlike John and Kevin, Joe had little to say—in or out of class.

Pastor Cooper checked himself. "Here, Joe, would you like to try your hand at hedge clipping?"

"I've never tried it before," Joe mumbled, slowly stepping forward. But he began to brighten as Pastor Cooper coached him.

The following Sunday, it was Joe who got to Sunday school early and planted himself shyly near Pastor Cooper's study, hoping he would be seen by him in his comings and goings.

Pastors can learn about building rapport with children from good teachers in their acquaintance. These teachers are often as near as their own Christian education programs. For example, one pastor was quietly watching the progress of a class of five-year-olds. Sue Sanders, the medical student's wife, had a way with children.

On this morning, a five-year-old had brought a doll from home. She continued to play with it, instead of paying attention to Mrs. Sanders' story. Finally, Mrs. Sanders said gently, "Mandy, I think your baby is sleepy now. Let's put her over here to rest."

Sue carefully picked up the doll, cradled it in her arms as though it were a real baby, and laid it on a shelf, patting it as she did so. With scarcely a ripple of distraction she continued the lesson and Mandy settled down to listen, content that her "baby" was well cared for.

This kind of sensitivity to a child's feelings can easily be overlooked by the busy pastor. But the pastor who pays attention to the needs of children will discover that they in turn feel near to their pastor.

Is the place where the little ones worship God cheery and comfortable?

Are the chairs and tables the right size? Do teachers and helpers radiate God's love? These are perennial questions to be asked.

The pastor may show his awareness of children's needs also by the establishment of a children's church. This is neither a baby-sitting service—a program to get little wiggles where they will not spoil the sermon—nor a scaled-down version of adult church.

Children should know their pastor wishes them to have opportunities to pray and praise God, to hear the message of Christ in language they can understand, and to learn what reverence means at their own age level. These are his reasons for providing a children's church program.

Even if children's church is not an immediate possibility, the pastor can show his awareness of the lambs in his flock by occasionally planning something for them in the regular service. One pastor I know sets aside a part of the service especially for children. He uses object lessons, gospel magic, or a well-told story to present a biblical truth.

The children in that church show joy when they meet their pastor on the street. He's their friend and they know it. He counts this friendliness as one of the clearest signs that his work is succeeding.

An expert in the field of Christian education returned to his hometown to preach. A long-standing friend heard he was coming and went to the service, accompanied by his nine-year-old granddaughter.

At the close of the service, the granddaughter was introduced to the expert. Shyly, she volunteered, "I could understand everything you said."

"That," said the professor, "was the greatest compliment I ever got."

Whether the pastor ever gets such an overt compliment or not, he will

be talked about favorably behind his back by children who are his friends. This is a strong reason for him to build rapport with the children under

his care. But the strongest reason of all is that his rapport with them will influence their attitude toward Christ and His Church.

What would happen if millions of Christians would begin using their Bibles more effectively?

## How to Use the Bible

By Joseph T. Larson\*

ALLOW THE BIBLE to speak for itself. The Bible is Food for the soul: "I have esteemed the words of his mouth more than my necessary food" (Job 23:12).

The Bible gives spiritual life. "The words that I speak unto you, they are spirit, and they are life" (John 6:63).

The Bible is God's Message to mankind. "But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you" (1 Pet. 1:25).

God's Word is a Light unto our path: "Thy word is a lamp unto my feet, and a light unto my path" (Ps. 119:105). "The entrance of thy words giveth light; it giveth understanding unto the simple" (Ps. 119:130).

God gave His Word to be published. "The Lord gave the word: great was the company of those that published it" (Ps. 68:11). "The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach" (Rom. 10:8).

We are born again by faith in the Word of God and by the operation of the Holy Spirit. "Being born again,

not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever" (1 Pet. 1:23).

God's Word is like a sword. "Above all, taking the shield of faith . . . and the sword of the Spirit, which is the word of God" (Eph. 6:16-17).

God's Word is like a hammer, and is a "discerner" of hearts: ". . . like a hammer that breaketh the rock in pieces" (Jer. 23:29). "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit . . . and is a discerner of the thoughts and intents of the heart" (Heb. 4:12).

The Bible reveals God's Son and His love; how Christ died for the sins of mankind. "For God so loved the world; that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

The Bible reveals the only way of salvation. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father,

\*Tucson, Ariz.

but by me" (John 14:6).

