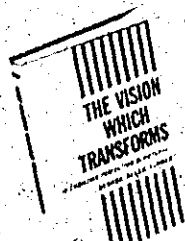
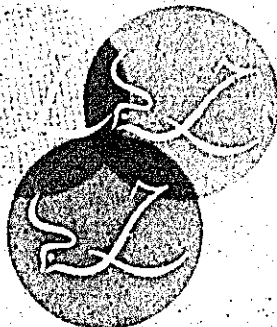


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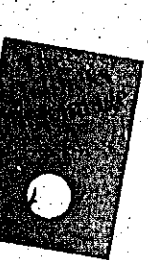
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THE PREACHER'S MAGAZINE

—proclaiming Christian Holiness

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THE
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MAGAZINE**

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

*The Alibiography of
Modern Man*



THE WORD IS NOT FOUND in the dictionary. At least, it is not in the *Webster's New Analytical Unabridged Dictionary*, 2,400 pages, six inches thick.

But it should be added to that gigantic collection of definitions, for it is one of those expressions which describe something as real as night or day. *Alibi* is there, defined as an excuse. *Biography* is included, meaning life story. *Autobiography*, of course, means the life story as told by oneself.

Why shouldn't there be some word, such as *alibiography*, to denote the endless string of excuses and alibis that are used by the modern man to tell his life story? The recurring note, like the repetitious twanging of one string on a secondhand cello, is the alibi—why the mistake was made, why the duty was not performed, why the sin was committed.

It started with the first man. Confronted by God after his act of disobedience, Adam offered as his defense, "The woman whom thou gavest to be with me, she gave me of the tree, and I did eat" (Gen. 3:12). What a convenient excuse! "My wife made me do it."

James Hamilton wryly suggests this is one reason why every man should get married. There are some things you can't blame on the government! Or anything else. So we continue to find it easy to blame our wives for the deeds we cannot explain to our satisfaction.

Furthermore, Adam offered a subtle suggestion that God himself must take some of the blame for the sinful act: "... whom thou gavest to be with me." It was Your idea, Lord, to put me to sleep and take out my rib. You started this whole sorry state of affairs when You made Eve.

Any explanation at all will do except the one which puts the focus right where it belongs—on the self.

Eve followed the same pattern. Her story reads, "The serpent beguiled me, and I did eat." This is an alibi heard often in these modern times. "The devil made me do it."

Aaron's attempt to make excuses for the golden calf that was

fashioned by the Israelites while Moses was on Mount Sinai is one of the least credible of all the alibis in human history. He expected Moses to believe, "I said unto them, Whosoever hath any gold, let them break it off. So they gave it me: then I cast it into the fire, and there came out this calf" (Exod. 32:24). Would you believe an excuse like this? I cast the gold into the fire, and oops! this calf came out.

Apparently, the human mind has a tremendous capacity for believing its own rationalizations, even when it is obvious no one else does. There are people today who seem to expect everyone to believe their explanations denying the acceptance of the biblical account of creation. One is reminded of Aaron as they declare, "There was this protoplasm, and all this cosmic energy, and, lo, the universe happened into existence."

In His parable of the talents, Jesus portrays the lengths to which some men will go in their attempt to rationalize their failures. The servant who buried his talent explained to his master: "Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: and I was afraid, and went and hid thy talent in the earth." His alibi was an insult to the character, as well as the intelligence, of his lord. Like many of his kind today, he believed his own lie—but nobody else did.

God has to be patient and merciful as He listens to our excuses. "Everybody does it." He hears that one every day. We seem to see it as absolutely unthinkable that anyone should expect us to be *different*. A similar pattern of thought suggests the excuse, "What did you expect?" This kind of logic sees the intelligence of the accuser as the real culprit. Anyone who expected any other action on our part is suspect. Who does he think he is?

An alibi often heard these days is "Nobody's perfect." The guilty one avoids facing his guilt by saying, in effect, Let's not talk about my sins; let's discuss the shortcomings of the whole human race. Similar thinking results in such excuses as "I can't help it" or "I didn't ask to be born." Therefore, exoneration is expected and blame removed because of my humanity, or because of my personality, or my heredity, or my environment. So don't blame me.

"That's business" or "That's life" suggests an easy way out based on fate itself. The responsibility is there, not here. This is the way things are, so why all the fuss?

How refreshing it must be to Almighty God when He hears us say, as the returning prodigal said, "Father, I have sinned. . . . I am not worthy"! How dear to His heart must be men like Shamgar, for one example, who could have seized upon several alibis but would have none of them. He "slew of the Philistines six hundred men with an ox goad: and he also delivered Israel" (Judg. 3:31).

This farmer could have said he was not trained to fight; let the soldiers do it. He could have retreated hastily on the grounds that he was outnumbered 600 to-1. He could have offered as his excuse that he was not properly armed. We do not expect men to fight Philistines with ox goads. But he scorned all the alibis and stood his ground.

And so let us do, that our life stories may not sound like alibiographies.

An awakened church will be fruitful
until Jesus comes. Serenely confident
in her love, she will overcome.

The Awakening We Need

Awake, awake; put on thy strength, O Zion, put on thy beautiful garments; O Jerusalem, the holy city: . . . Shake thyself from the dust; arise, and sit down, O Jerusalem; loose thyself from the bands of thy neck, O captive daughter of Zion (Isa. 52:1-2).

The ancient coins of the Hebrews depicted Israel as a captive maiden—laden with chains, defiled by dust—seated under an olive tree in dejection and apathy.

From this familiar figure Isaiah drew his stirring appeal. Today, as then, the Church needs an awakening. God's prophets need to be the type of men who know how to awaken the Church. People with an airy optimism often decry this awakening message. They label God's prophets as "depressive personalities," but no truly spiritual person resents an "awakening" message. Can any candid and knowledgeable person argue that the Church does not desperately need this in our day? To the modern holiness church—as to ancient Israel

—the prophet has some pungent directives:

"Shake thyself"

The commandments of God always imply free moral agency and the possibility of compliance. We wait for God to shake us, when God admonishes us to shake ourselves. God is not responsible for our apathy. He expects us to face our spiritual captivity with determination, and marshal the necessary energy to be liberated. The will is the supreme moral factor of the soul. It is the deciding factor. Exert it to the fullest—"Shake thyself." The will can be terribly feeble on moral and spiritual issues. The salvation of our eternal souls depends upon the employment of all our powers. It will not be easy because we have formed the habit of neglect. We have cultured a spiritual stupor by inaction, but *it can be done*, for "it is God that worketh in you."

"Arise, and sit down"

These might seem to be conflicting ideas, but they are not. The Church is to sit in the heavenly places with



by
L. W. Northrup

Free Methodist
Evangelist
Starwood, Wash.

Christ—her proper position. But she has left the throne for the street, the demonstration of the Spirit for demonstrations in defiance of the powers that are ordained of God. She is a captive of the confusion that reigns. The redemptive note is muffled by the raucous cry of the clashing forces of an age in revolution. Her enemies would persuade her that her God is dead and that her message is irrelevant. By deadly compromise her enemies would lure her into the delusion that the Kingdom in which she is destined to rule is the kingdom of secularism. But there is hope in the prophet's appeal. If the Church will arise and sit down with her Lord in her rightful position of authority as co-regent with Christ in the heavens, again, as in other dark days of her history, the ends of the earth shall see salvation.

"Loose thyself"

Spiritual freedom was once highly prized by the holiness church. For this freedom the fathers paid the heavy price of persecution and ostracism. Their children have almost forgotten the meaning of the word. If spiritual freedom is advocated or preached, it is regarded as associated with some fanatical or foolish display. "The bands" of our necks have choked out the notes of victory and the expressions of our glorious freedom. The quietness of death reigns in our sanctuaries, and we have many substitutes for our once treasured freedom. Some rejoice that the old era has passed and that we can now worship the Lord without uneasiness or embarrassment. There are countless others, however, who hunger to hear the victorious responses, and the triumphant note of deliverance, and to experience the waves of glory. They still believe that the fire is the attractive element of Christianity. A loud and fervent "amen" would

startle a great many holiness people. A watered-down version of Wesleyan theology has embraced many psychological terms that empty our theology of its true promise of spiritual freedom. We have drifted so far toward Calvinism that we put up with the "old man" instead of putting him off.

"Put on thy strength"

The strength of the Church is in the Holy Spirit. When the Early Church surged forth from the Upper Room to wage war against paganism, it did not put on the strength of political alliances, secular programs, or pontifical blessing. Without the active direction and leadership of the Holy Spirit there would have been no Book of Acts. Our fathers may have been deficient in some areas, but they knew where their strength lay. The humble men and women of God, in both pulpit and pew—worshipping in small, frame churches, often under bitter persecution—knew from whence their help came. They did not major in minors; they majored in the Holy Spirit. With all due regard to the demands imposed upon the modern holiness church by a changing society, our imposing buildings do not guarantee a revival. Our increasingly complex educational structure, our highly trained ministry, our attempt to wring a little more mileage out of imposing statistics, and to realize our mission through promotion, our endless streams of publicity, are not the strength of the church. "Projecting our image," "restructuring our organizations," "relevance," "communication," "encounter," and a score of other terms are only an exercise in semantics unless we put on our Strength—the Holy Spirit.