God's Word is unailing in all of its promises. "There hath not failed one word of all his good promise; which he promised by the hand of Moses his servant" (1 Kings 8:56). "For ever, O Lord, thy word is settled in heaven" (Ps. 119:89). "Heaven and earth shall pass away, but my words shall not pass away" (Matt. 24:35).

### What to Do with the Bible

Taste the Word of God. "Desire the sincere milk of the word; that ye may grow thereby: if so be ye have tasted that the Lord is gracious" (1 Pet. 2:2-3). "And have tasted the good word of God, and the powers of the world to come" (Heb. 6:5).

We should hide the Word of God. "Thy word have I hid in mine heart, that I might not sin against thee" (Ps. 119:11). We should have the Bible in the home, in the hand, in the head, in the heart, and in daily life as our heavenly Guide.

We should reverence the Word of God. "My heart standeth in awe of thy word" (Ps. 119:161). "But to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word" (Isa. 66:2).

We should hear and trust in the Word of God. "Many of them which heard the word believed" (Acts 4:4). "So then faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). Receive "with meekness the engrafted word, which is able to save your souls" (Jas. 1:21).

### Six things Christians should do with the Bible:

1. Live by the word of God daily. "Man doth not live by bread only,

but by every word that proceedeth out of the mouth of the Lord doth man live" (Deut. 8:3; Matt. 4:4).

2. Study the Word of God carefully, prayerfully, and faithfully. "Study to shew thyself approved unto God; a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15).

3. Preach and teach the Word of God. "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine" (2 Tim. 4:2).

4. Hold forth the Word of God to all men. "Holding forth the word of life" (Phil. 2:16).

5. Be doers of the Word of God. "But be ye doers of the word, and not hearers only, deceiving your own selves" (Jas. 1:22-23).

6. Obey His sure Word. "Ye are my friends, if ye do whatsoever I command you"; "If ye love me, keep my commandments" (John 15:14; 14:15).

The Word of God should be digested, assimilated, and used in the daily life of the Christian. Spiritual growth comes by putting into daily practice the Word of God until it becomes part of our lives. Allow the Word of God to speak to members of the home, in the Sunday school class, from the pulpit, and in every department of life.

What would be the result if millions of Christians would observe these admonitions and obey them? Untold blessings would be realized. God's will would be performed in many lives, and His kingdom would come in everlasting power.

What will you do with your Bible study today?

# THE STARTING POINT



By C. NEIL STRAIT

Pastor, Taylor Avenue Church of the Nazarene, Racine, Wis.

## A Personal God

Psalm 46:1

ANY PSALM could serve as a "starting point," for the psalms contain so much of what you and I are interested in—life, with all its distress and despair, and the Lord, with all His power and possibility. These come together in a wonderful way in the Psalms.

This month let me pass along some "starting points" from Ps. 46:1.

First, we see a **PERSONAL GOD**. "God is *our* refuge and strength."

It is so hard for us to compute God in personal terms. We conceive of Him as Creator, with all that creation implies; and we picture Him as omnipotent, with all that power implies. Then it is almost too much for us to picture this kind of God as a personal, caring God; interested in us individually. But throughout the Bible, and especially in the Psalms, we are reminded of a personal, caring God.

Ps. 23:1 is among the most familiar reminders—"The Lord is *my* shepherd." Phrases in Isaiah 41 lift this thought out very clearly: "I am *thy* God: I will strengthen *thee* . . . I the Lord *thy* God will hold *thy* right hand, saying unto *thee*, Fear not; I will help *thee*" (vv. 10, 13).

No age has ever needed the awareness of a personal God like our age. With despair thick around us and gloom knee-deep, I can hardly ima-

gine a thought more meaningful and more comforting than the glad realization that God cares for us.

You and I minister to people who are rubbing shoulders with a cruel, cold world. Mostly that world is impersonal and indifferent. To remind them, ever and again, that God loves them, cares for them, and can be a personal Companion to them in all of life's experiences is the shepherd's privilege and responsibility.

To build on this thought, add another dimension—a **PROTECTING GOD**. "God is our refuge . . ."

Again, one of the psalms speaks to us. Ps. 91:1-2 reads: "He that dwelleth in the *secret* place of the most High shall abide under the shadow of the Almighty. I will say of the Lord; He is my refuge and my fortress: my God; in him will I trust."

To know that the God of power and might is our Protector is comforting. To know that the bitter plans of the enemy will not destroy our lives is consolation.

Again, people in a workaday world need to know that a strong power—the power of God—attends their daily living. Each needs to know that the God of might and miracle stands as Protector at the door of his soul.

A third thought can add yet an-



other dimension to the personal God whom we try to convey—a **PROVIDING GOD**. "God is our refuge and strength."

Isaiah 40:29 states: "He giveth power to the faint; and to them that have no might he increaseth strength."

God is seen most clearly as a providing God. He is the great Giver. Giver of life, of love, of salvation, of health, of land, of blessing—the list is exhaustless.

For the man in the pew to realize his God as Provider establishes a number of things in his life. He sees God as Provider of mercy when he

needs mercy. He sees God as Provider of forgiveness when he needs forgiveness, or Provider of guidance when he searches for a way.

When man knows he has a providing God, he ventures forth with trust and with faith, knowing there is a great depository of resources to back him up.

This verse, then, will help you to show your people a personal, protecting, providing God. And whatever else they may need in uncertain times, they need to see their God as One interested in them; caring daily in the small, but important, areas of life.

## IN THE STUDY

### Meditating with the Master in Matthew

August 1

#### THE PRICE OF PERFECTION (19:21)

SCRIPTURE: Matt. 19:16-26

INTRODUCTION: Jesus spent much of His time ministering to multitudes—teaching, preaching, healing. But some of the most fascinating accounts in the Gospels consist of personal interviews. Here we have Jesus' conversation with a rich young ruler. Matthew's account indicates that the man was rich (v. 22) and young (v. 20). Luke says that he was a ruler (18:18), which probably means the ruler of a synagogue.

#### I. A LEGALISTIC QUESTION (v. 16)

On the surface, the question of the young man seems commendable: "What good thing shall I do; that I may have

eternal life?" Here was an earnest seeker after spiritual truth.

But the form of the question suggests a legalistic approach to religion. The inquirer wanted to know what *thing* he must do in order to have eternal life. The truth is that we cannot earn our salvation



By Ralph Earle

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by our own good works. This is the heart of true religion: God is the One who saves us, as we trust in Him. We cannot save ourselves.

#### II. A LIKE ANSWER (vv. 17-19)

Jesus told the young ruler: "If you want to enter into life, keep the commandments." This was the Old Testament way of salvation, as the inquirer well knew.

We do not know the attitude of the young man as he asked, "Which?" Was he trying to be evasive? Or was he saying: "But, Teacher, there are so many! Which ones do You especially have in mind?" Probably we should give this fellow the benefit of the doubt and assume that it was the latter.

In reply Jesus cited the sixth, seventh, eighth, ninth, and fifth of the Ten Commandments. It will be remembered that the Ten Commandments were written on two tablets of stone. On one were inscribed the first four (longer) commandments, setting forth duties to God. On the other were written the last six commandments, spelling out duties to our fellowmen. Jesus knew that the rich young ruler lacked in his relationship to God, as was evidenced by his coming and seeking help. But He was first meeting the man on his own ground of human relationship.

#### III. A FURTHER LACK (v. 20)

The young man replied, "All these things have I kept from my youth up." Was he telling the truth? Partly so. Doubtless he had kept all the five commandments cited above. But Jesus added one more: "Thou shalt love thy neighbour as thyself" (v. 19). As the sequel shows, the man had not passed this test.

We must commend this inquirer for pressing his case further. He asked, "What lack I yet?" This shows amazing humility for a man in his position. He still had a hunger in his heart.

#### IV. A FINAL CHALLENGE (v. 21)

Jesus said: "If you want to be perfect, go and sell what you have and give the proceeds to the poor. That will guarantee you treasure in heaven. Then come and follow Me." The simple truth is that the price of perfection is putting everything we are and have at God's disposal.

Is it required of us that we give up all our private possessions? The biblical answer is no. But this man had made gold his god. Because his possessions were his first love, he had to surrender them. We have to give our all to God in order to be perfect in His sight.

CONCLUSION: The sequel was a sad one indeed. The young man walked away, unwilling to part with his possessions (v. 22). He was not ready to pay the price of forsaking all to follow Jesus. And so he lost eternal life.

Are we putting anything ahead of God in our lives? If so, we cannot know "the peace that comes by giving all" (see "His Way with Thee," second stanza).