"Put on thy beautiful garments"

The beautiful garment of unity. Christian unity may exist without

ecumenism. It has yet to be proved that any church merger has been statistically profitable. Merger often destroys personal initiative, so vital to progress. It sometimes results only in more protesting splinter groups. The weakening of denominational loyalty signifies a weakening of the Christian faith itself. Merger may lead to the development of totalitarian "power structures." True unity is of the Spirit—and exists with or without organization. Unity is not conformity, nor is it uniformity. A "structured" unity may be only an uneasy facade for misgiving, compromise, and frustration. The record of history shows that the same Holy Spirit who unites churches also divides them for the sake of a purer faith, a more vital spiritual life, and a more effective witness. To be one does not necessarily mean that all need to be alike.

The beautiful garments of holy living. The fathers spoke much of separation. The holiness church today would moderate rather than accentuate its differences. It is fast erasing its distinctives. The gap between holy principle and holy practice is widening alarmingly. To win the world (so the argument goes) we must not make the mistake of appearing different. While the cry to conform is raised, however, paganism is sapping our life away. Let us strengthen the things that remain.

The beautiful garments of evangelism. The disconsolate maiden to whom Isaiah spoke had lost her vision to be a light to the nations. What is more beautiful than an evangelistic church? She faces her day with courage. She defies the erosion of secularism. She overcomes paganism in the power of the Primitive Church. She is not confused as those who are wandering in the ecclesiastical underbrush trying to define the Church's "mission." Evangelism in

this church streams like light from the sun. She does not say, "Ye must be," but, "Ye SHALL BE witnesses."

Such a church will be in business until Jesus comes. Serenely confident in her Lord, she will overcome.



Pastor's Influence

You stand tall
Measured by His stature.
I stretch on tiptoe
(Though I'm so small)
And try to match your height,
But I cannot reach you.
Yet it helps me grow
To try.

You run ahead
On this holiness highway,
I run to catch up
But stumble and fall,
And find you have gone
Another mile
Ahead of me while
I get up to
Run again.

You fight battles
While others only watch
And wonder at the strength
With which you wield the sword,
Your power and grace as you
Gain the victory.
Your God shines through and
I find myself wanting
To prepare
For battle.

You soar above the heights
On eagle's wings.
The mountains drop
Beneath you;
The winds lift you up and away
From earthly things.
I see you up there and
I want to learn
To fly.

ELEANOR CUNNINGHAM

Written as a tribute to Rev. Doris McDowell, who has had a tremendous influence on my life as well as on countless others.

What has come to be called "world," "foreign," and "home" missions are all equally sacred, equally part of the Great Commission, and equally needed

The Commission

By Randy Michael*

CHRIST'S COMMISSION is still present and potent:

"I have all authority . . . given to me from God, My Father. It is just as effective on earth as in heaven—100 percent. Therefore, on the basis of My authority, you, My followers, as you go here and there and into all the world, make disciples of all peoples . . . baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you. And I am with you all the days, even to the end of the age" (Matt. 28:18-20, author's paraphrase).

The commission, simple, yet comprehensive: *Make disciples . . . of all peoples*. Two aspects of these present and potent words of Jesus help us to gain a comprehensive view of missions.

First is an understanding of the commission itself. The command is to *make disciples*. There are three stages included in Jesus' command: sharing the Good News "as you go," "baptizing," and "teaching." In order to make disciples, one has to be where people do not know Jesus as Saviour. However, Jesus did not command us simply to go. He said "as you go" or "having gone." The truth is that "going" can be a substitute for making disciples. The focus must ever be on the act of discipling and not only on the activity of going. Jesus will commission some to take their "as you go" evangelism to

countries around the world. He commissions most of us to disciple others right where we are.

After the Good News is proclaimed and people have believed, they need to be baptized as a sign of the new life they have in Christ. But discipleship involves more than hearing the gospel, believing, and being baptized. Discipleship is "learner-ship." So those who have heard, believed, and been baptized must learn all that Jesus commanded while here on earth. Jesus took three years with 12 men—they walked, talked, dined, and journeyed together. Teaching a person to be a disciple takes time. Discipling demands that we involve ourselves in people's lives and teach them all we have learned about the Saviour and living for Him. This teaching of all that He commanded us involves what we are as well as what we know. The new disciple is to learn from our lives how to live the Christian life.

The second aspect of the commission is seen in the word which is often translated *nations*. We today think in terms of *nationalism*—political, geographical organizations—when we hear the word *nations*. However, this is the word from which we received our word *ethnic*. The word is *ethnos* and it meant literally "a multitude" or "company of people." The plural form from the Hebrew can be translated *peoples as distinguished from the Jews*. With the coming of Jesus and then His commission, it came to

mean simply those multitudes of people who have not heard. It may be an ethnic group in our own nation or people of other nations around the world. Its rightful emphasis is not on race or national citizenship. Its emphasis is on their not having heard the good news of Christ. Christians are responsible to Christ that all people everywhere may hear the gospel and become disciples.

Paul went to Philippi and Greece as a missionary. In subsequent centuries missionaries took the Good News into northern Europe and the British Isles. Then colonists came to America from "the Old Country," bringing with them the message of Jesus Christ. We in the Western world are the product of missions. We, in turn, have continued the missions effort, vigorously and dedicatedly.

Now as Western civilization decays and doors to nations close, God is sending forth missionaries from

"missioned" areas of the world, some coming to America and other developed countries to do missionary work. In Korea a Foreign Missions Association has been formed, and 100 Korean Christians "will move into full-time missionary service as soon as they receive needed training" (*The Church Around the World*, October, 1973, Vol. 3, No. 11). Upon reflection, one realizes that one of the implications of these new missionary efforts by people around the world is that what is "foreign" or "world" missions to some is "home" missions to others. And this reminds us that in God's eyes a person without salvation in His Son is a mission field.

So Jesus' words are present and potent and are a command to be fulfilled—make disciples of all peoples! What has come to be called "world," "foreign," and "home" missions are all equally sacred, equally part of the Great Commission, and equally needed.

Thoughts of a Young Pastor

Revival is over. The evangelist and the quartet went home last night. Things are very quiet at the parsonage.

The messages and the music of the weekend presented the gospel in such a way that tears were in the eyes of both believers and sinners. All week people had fasted and prayed for a real outpouring of the Spirit of God. Yet no one had come to the altar.

After the Sunday night service I felt as though all the energy were drained out of my body. I was crushed with the burden for the lost sheep in my flock. I kept asking myself, What is it going to take? Why do people refuse to accept the love of a personal God?

At that time the Lord entered my thought pattern. "Lauren," He said, "the price has been paid; nothing more can be done. All the prophets in the Bible have struggled with the same questions you are asking. Some will be lost. If that is what they want, I will abide by their decision. Keep fasting and praying; preach My Word with all your heart. Some will be saved. Rejoice in that fact."

I looked across the table, where I felt my Lord was sitting. I said, "Thank You, Lord, for entering the thoughts of a young pastor."

—Lauren Eicher, *Birds*, III.

Evangelistically Speaking—

He Was an Evangelist with a "Shepherd's Heart"

By W. D. Johnson*

HE CAME TO OUR HOUSE just in time for the evening meal and readied himself for another service in a new church that he had not been in before, and a new group of people he had not met. He did not look tired and worn-out from the last place he had been. On the contrary, he seemed refreshed and enthused that he could be in our church. He made us feel like we were the most important people in our town.

He entered into the meeting with a vibrancy that soon caught on and was carried throughout the meeting. His preaching was not a beating but a blessing. It met needs that the people were feeling. The discouraged, the lonely, the depressed, the fearful, the anxious, those with marital problems, and even the children who needed discipline were all ministered unto.

The meeting closed last night. He preached on the second coming of our wonderful Lord. His message was not one of dismal despair, but of joyful anticipation of the greatest event in the world's history. His message was not one with the intent of scaring anyone (even though some of the

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facts that he quoted did cause us to do some serious thinking), but it was one that bore down upon what the Bible had to say about this blessed event. The closing scene around the altar was beautiful. Families were gathered there in a season of prayer that lifted the spirit of all that were present. A time of testimonies was held, and the people rejoiced in the goodness of God.

This man stayed in our home. He is a commissioned evangelist. He was in touch with the needs of people. He was satisfied with his room. He knew what minimum remuneration he would get before he came. He never complained about his lot in our meeting.

He was realistic in his outlook upon the work God called him to. He readily went with the pastor to call upon the people. He even spent time training the pastor in a soul-winning technique and left materials that will help in the completion of that training. Then he went out and led a beautiful couple to Christ in their home. He is the kind of man that my church wants to have again. He is what I, as pastor, needed.

He left early this morning. We hated to see him go. He brought a

little bit of heaven with him. Our boys loved him, and he loved them. He is going to another place tomorrow night. He will start all over from scratch. He will meet new people. He will live in new surroundings. He'll have a new cook. He will become involved in the lives of those people. God will reward him there too.

The evangelist we had was a man experienced for a number of years in the pastorate. He seemed to know what we were facing. He understood

people. He talked on their level. Old, time-worn clichés were not in his vocabulary (not that they are all bad).

He was an evangelist with a "shepherd's heart." May God give us more men like him!

Editor's note: This article is published as a tribute to the evangelist who inspired it—Dr. C. William Ellwanger—but more importantly, it is a tribute to all evangelists it portrays so well. With Brother Johnson we pray, "God give us more like them."

Feed the hungry. Help those in trouble.
Then your light will shine out from the
darkness, and the darkness around you
shall be as bright as day.

Isaiah, We Need You Now

HER CLOTHES WERE CRUMPLED, her shoulders had a stoop to them, and her face gave the appearance of 40 years rather than the 22 she had lived. The many problems that faced this welfare mother of five seemed to send her to the counselor's office nearly every day.