August 11

#### REWARDS FOR SERVICE (20:16)

SCRIPTURE: Matt. 19:27-20:16

INTRODUCTION: The disciples were amazed by their Master's statement that a rich man can hardly get into the kingdom of heaven (19:23-24). They asked, "Who then can be saved?" (19:25). It was widely held in Jewish circles that material prosperity was a sign of divine favor.

Then Peter asked a selfish question: "Behold, we have forsaken all, and followed thee; what shall we have therefore?" (19:27). It was in answer to this that Jesus told the parable of the workers in the vineyard (found only in Matt. 20:1-16).

#### I. THE DIFFERING PERIODS OF TIME (vv. 1-7)

It was the time of the grape harvest. The grapes were now ripe and needed to be picked immediately. So the owner of a vineyard got up early and went in search of workers. He agreed to pay them the regular day's wage of a "penny." This was the common Roman silver coin called a *denarius*. It was worth about 20 cents.

Near "the third hour" (9 a.m.) he found others "standing idle in the marketplace"—the agora, the central place in town where the people gathered to "shop and swap." He urged these men to work in his vineyard, promising them:

"Whatsoever is right I will give you."

At the sixth hour (noon) and the ninth hour (3 p.m.) the man did the same thing. Finally he went to the agora at "the eleventh hour" (5 p.m.). Finding some still standing idle there, he inquired, "Why stand ye here all the day idle?" They replied, "Because no man hath hired us." He made them the same promise as to the others.

## II. THE SAME PAY (vv. 8-15)

When evening came, the owner asked his manager ("steward"—literally, "house manager") to pay the laborers, "beginning from the last unto the first." To the surprise of everyone, the eleventh-hour workers each received the full day's wages of a denarius.

Naturally the ones who had been hired early in the morning expected more, but they all received the same amount. This angered them and they protested. Why should those who had worked only one hour receive as much as they did for bearing the "heat of the day"?

On the surface this does look unjust. But several factors need to be considered. Perhaps the later workers put forth extra effort and so earned their pay. They probably showed a better attitude. In any case, they all needed a denarius to buy food for their families, so that they wouldn't starve. The owner was showing real kindness, and was operating on the basis of the highest justice. The protester had an eye that was "evil" (v. 15), that is, envious. The employer's eye was "good," or "generous." We all need to remember that God is better to us than we deserve.

## III. THE APPLICATION (v. 16)

A comparison of 19:30 with 20:16 underscores the close connection between Peter's question and this parable. He asked, "What are we going to get out of this?" The parable Jesus told was a rebuke to this selfish, mercenary attitude. Salvation is all of grace, not of works. None of us deserves anything, but Christ gives generously to all of us. We should not be envious of the good fortune of others, but rather rejoice. If we love our neighbor as ourselves, this will be the attitude of our minds and hearts.

One application of this verse is that recent converts ("the last") often show a

better spirit and do more than old-timers in the church ("the first"). It's our attitude that counts.

August 18

## THE PERIL OF PERSONAL AMBITION (20:21)

SCRIPTURE: Matt. 20:20-28

**INTRODUCTION:** Personal ambition is the bane of politics. But this hideous monster raises its head in every area of society. It shows its ugly form not only in the office and classroom, but on the ball field, and even in church. Godly ambition can be the motivation for the highest and most productive life. But selfish ambition is a demonic curse that defiles and destroys.

### I. A MOTHER'S REQUEST (vv. 20-21)

Mark's Gospel (10:35) says that James and John, the sons of Zebedee, made this request. Here it is their mother. But Matthew notes that the three came together. Obviously there is no contradiction. It is simply a case of Matthew describing the incident a bit more fully and precisely. Mothers are often ambitious for their children. At its best, this can be a noble desire that they will be a great blessing to humanity. But here it was ambition for position, not for usefulness. And this is carnal selfishness.

This proud mother wanted one son to sit at Jesus' right side—the place of greatest honor—and the other at His left when He set up His kingdom and sat on His throne. In spite of the three predictions of His passion (16:21; 17:22-23; 20:17-19), these followers of Christ were still looking for Him to set up an earthly kingdom when they arrived in Jerusalem. Their request was entirely a matter of self-seeking, of looking for self-gratification.

All of this emphasizes the fact that the essence of sin is self-centeredness. It is seeking our own glory rather than God's glory. It is exalting self rather than exalting Him. It is wanting to have our way rather than His way.

### II. A MASTER'S REPROOF (vv. 22-23)

Gently Jesus reprimanded these self-seekers. "You don't know what you're

asking for." He told them. To be closely associated with Him is costly business. The two disciples would like to have sat on two thrones beside Him. But would they be willing to hang on two crosses beside Him at Calvary? Could they drink His cup of agony or be baptized with His baptism of overwhelming sorrow? That was the crucial question with which Jesus now confronted His disciples.

The pitiful lack of spiritual understanding which these disciples still had is revealed by their glib answer, "We are able." But how much do we suffer with Christ, that we may someday be glorified with Him (Rom. 8:17)?

Jesus declared that His two ambitious disciples would share His sufferings (v. 23). But it was His Father who would assign the places of honor in the Kingdom.

### III. A MOTIVE OF JEALOUSY (v. 24)

When the other 10 apostles heard about the selfish request of their two colleagues, "they were moved with indignation." Probably they took self-righteous pride in the feeling that they would never do such a thing!

But they did not recognize the depths of carnality in their own hearts. The truth is that they were probably jealous of the two sons of Zebedee for getting ahead of them in making their request. We quickly condemn in others what we sense in ourselves. The old saying is, "It takes a thief to catch a thief."

Jesus said, "Judge not, that ye be not judged" (7:1). When we judge others harshly, we sometimes give away the secret of our own inner thoughts and feelings. The good man is apt to assume that others are good. The person who possesses many faults is always spotting these faults in others. So—be careful how you judge your neighbor.

August 25

## THE SIN OF SAYING YES (21:30)

SCRIPTURE: Matt. 21:28-32

**INTRODUCTION:** Everybody appreciates a person who is quick to cooperate, who always seems willing to help and to please others. But the expression *yes-man* is a

term of reproach. We have such a person described in Jesus' parable of the two sons. It might also be called the parable of two brothers. For here we see two very different brothers in the same home—a phenomenon that is certainly familiar.

### I. THE SON WHO SAID NO (vv. 28-29)

A man had two sons. Coming to the first, he said, "Son, go work to day in my vineyard." The boy replied, "I will not." This could be translated, "I don't want to." It is not the verb *boulomai*, which shows a set determination after careful consideration. Rather it is *thelo*, which means "wish" or "want." The boy answered impulsively, without stopping to think. It was his immediate reaction to a request that he do something he didn't feel like doing.

Afterward he "repented" and went to work. The Greek verb (*metamelomai*) literally means that "it was a care to him afterward." That is, when he really stopped to think what he had done, he knew it was wrong. The verb also means "regret," which fits well here (vv. 29, 32) as well as in 27:3 and 2 Cor. 7:8. In Heb. 7:21 it means "change His mind." These are the only places where the verb occurs in the New Testament.

### II. THE SON WHO SAID YES (v. 30)

When the other brother received the same request from his father, he answered, "I go, sir"—literally, "I [ego], sir." But having said this, he did not go to the vineyard.

There are many like him today. They are quick to respond, but they fail to carry through on what they promised to do. They make a good impression in public by their seeming willingness, but in private they are abject failures.

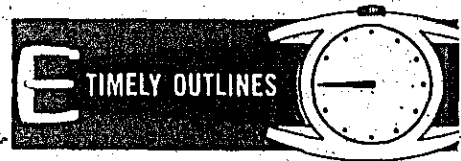
### III. THE APPLICATION (vv. 31-32)

When Jesus asked which of these two sons carried out his father's wishes, the immediate answer was, "The first." Then the Master made the application to His hearers, "the chief priests and the elders of the people" (v. 23). He said to them: "I tell you the truth, the tax collectors and the prostitutes are entering the kingdom of God ahead of you" (v. 31, NIV).<sup>1</sup>

1. From *The New International Version*, copyright, 1973, by New York Bible Society International. Used by permission.

They had repented of their past life under the preaching of John the Baptist. But the proud religious leaders of the nation rejected John's message.

The modern-day application is clear. Many of those who are far out in sin are now repenting and being saved. But too many church members reject this "revivalism" and evangelism. They said yes with their lips when they joined the church, but they are not doing God's will in their daily lives. Are we guilty of the sin of saying yes and then not fulfilling our promise to God and the church?



## Things We Do Not Know

**TEXT:** *For now we see through a glass, darkly; but then face to face; now I know in part; but then shall I know even as also I am known*" (1 Cor. 13:12).