Theresa was learning the skills of bookkeeping in class during the morning hours, and working on the job with the Housing Authority in the afternoon. It seemed she never had enough money to buy milk, bread, coats, or shoes for her five children. Further checking revealed she had money from welfare as well as the 40-hour-a-week job in the training program. Sessions on budgeting, how to buy, and how to cook commodity foods were of no avail. Through further talking, the truth finally came out. Theresa was giving her money to her "boyfriend." The ago-old ghetto shackle!

The next day in a group session the other women in the program dis-



by
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covered Theresa was in this bind. Some of these women had been in similar circumstances, but through help and support had been able to break free. They began to encourage Theresa to do the same.

"Oh, I can't get away from him. We have the same friends and they would tell him where I was," she shared. The excuses and the "escapes" bounced back and forth. Finally, with a determined look and posture reflecting the same, Theresa stood up and firmly announced, "I am not giving him any more of my money. I see that I can make something of myself and provide a decent home for my five children, so this money I have I am hanging on to."

I crawled into my blue Volkswagen that evening and drove to my comfortable, suburban, split-level parsonage, feeling a lot had been accomplished with Theresa. Maybe at last she had confidence and could move out on her own. I slept soundly, ate a good breakfast, and drove back to the ghetto, only to be met by the ring of the telephone. I picked it up, and on the other end of the line in a very hoarse and pained voice came, "Mrs. Lyon, I won't be able to come in today. My boyfriend came over last night, and I wouldn't give him the money, so he jumped on me. I am all beat up and can't walk." My mouth was dry and I was speechless.

We had follow-up coaches in our program, so I sent one of the ladies out. There she found Theresa not only badly beaten, but hemorrhaging. She took her to the hospital, where she was confined for several days.

She eventually came back to work, but only for a few weeks. The next incident revealed she was stealing money from the office where she worked. According to the ghetto grapevine, this money was going to the boyfriend for his new car.

Theresa disappeared into the woodwork. Many attempts have been made to find her, but have been futile.

The ghetto is full of Theressas who need the love of Jesus to make a total break from the bondages of environment. The government is quickly putting an end to the "war on poverty." Money is being pulled from the many programs that have been there. It is not this writer's intent to judge the validity of this. But the question is, Where is the Church in answering these problems? In our efforts to rise above the stigma of always being identified with the low economic and social strata—"holiness churches always by the railroad tracks"—we have wanted to reach other strata of society. This we have accomplished. But there has been great fear of losing our *new identity*. Should we reach those persons "from whence we came."

Again, this writer is not suggesting abandoning the suburbs for the ghetto, nor the ghetto for the suburbs. The latter has happened too often. But the request is to look where one stands now. Experience has revealed Theressas live in the suburbs as well. Perhaps clothed differently and with a thicker facade, but with the same need—to experience the love of Jesus. Obviously, this love has to come through other persons. This love, when internalized, can reach across social boundaries.

There have been very expensive solutions in solving these social problems as well as complex organizational charts to serve the needs. But nothing truly begins to break the ice like a person inspired and led by the Holy Spirit to give; not because the organization demands, nor out of guilt. Not because the church says, "Today is Brotherhood Sunday; put a dollar in the plate to build a park in the ghetto"—so that one's guilt is re-

lieved and one never sees the park, much less the children. But to give because the Holy Spirit is leading.

Many times ministers are worn-out looking for "ideas," attending this conference and that clinic to know what and how to "do it." Perhaps the basic assessment is overlooked—the physical community in which the church is located.

How many hours per week is the church building in use?

What are the needs of that particular community?

Is the divorce rate high?

Is vandalism a problem?

Is employment a problem?

Could persons profit economically if there were opportunities for further training?

Are persons highly skilled, and could they teach others their skills?

Is alcoholism open?

Is alcoholism a problem, but kept quiet?

What are the housing needs?

Is there much rental?

Is home ownership in the majority?

Are families sacrificing everything eternal to live in the status home of this community?

Are children learning to read?

Are senior citizens lonely? (An untapped source of manpower for a church.)

Are there bored housewives—probably quite busy running here and there, but with minds which have become unchallenged?

What is the drop-out rate at the high school? Why?

What happens to the kids?

Is there need for day-care centers? (Not so the church can make money,

but that the church may serve. Charges may be made on a sliding scale according to income.)

What is in this community that can be shared with another community?

How can one give of his resources and assets to better another community? (Not in condescension, but in openness, realizing a sharing experience will occur.)

This list is only a beginning, but as the Holy Spirit leads, a unique plan in meeting these needs can be accomplished to reach all strata of society. For as one sees need, he becomes less concerned with "ladder climbing" and truly realizes, as Dag Hammarskjöld did, "The road to holiness necessarily passes through the world of action."

Isaiah tersely puts it—"... the kind of fast I want is that you stop oppressing those who work for you and treat them fairly and give them what they earn. I want you to share your food with the hungry and bring right into your own homes those who are helpless, poor and destitute. Clothe those who are cold and don't hide from relatives who need your help. If you do these things, God will shed his own glorious light upon you. He will heal you; your godliness will lead you forward, and goodness will be a shield before you, and the glory of the Lord will protect you from behind. . . . Feed the hungry! Help those in trouble! Then your light will shine out from the darkness, and the darkness around you shall be as bright as day" (Isa. 58:6-8, 10, *The Living Bible*)*

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Great people are known by the fact that little things do not upset the tenor of their way. Little people are always in a dither over small things. Many are willing to spill blood over things of no consequence, so that when the large things come along, they find their strength already spent. —Selected

there's *MUSIC* in your church



Plan for Results in the Music Program

By J. W. Clark*

IT REQUIRES A DEFINITE GOAL to perfect a meaningful service in music. A director of church music should have a specific goal for every service he conducts. Rehearsal and performances must be geared toward that goal if results are to be accomplished. So I ask you, Mr. Music Director, just what do you want to accomplish in the services?

Of course results depend upon the kind of service you conduct. You would not plan the same for conducting a funeral as you would for a revival service, or a worship hour, or a wedding. You may use choirs, solos, musicians, groups, or instruments, but always plan for results.

I suggest the following goals to keep in mind:

1. Help your pastor.

You will want to develop an atmosphere that will prepare the congregation to receive the pastor's message. God's Word through God's man is important, so prepare the people for this message. Plan your choice of hymns and special music with the pastor.

2. Help the Christian grow.

Music can awaken the desire for a deeper experience with God. Songs

*Wichita, Kans.

of faith, assurance, consecration, comfort, and victory can lead the congregation to greater depths in spiritual growth.

3. Help to stimulate a definite response from the listener.

A genuine response will result in the giving of money, time, joyful service, worship, prayer, and missionary endeavor. Challenge this kind of participation through your music.

4. Help modern man maintain a faith for his daily life.

Living in a topsy-turvy, workaday world is hard. Encourage faith through music. Help the Christian sing God's praises daily. Lift him to a conquering faith through victory in song.

5. Help a congregation see the results of following Jesus.

An individual can experience beauty, love, and joy as a follower of Christ. Music can lift the soul to a satisfaction that assures joy in daily living. Let your music portray the radiance of the child of God.

6. Plan to comfort, encourage, and strengthen.

Great music can give the saints a boost, and help the new Christians find real victory. Give them a song to defeat the devil during trials.

7. Plan to help the listener decide for his life.

Someone will want to accept Jesus Christ as his personal Saviour. Select and sing the invitation song prayerfully and carefully. You can point the weary heart to a loving Christ who can change that man for the better.

8. Plan to give your best in every service.

Rehearse, pray, expect, and have

faith for results. You will be amazed how God will use the music program for His glory.

Yes, the church music director can certainly help to bring a response and challenge to the persons involved. Decide to have results this Sunday! Determine that your church music program will help modern man experience a real encounter with the Living God.

An Idea That Worked . . .

By Gerald C. Eddy*

IHAD BEEN PREACHING in the morning worship services on the Ten Commandments. The idea for the series came from *Tables of Stone for Modern Living*, by Randal Earl Denny. Other resource materials came from *God's Psychiatry*, by Charles Allen; the use of three commentaries; *The Social Animal*, by Aronson; magazines and allied material from the public library.

The change in my presentation from the "usual" sermon occurred when I came to the command: "Thou shalt not commit adultery." I felt like the sermon presented on the usual format would simply turn off the people I especially wanted to reach—the young people yet unmarried, and some in the middle of married life. I determined to have a positive, wholesome presentation. I believe the Holy Spirit led me thus.

After the text was announced and read, I said, "The sermon today will be different than that which you have usually heard." I closed my Bible, stepped from the pulpit to the altar. The pianist began to play the "Wedding March." One of my lay-

*Pastor, Church of the Nazarene, Danbury, Conn.

men celebrating his twenty-second wedding anniversary came to the altar with a friend, and took the place of the groom and best man. His daughters came down the center aisle followed by their mother. I invited the congregation to rise as the wedding party came to their place.

I read the wedding ceremony, and the participants repeated their vows. At an appropriate place I preached at the altar—and without notes—for 12 to 15 minutes. The message was designed to strengthen the Christian home and to support every marriage in the congregation. (Preaching without notes was a new experience for me, and I enjoyed it very much.) I closed the message with a brief prayer. The congregation seemed to be electrified with joy, and there was a spontaneous applause that was in the Spirit, and did not break the spirit of the meeting. I went on to complete the marriage ceremony, having special prayer for the "bride and groom" and their family. I introduced the "newlyweds": "Ladies and gentlemen, I present to you Mr. and Mrs. ———." Appropriate music was played and the couple went to

the vestibule to greet the congregation.

Special music was presented just before the sermon by one of the ladies in our congregation. The entire ceremony was concluded at the usual twelve o'clock hour.

Greatly encouraged by the response to the wedding ceremony, I invited two Sunday school groups to

help me preach on the commandment, "Thou shalt not steal."

One of our 11-year-old girls made puppets of soap and presented a three-minute skit about two boys in a shoplifting incident. The teen-age class presented a skit on cheating—in a classroom-type situation. The sermon by the pastor followed. The congregation responded affirmatively.

In the midst of the loneliness of pastoral ministry—and it does have its lonely moments—the Lord stands with His own!

The Loneliness of the Pastorate

By Frank W. Morley*

I EXPECT THAT, OF ALL the blessings we enjoy as Christians, the one which we most often speak of is that of fellowship. The fellowship Christians enjoy is something unknown to those outside of Christ. It is wonderful beyond description, and is no doubt the reason why we are so glad for times like preachers' meeting, when we do not merely spend an evening hour in fellowship, but lock out the world and build a temporary, though nevertheless real, colony of the kingdom of heaven.

There are many reasons why we so look forward to times of fellowship such as this, but I believe that one of them is the loneliness of the pastorate.

When Paul wrote his second letter to Timothy, he was no longer a young man who saw visions; he was an old

man who dreamed dreams. He knew that there was not much time left for him. He wrote: "I won't be around to help you very much longer. My time has almost run out. Very soon now I will be on my way to heaven. I have fought long and hard for my Lord, and through it all I have kept true to him. And now the time has come for me to stop fighting and rest" (TLB).^{*} He knew that could be the last word he would pass on to Timothy. What could he say?

Paul was never one to shrink from the unpleasant. In these closing words to Timothy he writes of the loneliness of the pastorate. As we look over Timothy's shoulder, we recognize ourselves and our experiences.

There is, says Paul, loneliness in leadership. "Correct and rebuke your

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people when they need it" (TLB). Leadership is more than standing in the pulpit, preaching the Word; more than leading your board meetings. Sometimes leadership will take you, says Paul, into the lonely experience of correcting one who has gone astray; of rebuking one who stands against the truth, but will not admit it. "It is not easy," says Paul. "I recall when I rebuked Peter. It was a lonely experience; it was hard to get someone on my side, until Peter showed them I was right." But no matter how lonely it may be, it is part of your task—correct and rebuke your people.

"Don't be afraid of suffering for the Lord," writes Paul (TLB). Of course this is true for all Christians—in or out of the pastorate. But it is something the pastor experiences. It is the suffering that comes because, as a Christian, he is different. That is what happened in Hans Andersen's story "The Ugly Duckling." He was driven away by the ducks simply because he was different. He was born a swan and that was enough. We who are born again experience the same loneliness; we are different, and therefore outcasts. This will happen, not simply because we are Christians, but also in some cases because we are holiness people—pastors and leaders in a small, little-known, "radical" church. Do not be afraid, says Paul, of the lash of criticism, the spear of scorn.

Poor Paul, languishing in a prison cell, death not too far away, writes that one of his fellow workers—Demas—had left him. Whatever the reason, it could not have happened at a worse time. Apart from Dr. Luke, who no doubt spent the greater part of his time fulfilling his calling, Paul was alone. Crescens had gone to Galatia, and Titus to Dalmatia. We can hear the loneliness of Paul's plea to Timothy, "Please come as soon as

you can."

Sometimes our people let us down, leave us just when we need them most. Others whom we want to help us either cannot or will not. Each of us could supply another name for "Demas."

Paul had another name in mind. "Alexander the coppersmith has done me much harm" (TLB). The persecution was not physical. It seems from the actual wording that Alexander had been a witness against Paul during his trial. Worse, he had been a false witness. He deliberately went out of his way to malign and slander Paul.

The people of the parsonage are not strangers to that kind of persecution. The devil seems to delight in degrading a pastor or a pastor's wife. Perhaps it would be true to say that more pastors have been ruined for the pastorate by a slanderous tongue than by any other single thing. "Be careful," says Paul (TLB): We need to be, for this kind of tongue leads to the loneliness of persecution.

But Paul's experience of loneliness was not yet complete. Listen to him. "The first time I was brought before the judge, no one was here to help me. Everyone had run away" (TLB). He was completely alone. We do not know why they left him. Could it be that, discovering he intended to preach the gospel, they feared the reactions of the authorities? Nero was, in the eyes of Rome, and in his own eyes, the divine Caesar. He was also mad. To preach in Nero's court that Christ alone was God, and that all men—including the divine Caesar—were sinners, was simply asking for trouble.

Perhaps the people tried to reason with Paul, but he would not understand their point of view. He kept talking about duty, and quoting from a letter he had written some years before to the troublesome Corinthians:

*Pastor, Thomas Memorial Church of the Nazarene, London, England.

"Just preaching the gospel isn't any special credit to me—I couldn't keep from preaching it if I wanted to. I would be utterly miserable. Woe unto me if I don't. If I were volunteering my services of my own free will, then the Lord would give me a special reward; but that is not the situation, for God has picked me out and given me this sacred trust and I have no choice" (TLB). So they all left him. The loneliness of misunderstanding!

Let us be realistic, Timothy, and you who are sharing this letter—the pastorate can be a lonely place.

But wait. Loneliness is not the only reality. There is a greater one: The Lord—the Lord of loneliness.

In the first 16 verses of chapter 4, Paul has run the gamut of loneliness from A to Z. But suddenly he can think of nothing but the Lord. "The Lord stood with me. . . . [The Lord] saved me. . . . The Lord will always deliver me" (TLB). As soon as he gets his eyes and mind on the Lord, the loneliness vanishes. Like mist before a hot sun it is done. Suddenly his message is "the Lord and me." No matter the circumstances or the opposition. No matter who stood with him or left him, "the Lord and me." "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me."

That is the way it always will be for us who serve the Lord. In leadership, suffering, service, persecution, and misunderstanding,

Standing somewhere in the shadows we'll find Jesus.

Oftimes, He's the only One who cares and understands.

But with Him, loneliness is changed to glory. We, like Paul, will walk through these experiences with the Lord, and shout from our hearts, when all men expect us to be discouraged and downhearted, "The Lord stood with me." To God be the glory for ever and ever!

Practical Points

that make a difference

Organization Is 60 Percent of the Battle

Dear Son:

Well, the assembly is over and another year is upon us—and our pastor is already at work.

For one thing, he missed only one Sunday all summer. He took his vacation in between Sundays, but was usually in his pulpit. He even came at times when his family were on vacation. That gave continuity to his ministry and supported both attendance and finance. We have all kinds of visitors in the summer, and it is important for our pastor to be there.

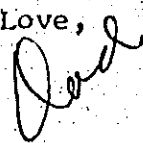
Now, following Labor Day, he is hard at work on the organization for the year. Committees are selected, goals established, the "line of command" defined, and most of our people involved.

I have a sneaking suspicion that the Holy Spirit is well pleased with "order" in the camp. Good planning makes it possible for Him to work with greater freedom. You might think it to be the opposite—but not so!

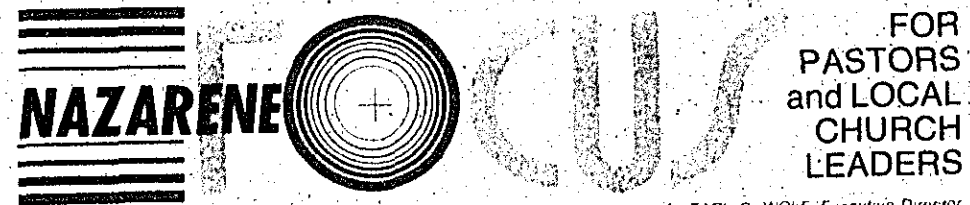
Your mother is working on a committee to counsel the pastor on creating better "community" in our midst. Your dad, as usual, is on the finance committee. We have selected our objectives for outreach, membership, benevolence, and World Missions—and we mean to make them! If we don't, it won't be because we did not try.

Well, Son, give our grandchildren a good hug, and tell them we'll see them Thanksgiving.

Love,



The Preacher's Magazine



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

• General Superintendent Jenkins



The Happy Preacher

HAPPY IS THE MINISTER who has established a daily prayer time which brings spiritual satisfaction and who maintains his vigil with consistency and regularity. There is a sense in which we must and do "pray without ceasing," but it is the daily prayer time when every preacher needs to bathe his own soul and mind in the Lord's presence of which I write.

There are always a multitude of duties which clamor for our time and attention, so we must carefully plan our time for waiting upon the Lord and then work our plan. Most of us find the early hours of the day as the best time for such praying.

We speak of the necessity of prayer because we know that God's anointing and blessing is never attendant just because we are ministers, nor because of the nature of our work. The time and physical and spiritual energy spent in service for others demand that we must return day after day to replenish our own souls. Prayer lifts me above the problems, the heartaches, the sufferings of my people until, rather than becoming discouraged with the burden of it all, I am replenished in the inner man with God's hallowed presence and thereby am enabled to give spiritual help and encouragement to those in need.

The man of God diligent in prayer has the wonderful assurance of God's anointing and unction upon his preaching. And none of us can really preach without the Lord's help and presence. There are sessions when we must pray the more to have the assurance of His presence. If we are consistent and faithful in our waiting on the Lord, He will break in upon us with fresh blessing and assurance.

HAPPY IS THE PREACHER WHO PREACHES WITH THE JOY OF THE LORD IN HIS HEART!

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George Rench
Marrled December 10, 1948
Home Church: Highland Park Church,
Los Angeles, Calif.
District: Los Angeles

Donna Rench
Born in Lansing, Mich.
Parents: Mr. & Mrs. Allen Storey, A. B.
Education: Pasadena College, 1971 Moved to
Pasadena, California
Missionary work: General
Education work: Taiwan, and arrived in
Indonesia, 1973 Opening new work.