### INTRODUCTION:

A. The conversation of man always seems centered about things he knows with certainty.

B. The attitudes of man are in relation to that which he knows and understands.

C. What man does not know, he cannot reflect upon, thus seldom thinks or talks of.

D. However what we do not know and fully understand is *much greater* than that which we do know. "We see through a glass, darkly. . . [We] know in part."

Of things which we do not know, there are *four* which stand out prominently from the Word of God:

I. WE DO NOT KNOW AND UNDERSTAND ALL THE MYSTERIES OF GOD'S WORLD. "It is not for you to know the times or the seasons, which the Father hath put IN HIS OWN power" (Acts 1:7).

- A. The greatness of God's world
1. God's system of seasons—winter, spring, summer, fall
  2. God's meticulous system of time—day and night
  3. God's perfect care of His world
  4. God's world was perfect—only man marred its beauty.

- B. The mystery of man's creation
1. All elements of the body to function with perfect coordination and precision
  2. Man made in God's own image and likeness.

- C. The great-mystery of God himself
1. "Great is the mystery of godliness" (1 Tim. 3:16).
  2. If we try to know God through the course of reason, we will never know Him.
  3. God's great personal love is a mystery to man.

## II. WE DO NOT KNOW THE REAL BEAUTY OF HEAVEN OR THE TRUE TORMENTS OF HELL:

"And I John saw the holy city coming down from God out of heaven, prepared as a bride adorned for her husband" (Rev. 21:2).

A. The true beauty of heaven is in-explainable.

1. John's description in Revelation touches on some of its beauty.
2. Yet we do not know the blessing of a face-to-face presence with the One who died for our sins.
3. We do not know the wonderful joy we will have in-rejoicing with the saints of God about the great throne.
4. We do not know any full explanation of that which God has prepared for them that love Him.

B. The great torments of hell are not fully known.

1. The parable of the rich man and Lazarus gives us only a brief glimpse of hell's possible realities (Luke 16:19-31).
2. It is "where the worm dieth not, and the fire is not quenched" (Mark 9:44).

3. We do not know what the wailing company of a lost world will be like.
4. We do not know the meaning of being separated eternally from friends and loved ones:

## III. WE DO NOT KNOW WHEN WE SHALL MEET DEATH:

A. Death comes to the innocent and to the guilty.

B. Death comes to the young and old.

C. Death comes to the weak and strong.

D. We can be happy with life only if we are prepared for the unknown hour of death.

E. But thanks be to God, we may say with Paul:

1. "O death, where is thy sting?" (1 Cor. 15:55).
2. "Death is swallowed up in victory" (1 Cor. 15:54).

## IV. WE DO NOT KNOW WHEN OUR LORD SHALL RETURN AGAIN.

A. But we do know that through justice He must return, rather than permit sin to reign.

B. "Of that day and hour knoweth no man, no, not the angels in heaven, but my Father only" (Matt. 24:36).

C. "The day of the Lord so cometh as a thief in the night" (1 Thess. 5:2).

D. "Be ye also ready; for in such an hour as ye think not the Son of man cometh" (Matt. 24:44).

### CONCLUSION:

A. Our knowledge is extremely limited.

B. Of the thousands of languages in our small world, we learn but a few.

C. Realizing the many things we do not know should draw us closer to deep faith in a personal Saviour.

D. There is assurance of one great thing that we can know with certainty: "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (2 Tim. 1:12).

J. WALTER HALL, JR.

## No Greater Joy

**TEXT:** *I have no greater joy than to hear that my children walk in truth* (3 John 4).

**INTRODUCTION:** Though the Apostle John did not face martyrdom with all the other apostles, yet he did suffer much for the gospel's sake. In his last Epistle, affectionately written to Gaius, the heart of his concern for the gospel is noted, especially in the fourth verse.

### I. THE GREATEST JOY—*I have no greater joy.*

There are always plenty of prophets of pessimism who see nothing but gloom and doom for the Church. But John could see, in spite of all, the gospel prevailing. And it did. Not many years later Christianity had covered the entire known world. This Beloved Apostle had great faith in the power of the gospel; therefore it was his greatest joy to see it conquer.

### II. THE GREATEST NEWS—*to hear*

Like a general hearing of the triumph of his armies in battle, John was glad to hear of eager and earnest saints walking in the light. The sweetest sounds that giants of faith like John, Luther, Wesley, and others longed to hear were the shouts of victory from saints marching to Zion.

### III. THE GREATEST RELATIONSHIP—*my children*

We see that sin causes separation. Christianity brings a bond of unity that exceeds all other relationships and earthly ties.