GEORGE: Angeles, Calif.
Born in Los Angeles, Cecil Rench, A. B.
Parents: Mr. & Mrs. Cecile College, A. B.
Education: Pasadena Theological Seminary, District
Education: Nazarene Theological Seminary, 1959
1959 Northern California—Teacher
Ordained: 1954, Preacher—Teacher
Missionary work: Singapore

Appointed missionaries to: Singapore
1959 Transferred to Singapore
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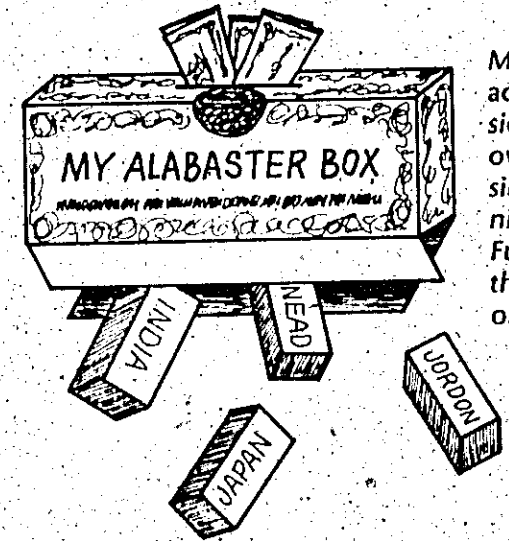
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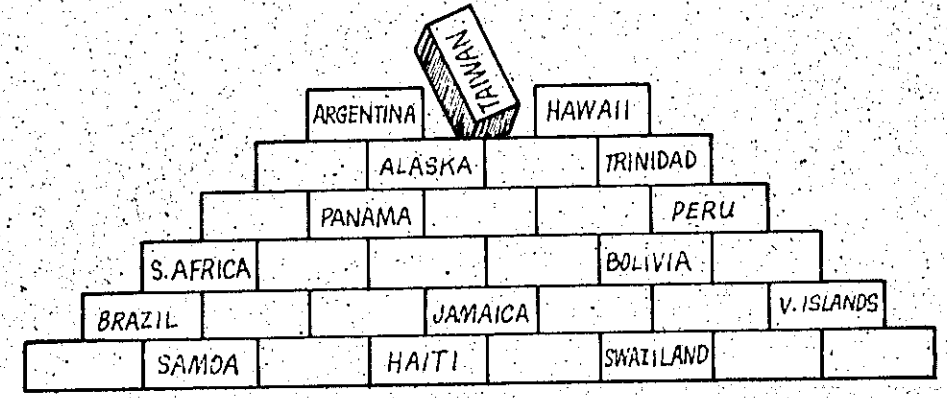
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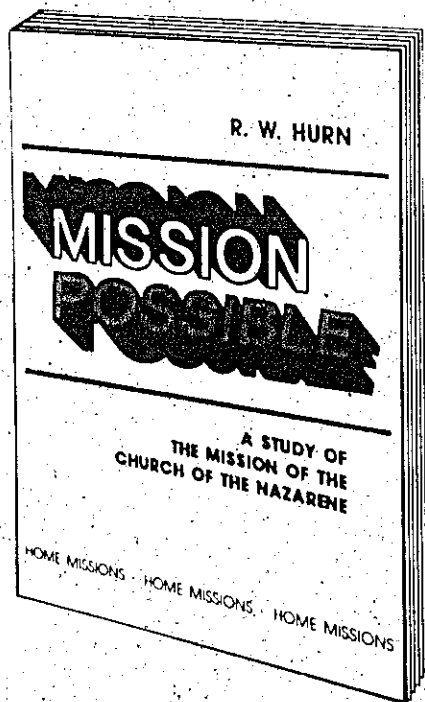