John seemed to be telling Gaius the extent of his love for the souls he had brought to Christ and the churches under his care when he referred to them as his children.

### IV. THE GREATEST WALK—*walk in truth*

When asked how he conquered the world, Alexander the Great replied, "By not wavering." John's greatest joy was to see his children in Christ going steadily heavenward.

### V. THE GREATEST WAY—*truth*

Christ had said that He was the Truth. The prospect of truth is so wonderful that Christ proclaimed it to be pure joy. So the loving apostle, who was so close

to Christ, found the greatest joy in seeing the joy of Christ in the lives of his children.

**CONCLUSION:** Jesus told how all may have this joy of salvation and sanctification. "Ask, and ye shall receive, that your joy may be full."

The Church today can share the Apostle John's optimism of a bright and glorious future by "walking in truth" as it is in Christ.

JOHN D. HANSEN

## God's Poems

**THESES:** Every saint is one of God's poems.

**SCRIPTURE:** Ephesians 1-2

**INTRODUCTION:** God is a poet. Look at the splendor of His creation. Listen to the poetic utterances of His emotions in the Scriptures. Think of the intricate designing of His plan for man's redemption.

"We are his workmanship" (Eph. 2:10). The word here translated "workmanship" is the Greek *poiema*, the basis for our English word *poem*. In classical Greek it meant either "a thing made" or "a poem."

### I. THE PLANNING OF THE POEM (1:4a)

- A. Protempore aspect of the plan (1:4a)
- B. Moral and spiritual aspect of the plan (1:4b)

### II. THE WRITING OF THE POEM (2:5)

- A. The manner of writing
  1. The parchment—the soul of man "slain" by trespasses and sins (2:1)
  2. The means of writing—the lifeblood of Christ (1:7)
- B. Content of the writing—man's pardon (1:7)
- C. Result of the writing—the parchment lives (2:5)

### III. CHARACTERISTICS OF THE POEM

- A. Theme of the poem—Christ (1:12)
- B. Poetic expression of the poem—riches of grace (2:7)

### IV. PURPOSE OF THE POEM

- A. Personal delight of the Author (1:4). The original language shows a picture of God looking long and intently into the innermost being of His saint and delighting to find Christ's image reflected there.
- B. Eternal blessing to other readers (2:7)
- C. Furtherance of the work of the Kingdom—good works (2:10)

R. BRIZENDINE

## BULLETIN BARREL

### What Makes a Church Great?

**NOT** soft seats and subdued light,  
**but strong, courageous leadership.**

**NOT** the sweet tones of the organ,  
**but sweet personalities that reflect Jesus.**

**NOT** tall towers with chimes and bells,  
**but lofty vision of its people.**

**NOT** big budgets, but large hearts.

**NOT** the amount of finance received,  
**but the amount of service rendered.**

**NOT** the large membership, but God's presence and direction and power.

**NOT** what it has done in the past,  
**but what it is doing now and planning to do tomorrow.**

*I always watch the words I say,  
To keep them soft and sweet.  
For I don't know, from day to day,  
The ones I'll have to eat.*

—Selected

### Definitions:

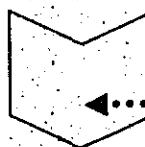
1. An atheist is a man with no **INVISIBLE MEANS OF SUPPORT.**
2. An atheist is like a man who builds a house without windows and then blames God because he has to live in the dark.

A fool's tongue is always long enough to cut his throat.

Naturalists who claim that America's wildlife is disappearing don't stay up very late at night.

God's house is a hive for workers, not a nest for drones.

The most disappointed people in the world are those who get what is coming to them.



## HERE AND THERE

### AMONG BOOKS

Conducted by the Editor

All books reviewed may be ordered from  
Your Publishing House

### Egypt in Biblical Prophecy

By Wilbur M. Smith (Baker Book House, 1957. Paperback, 1973, 256 pp., \$2.95.)

This book was written right after the Suez crisis of 1956. England and France had supported Israel in an invasion of Egyptian territory. But under United States pressure against such a war of aggression, the plan was terminated.

Now, since the Six-Day War of 1967, Egypt has been much in the news again. At the present, the government of that country is much more friendly to the United States than it has been for years. Hence the relevancy of this book.

As many readers know, Dr. Wilbur Smith is a genius, with an encyclopedic mind and a prodigious memory. He is perhaps the greatest bibliographer in evangelical circles today. This book shows exhaustive research.

The first chapter, "Geographical Factors in Biblical Prophecy," sounds an important keynote. The messages of both redemption and prophecy are firmly rooted in the geography and history of the ancient Middle East.

This book is not only valuable in relation to the fulfillment of prophecy in our day and at the time of the Second Coming. It also gives an extended commentary on many passages in the prophets, particularly Isaiah, Jeremiah, and Ezekiel.

Dr. Smith is widely recognized as a leading authority in the field of prophecy. Some years ago he compiled the standard bibliography on this significant subject. He himself has made valuable contributions in such books as *This Atomic Age and the Word of God*. His conclusions are sane and sensible, and

his observations on other works are penetrating. As always, he is readable and thorough.

RALPH EARLE

### Don't Divorce the Holy Spirit

By Knofel Staton\* (New Life Books, 1974. Paper, 112 pp., \$1.50.)

Even though this book is only 112 pages, it contains a wealth of material. The author has written it as a textbook for Bible study groups, with a leader's guide included. He has taken the entire Bible, beginning at Genesis, and attempted to weave the story of man's sinfulness and God's great love into one comprehensive treatment. The focus of this study is Israel. The author does try to point out the way in which the Church is the New Israel and how the Holy Spirit is at work among God's people today. Over 1,000 references to the Scriptures are used in the book. A number of good insights in the book will make sermon starters for the preacher who enjoys the historical study of Israel with current, up-to-date spiritual lessons.

PHIL RILEY

## Preachers' Exchange



FOR SALE—*Biblical Illustrator* in 57 vols. (last vol. a complete index), excellent condition. \$2.50 a vol. or \$142.50 for the set (would cost \$275 if new).—George P. Woodward, R.D. 2, Erma Box 149C, Cape May, N.J. 08204.

FOR SALE—Kittle's *Biblia Hebraica* and Weingreen's *Hebrew Grammar* (2nd edition): \$15.00 for both, or best offer.—Dorance D. Calhoun, 207 E. Knox St., Morrison, Ill. 61270.

WANTED—*Expositions of Holy Scripture*, by Alexander Maclaren, printed originally in 1942 by Wm. B. Eerdmans Pub. Co.—R. E. Rogers, 21150 Moross Rd., Grosse Pointe, Mich. 48236.

WANTED—Vols. 1 and 2, bound copies, of *Christianity Today*. Will pay top price.—Clayton J. Schletewitz, 400 N. Sunset Ave., La Puente, Calif. 91744.

- **The Alibiography of Modern Man**  
The excuses you hear would make a book full of interesting but pathetic cop-outs you could name an "alibiography."
- **The Awakening We Need**  
A straight-from-the-shoulder, hard-hitting appraisal of our need to "get with God and go with God" in evangelism.
- **Starting Point**  
Ideas from Neil Strait keep coming, as he sees possibilities for the development of a sermon on the subject "Guaranteed for Life."
- **Now I Eat the Half-Thing**  
The problems of an overweight clergyman come very close to the needs of many of us who struggle every week to "think thin."

**COMING**  
next month

## AMONG OURSELVES

Robert C. Girard's much discussed book, *Brethren, Hang Loose* (Zondervan, 1972), is discussed by Russell Metcalfe in the article "Body-Life Concepts and Corporate-Life Commitments" (p. 8). It is heartening to sense a young pastor's sane, solid feelings in the heat of his own battles as he snatches bits of wisdom without embracing every single idea from a writer. This is heartening because it is as refreshing as it is rare. Some miss the point as they either go all the way with a book's thesis or else reject everything the author suggests because they disagree with one or more of his points. A good example, and hopefully it will not go unnoticed by our esteemed readers everywhere. It is so much easier to just burn with the chaff whatever small portion of wheat may be present. But the challenge is to gather the wheat and burn up the chaff, as does the Lord when He comes on the scene. To remember this may bring more "celebration" to our gospel (p. 1), and it may help us slow down to "smell the flowers" along the way (p. 12). Did you ever wonder why the children had to be restrained in their enthusiasm to be near Jesus? They sensed His love for them, and children everywhere respond to love. But more, they sensed His joy. They do want to be where the gloom is all gone and the atmosphere is one of joy. Think about this as you build your rapport with the children (p. 19). If we succeed in this matter, our church of the future will indeed be as "fair as the moon, clear as the sun, and terrible as an army with banners."

Yours for souls,