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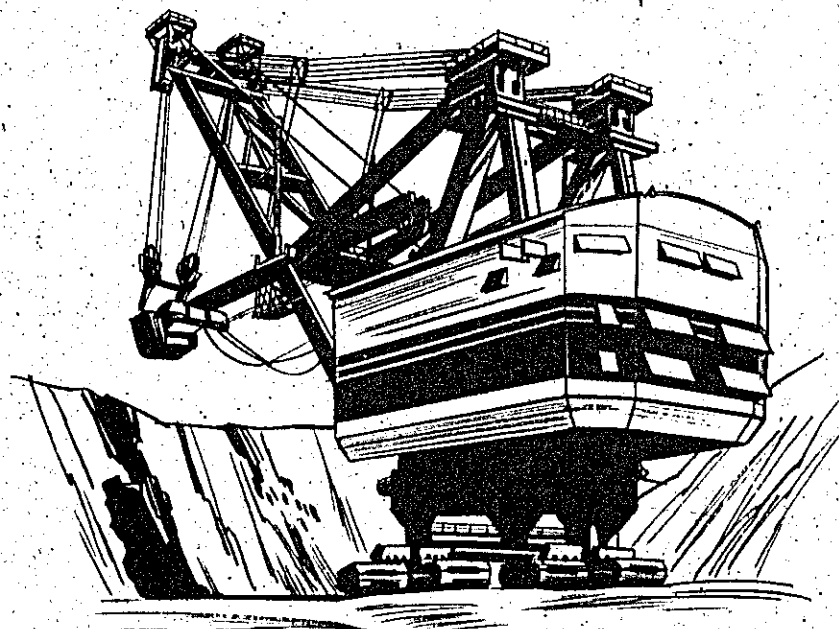
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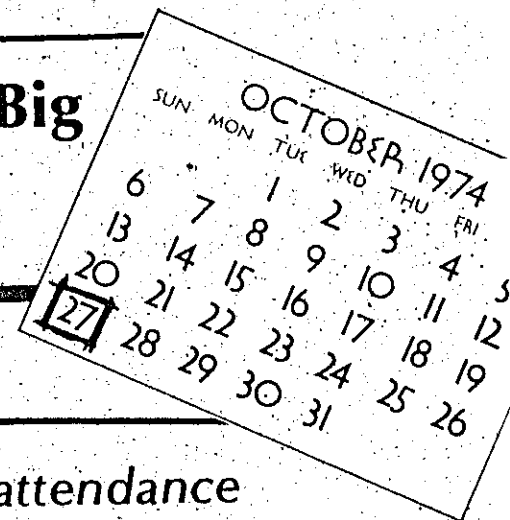
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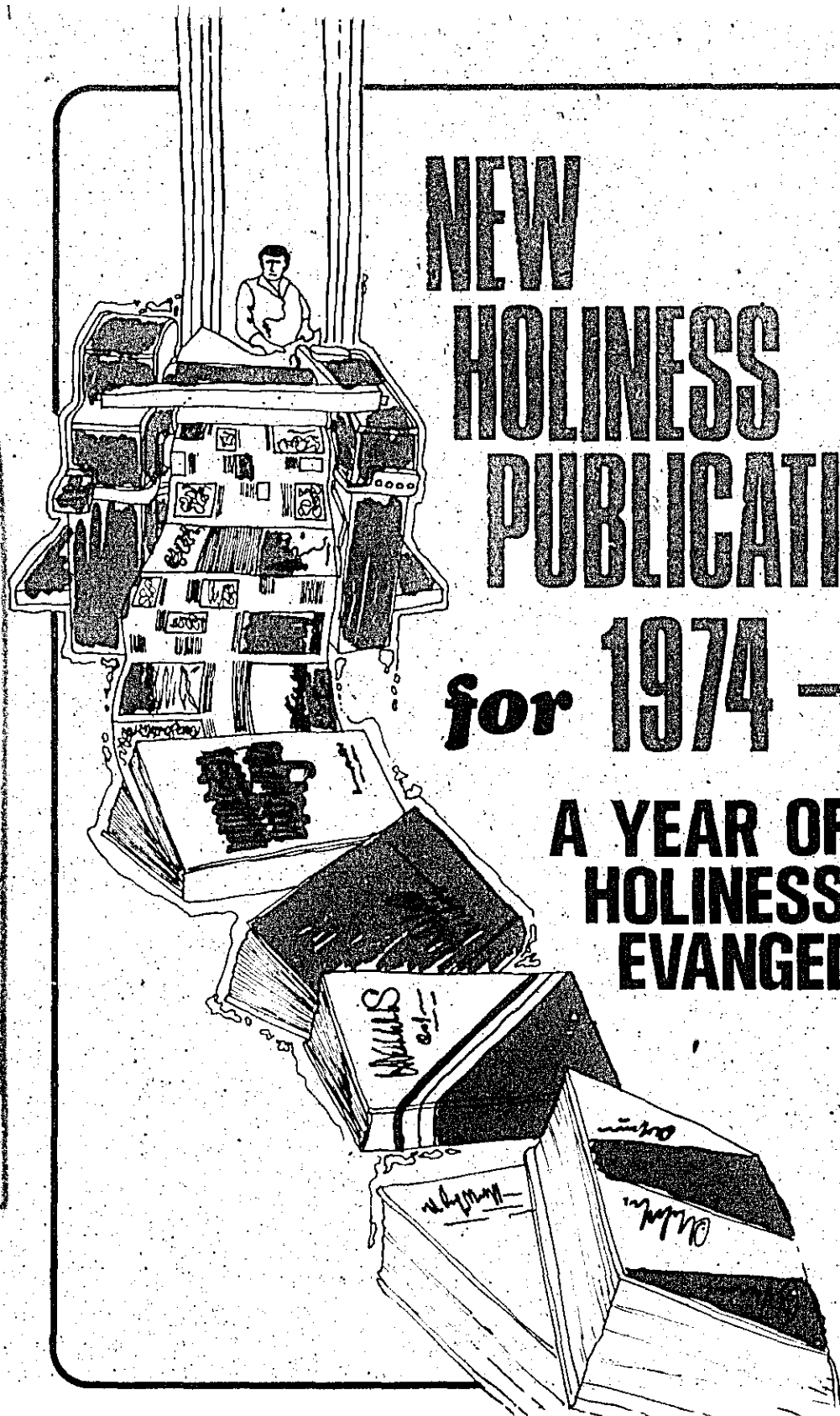
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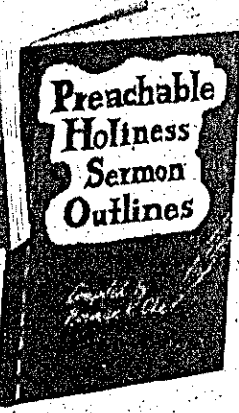
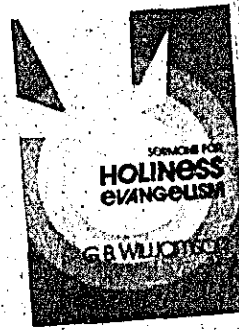
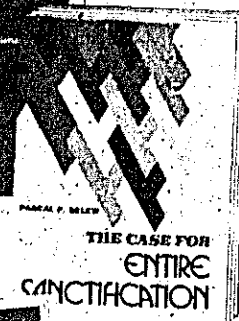
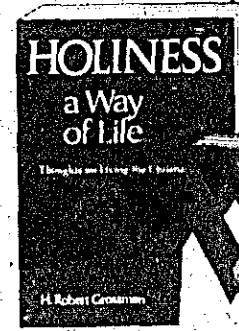
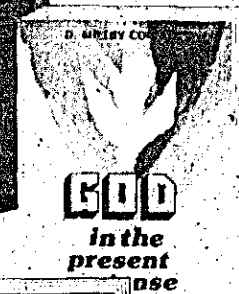
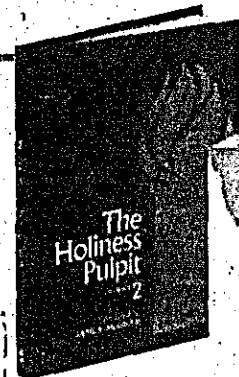
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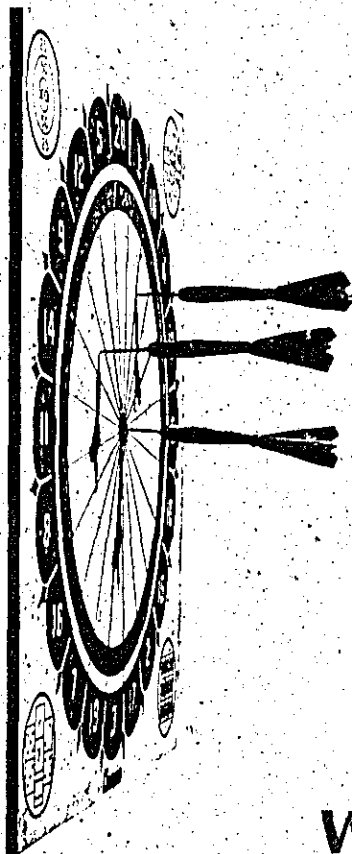
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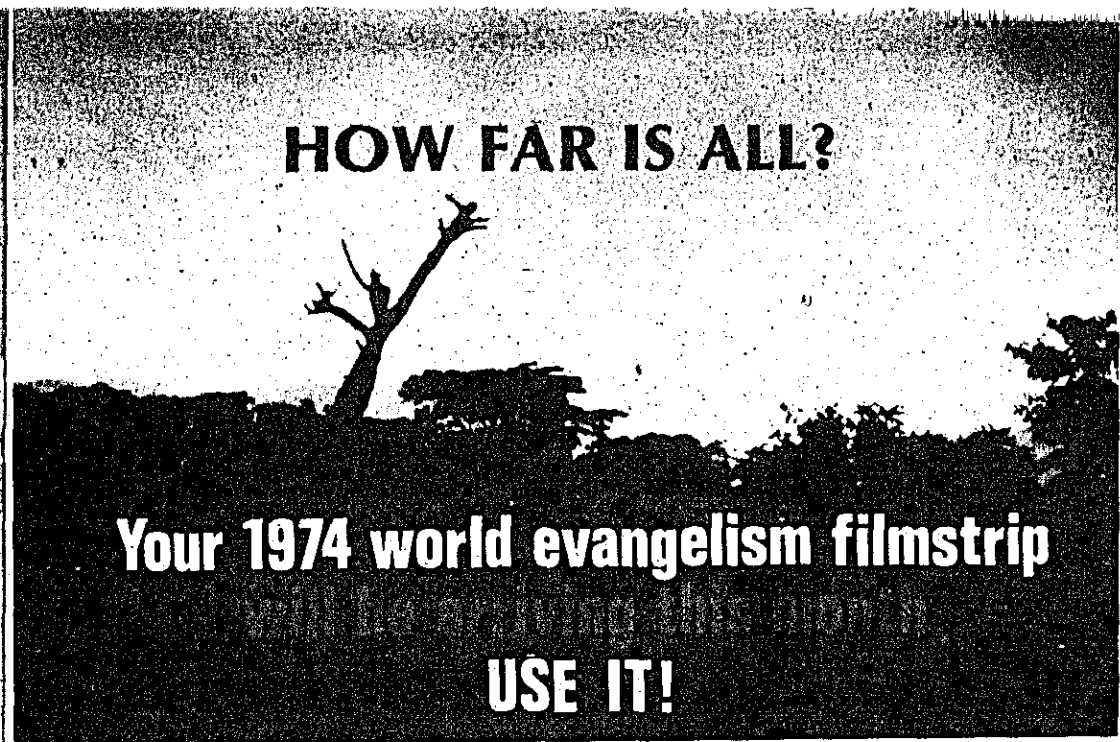
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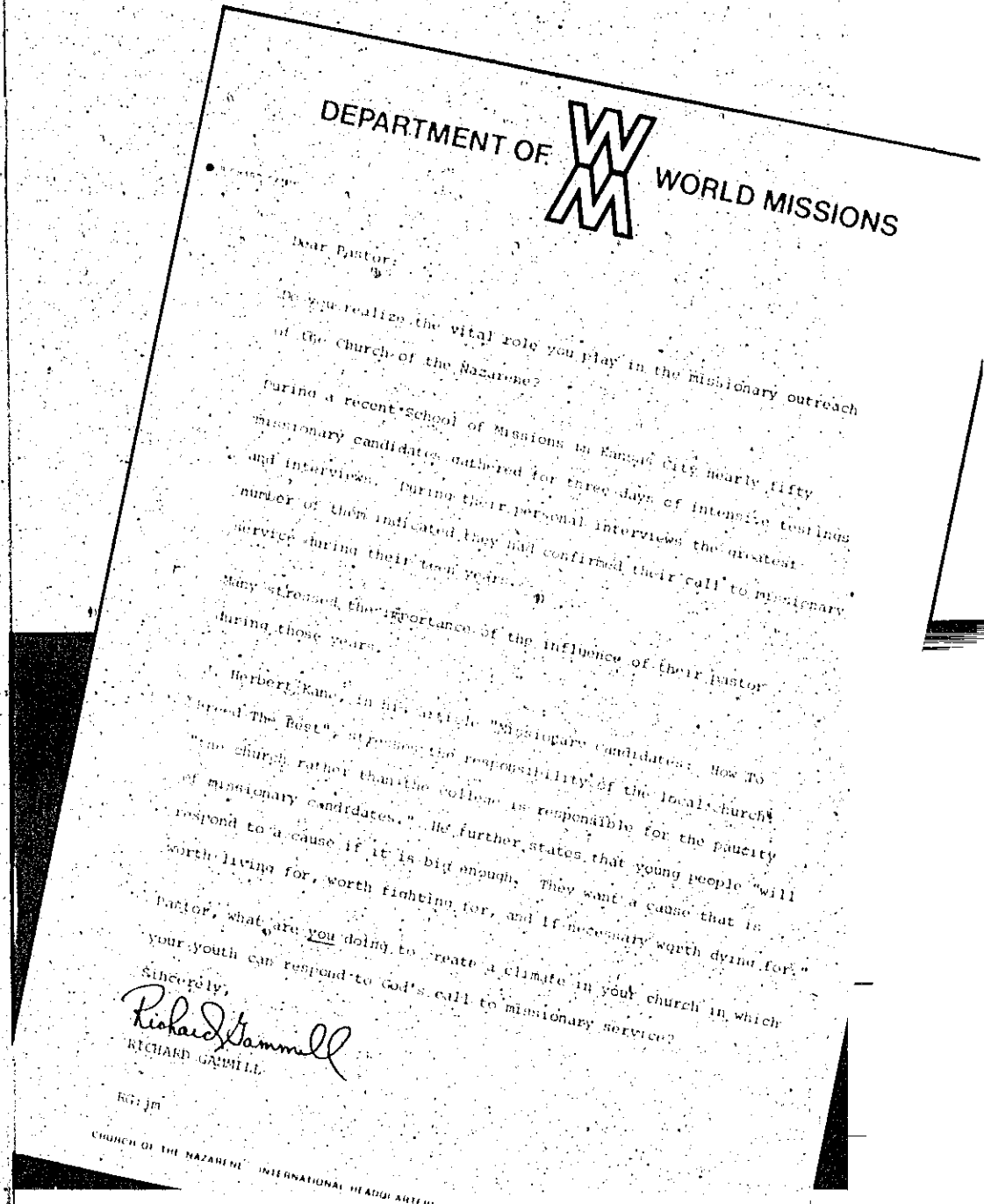
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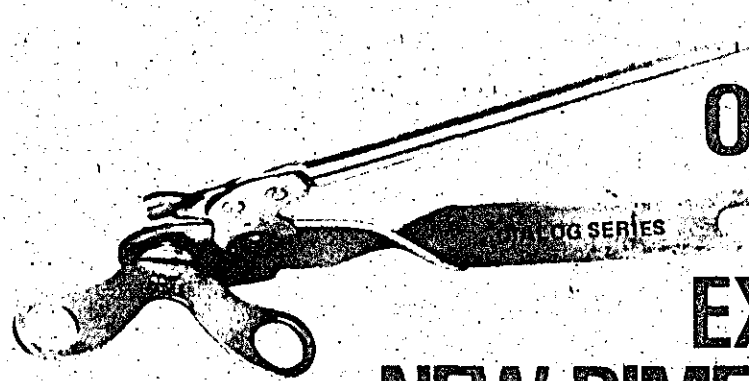
Many stressed the importance of the influence of their pastor during those years.

Herbert Kane, in his article "Missionary Candidates: How To Spread The Best", stressed the responsibility of the local church rather than the college is responsible for the paucity of missionary candidates." He further states that young people "will respond to a cause if it is big enough. They want a cause that is worth living for, worth fighting for, and if necessary worth dying for."

Pastor, what are you doing to create a climate in your church in which your youth can respond to God's call to missionary service?

Sincerely,
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Follow-up Evangelism

By Paul Lorenzen*

Part II. The Biblical Basis

In much of the New Testament the concept of the follow-up evangelism is presupposed. The emphasis is not so much on winning converts, although this is vitally present, but the emphasis is on "making disciples." In the New Testament, the term *convert* (*epistrephō*), in both its noun and verb forms, occurs only 8 times, referring to the act of converting to Christ in becoming a Christian. But the term *disciple* (*mathētēs*), in its noun form alone, occurs 257 times in Matthew through Acts. From this it is quite plain that the concern was on discipling rather than conversion alone.

In Matt. 28:19-20, the Great Commission tells us to "go therefore and make disciples . . . teaching them to observe all that I commanded you . . ." (NASB).¹ The commission is not just to "win converts" but to "make disciples" of those converts.

Jesus set the example for us in making disciples. In His ministry He early chose 12 to "be with him" (Mark 3:14). For most of His three years of preaching and teaching, although He preached to and taught thousands at the same time, He was discipling these 12 men through intensive personal attention and training. He was following up their personal decision to follow Him as the Messiah. (Cf. Robert E. Coleman, *The Master Plan of Evangelism*.)

The Apostle Paul had one great fear. He was afraid that his evangelistic efforts with his converts would be in vain (Gal. 4:11). He spent much time and energy in the work of follow-up with his spiritual

children. In Ephesus he spent three years with his spiritual children, developing mature Christians who would care for the work of the church after he left (Acts 20:31). He put himself in extreme danger by returning to Lystra and Iconium directly into the face of his enemies, "strengthening the souls of the disciples, encouraging them to continue in the faith" (Acts 14:21-22, NASB).

At least one-third of what we presently know as the New Testament was originally intended to do the work of follow-up of the young churches. Most of Paul's letters are concerned with the spiritual growth (or lack of it) in his converts. His concern for the "discipling" of his converts caused him to pen much of the Epistles of the New Testament. 1, 2, and 3 John were intended to help the young Christians to grow and overcome the problems that were impairing their spiritual growth. John even goes so far as to call his readers "little children." The Gospel according to Matthew, many scholars think, was written primarily as a catechism for new Christians. The Sermon on the Mount occurs in this Gospel, along with many other passages giving instructions in the Christian walk. No other Gospel seems so concerned with the lifestyle of the "disciple" of Christ.

Throughout the New Testament there is a great concern for "making disciples" of the new converts to Christianity. It is the underlying concept in much of what is written and it is expressly stated in several clear passages.

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

*Minister of Evangelism, Orangewood Church of the Nazarene, Phoenix.

The Facts About Pastors' Wives

Part Three: The Pastor's Wife and the Telephone

A PARSONAGE is no more complete without a telephone than a kitchen is without a sink. In many parsonages multiple phones are installed. There is always one near the kitchen and eating area, since mealtime is a good hour to catch the parson and his wife at home. Often there is an extension by the bed for the night calls; and sometimes additional outlets in the basement, the patio, the living room, and the study. Where rules permit, some pastors' wives have long cords with shoulder supports on the instrument, so they can walk and work in the kitchen as they listen and talk.

Everything a pastor's wife does all day can be divided into two categories: (1) the urgent, and (2) the important. The urgent has to be done whether it is important or not. And often the important is relegated to second place behind the urgent. There are times when the telephone becomes an instrument of ministry and is therefore important. But most of the time used in answering the phone is given in response to the urgent. What else can interrupt devotions or times of quiet aloneness but the phone? At the risk of life and limb, people will get out of a shower

to answer the phone, even to find it is a wrong number.

In the study concerning pastors' wives, it was taken for granted that all pastors' wives helped serve their congregations by means of the telephone. The responses of these ladies can be related to the following series of questions:

1. How many phone calls does a pastor's wife receive in a week? Pastors' wives under 35 years of age who are college graduates, in churches of more than 150 members, have more phone calls than other pastors' wives. Their calls average 38 per week to themselves, not counting other calls to their husbands and children. The smallest number of calls were made to pastors' wives over 50 years of age in churches of less than 50 members. Perhaps the number of calls is most directly related to the size of church, since pastors' wives in churches of more than 150 members receive more than twice as many calls as those in churches under 50 members.

Of all the calls received by all pastors' wives, approximately 75 percent were church-related. About 90 percent of the calls are from women. However, wives with an education of 12 years or less receive 22 percent of

their calls from men. And most pastors' wives receive 80 percent or more of their calls from married people instead of singles.

These statistics are not easy to explain. The 75 percent church-related calls probably reflect the ratio of family and community interest to church concerns. I cannot think of any reason why women with less education would receive more calls from men than other pastors' wives. And I suppose the 80 percent of the calls from married people reflect the make-up of local congregations. In larger congregations 31 percent of the phone calls come from single young people, which may be a result of larger teen programs in the bigger churches.

It appears that young pastors' wives receive most of their phone calls from teens, young adults, and adults, while older pastors' wives receive more of their calls from children and older adults. College graduates get more calls from young adults, but very few from senior citizens.

2. How serious are the phone calls pastors' wives receive?

Probably because older preachers' wives have had greater experience and gained more confidence from the congregation, they receive considerably more calls they term "very serious" than do other pastors' wives. However, level of education or size of church seem to have little to do with the seriousness of calls received.

3. What kinds of problems concern people who phone pastors' wives?

The following categories seem to cover all the kinds of problems pastors' wives reported hearing on the

telephone:

- (1) Physical health
- (2) Finances and employment
- (3) Church-related
- (4) Interpersonal relationships
- (5) Emotional-spiritual problems
- (6) Love, sex, and marriage
- (7) Home and family
- (8) School and study
- (9) Alcohol and drugs

Church-related problems, physical health, and emotional-spiritual problems were the three problems reported most often, in that order. The only significant variance from this pattern is among college graduates, who reported home and family problems as the kind most often heard on the telephone.

4. What are the ways pastors' wives respond to telephone calls?

Without exception all pastors' wives, regardless of age, education, or size of church, responded to calls in the following order: (1) try to listen and understand, (2) try to get them to talk to their husbands, (3) straighten them out so they can get along better, and (4) refer to professional counselor.

In conclusion, pastors' wives accept their responsibilities with the telephone. Seventy-five percent of the women over 35 said they actually enjoyed their telephone ministry. The only women who said the telephone was not a part of their obligation were 6 percent of the pastors' wives under 35 years of age. Except for this group, most other pastors' wives saw themselves as usually helpful through the ministry of the telephone.

(Next month: *The Pastor's Wife Person to Person*)

"I have developed the right idea about food. My mind is more alert. The nervous tensions that caused me to eat my way to an early grave are gone."

Now I Eat the Half-Thing

YOU'RE ABOUT TO CRY." "I am not! It's just that nobody understands the overweight. Even our vocabulary is unsightly with lipids, fat catalyst, calories, and cholesterol. You skinny people just don't know . . . you just don't know."

Frankly, I was frustrated, but I don't think I would have cried even if my wife had pursued her teasing about my diet. Of course she had a right to be a little skeptical of my fourteenth try at losing weight.

"Honey, I tried jogging and you know what happened. A dog chased me until I was breathless. Another time a young fellow stopped to give me a ride, with a caution about big guys and too much exercise."

"I know." She laughed uncontrollably.

"That's just it. Skinny people just don't understand." I was thinking of multiple temptations, presented at every hand. There was Big Mac. Oh,

how I hated him because I liked him so much! "All you can eat for \$1.29" signs were a terrible lure. The "Man-handlers," and "Whoppers," and "Big Boys," and "Giant Burgers" were more than I could bear.

Nor was it by day alone that I had such longings. In my dreams I would do advertisements for that effervescent, gastric medicine company and eat the "whole thing" without any qualms.

Once I dreamed of being interviewed on top of a hill of French fries by CBS, NBC, and ABC simultaneously. Telstar was beaming my picture and words to the Soviet Union and Red China as I told them how I had reached the ripe age of 109.

"Eat plenty, then eat a little more," I told a stunned audience. At the end of the hour-long international telecast, Mr. McDonald fired his only son, Ronald, and installed me in his place, while the crowd madly blew the paper wrappings off their soda straws to fall like confetti at my feet.

But it was only a dream. Statistics in the world of reality indicate that the larger ones don't live to be 109—some not even to 40 or 50. I had to do something. But what!

I'd had my fill of advice books written either by slim Jims or the International Sauer Kraut Federation. However, there had to be a rational

solution to my problem. It was affecting my ministry: How could I do a series on the seven deadly sins? Although I had not thought of myself as a glutton! The habit of overeating had been so gradual that I was insulated from the effect, as an elevator shields its passenger from a correct conception of height.

I knew how it happened. On the farm in the postdepression days, we worked hard and bolstered our systems with plenty of potatoes and beans. At that time, to be overfull was a kind of security. The years of my profession had slowed my pace of exercise. But my old system wanted to be tightly filled. I appeased. I grew to a 48 jacket and a 46 waist.

One day I read an advertisement for the *Guinness Book of Records*. It told of an infamous fat guy who had to be buried in a piano crate.

"O dear Lord, don't let me be buried in a piano crate," I blubbered in despair. I tried hard. God knows I tried, but I was hooked on food.

Off I went to another diet of cabbage and wieners until I wished all the cabbage in the world was in a kraut can, and I destitute of a can opener.

Then a friend invited me, as his guest, to one of the nationally advertised health spas. The exercise was rigorous, but after a shower and swim I felt refreshed. When I later subscribed to a regular, sensible exercise program, I felt genuinely relaxed. My

mind was more alert. The nervous tensions and frustrations that had caused me to want to eat my way to an early grave were gone.

I had developed a right idea about food. A single serving, half the former portion, is usually enough to satisfy me. No longer am I a carrot and cabbage nut, stuffing that large cavity with low-calorie fodder. I no longer feel like a martyr. I'm down to a 46 coat—going for 40-42—and 39 waist.

I really feel good. I'm happy with myself. Carol encourages me too:

"Honey, you are really getting skinny." Wow! I feel 10 feet tall.

So from the terrain where once stood French Fry Mountain, I offer some new advice, this time without the aid of Telstar:

Face facts!

One cannot be overweight and live a normal life-span.

One cannot subsist on the limited exercise of the usual professional day.

One cannot dream his way to health, nor is there a fad which can whisk him off to Slimville, effortlessly.

It has to be worked at, and it's hard work. But the results are rewarding.

Maybe you need to see a doctor for clinical advice. Perhaps you need to review your exercise program in relationship to your eating habit. Maybe you'll consider eating the half-thing. But whatever you do, do it now. It sure beats the piano crate!

In evangelizing the youth we are also faced with the *miscalculation of destiny*. The "Eat, drink, and be merry, for tomorrow we die" philosophy is too common. Holiness youth must be warned and reminded of the reality of hell. There is more involved than increase in church statistics and youth-programming success. We are called of God to help prepare young people to be citizens of the City of God and to save souls from eternal doom.

—Talmadge Johnson



by
Carlos H. Sparks

Pastor
Church of the Nazarene
Sylvania, Ohio

THE STARTING POINT



By C. NEIL STRAIT

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

Guaranteed for Life!

1 Thessalonians 5:23-24

In Loraine Hansberry's play, *The Sign in Sidney Brustein's Window*, the writer pictures a contemporary couple in a moment of reflection. Sidney, the man, has failed at a number of ventures, and his wife, Iris, is mixed up about where life has led them. They sit down together to consider their plight and their problems.

Iris puts into words the deep feelings both of them have. She says: "Something is happening to me, changing me. . . . You know what I want, Sidney? I'm twenty-nine. . . . I want to make it, Sid" (quoted by Robert Raines, *To Kiss the Joy*, Word Books, 1973, pp. 61-62).

Iris' words are a perfect summary of the man in the pew. He comes from a rough, workaday world, with pain and with problems. Whatever else may be on his mind, he has a deep longing to make it.

This is where the gospel and the holiness emphasis of the Word are most appropriate. It has something to say to the man who really wants to make it.

1. Notice the provisions of God, through the Holy Spirit. "May the God who gives us peace make you holy in every way, and keep your whole being, spirit, soul, and body, free from all fault at the coming of our Lord Jesus Christ. He who calls

you will do it, because he is faithful" (1 Thess. 5:23-24, *Good News for Modern Man*).¹

God has provided us His Holy Spirit to help us make it in life. A number of scriptures support this thought:

Ezek. 36:25-26, 29	Gal. 2:20
Zech. 4:6 and 13:1	Eph. 3:14-19
John 14:16-17	1 Thess. 4:3
Romans 5 (the "much more" phrases)	Heb. 7:25
Rom. 6:6 and 8:1-2	1 Pet. 3:18
	1 John 1:7, 9

These verses point up the provisions that are available for the yielded life—the man who really wants to make it.

Two things should be remembered about the provisions available:

A. They are from God. Trite, maybe, but important. He who is Creator now is the Provider.

B. They are for men. You and me. For our living—in a problem-prone, sin-possessed world. When we keep in mind the intent of the Word—to convey the message of God to us—then we grasp the significance of the provisions.

The provisions of God, through the Holy Spirit, offer two things:

A. Remedy, or cure, for sin. Man's

¹ From the *Today's English Version of the New Testament*. Copyright © American Bible Society, 1966.

big problem is sin and self. And he seeks in vain for a solution.

Samuel Beckett, in his play, *Endgame*, suggests that there is a God-void that can be filled only by God.

Modern man is realizing more each day the disease and the despair due to sin. Karl Menninger's book, *Whatever Became of Sin?* points to the sin problem that will not, cannot, be ignored.

Through scripture, we can point man to the Saviour, who forgives through repentance, and who cures the sinfulness of the human heart through the giving of His Holy Spirit.

The verses, previously listed, will support the remedy suggested.

The hope we can share with people is that the remedy offered through the work of the Holy Spirit is not short-lived, like the temporary solutions of the world. This remedy is guaranteed for life!

B. Resources for living are other factors to consider. The provisions of

God, through the Holy Spirit, give resources for living above sin.

The man who really wants to make it spiritually wants not only to curb sin, but to find its cure. This is available through the resources of the Holy Spirit.

No one knows more what life needs than God. His plan of redemption has brought us atonement. And, among other things, this means atonement with God. To be His, in this way, is to have all the resources that a Father can give to a child. Such resources are given out of love in order that the child can bring honor to the Father's name.

God's provisions, through the Holy Spirit, equip us as children of God to make it in life in such a way that our living brings glory to the Father.

We then can declare a message that is guaranteed for life: The provisions of God, through the Holy Spirit, are adequate to help us really make it—and to make it triumphantly!

The Heavenly Father

By E. Homer Land*

SCRIPTURE: Eph. 1:2-6

TEXT: *Our Father which art in heaven* (Luke 11:2).

God has many names. He is called the "Rock of Ages," the "Sheltering Rock," the "Strong Tower," the "Almighty," the "Most High," "Jehovah," and the "Living God," among other names.

In Isa. 66:13 we read, "As one whom his mother comforteth, so will I comfort you." Here God is compared to our precious mothers, and we could never tell of the manifold blessings and comforts of a good mother. The text points out the fatherhood of God's nature. Mothers are

*Evangelist, Rifle, Colo.

great and important, but we must have a father to make the family circle complete. So it is with the family of God. "I'm so glad I'm a part of the family of God; I'm been washed in the fountain, cleansed by His blood!"

We could never explain all our Heavenly Father means to us, but will point out a few facts:

1. **Our Heavenly Father is our Progenitor.** We come from Him. He created us. Darwinism and all scientific evolutionary theories of creation must go by the board. Let's cling to the Bible: "And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl

of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them" (Gen. 1:26-27). Verse 28 says, "And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth." Ps. 139:14 says, "I will praise thee; for I am fearfully and wonderfully made; marvellous are thy works; and that my soul knoweth right well."

God created and formed us so well that man is having a hard time reproducing the parts of our God-made bodies which fail: Wooden legs, artificial arms, false hair, teeth, and glass eyes are poor make-shifts for the organs created fresh from the hand of God.

II. Our Heavenly Father is not only our Progenitor; He is also our Provider. The nature, duty, and joy of a father are to provide for his own. Before God made the stomach, He provided food to sustain us. Before He made the lungs, He created air in abundance for man to breathe. "Your heavenly Father knoweth that ye have need of all these things." The Psalmist said, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread" (37:25). Also see Matt. 6:25-33. The Lord of Hosts, who paid double taxes from the mouth of a fish, who fed 5,000 men besides women and children with five small loaves and two fishes, still lives and is "able to do exceeding abundantly above all that we ask or think." In these days of so-called beef shortage, God owns the cattle on a thousand hills. Bud Robinson said, "And all the taters in the hills."

While I was pastoring in Louisville, Ky., my health broke. I went west and had to send my two children away to relatives for food. My Heavenly Father got word of the pitiful plight, took over completely, and did "exceeding abundantly above" for both of them. God is our Provider!

III. Our Heavenly Father is our Progenitor, Provider, and our Protector. Praise His name! God said to Abraham in Gen. 15:1, "Fear not, Abram: I am thy shield, and thy exceeding great reward."

In Psalm 91 you have a real picture of our Heavenly Father's protection for His children. The same God who protected Moses from Pharaoh, David from the destructive sword of Saul, Hezekiah and the Israelites from the Assyrians, and Paul and Silas in the Philippian jail, is still our Protector in these days.

During World War II, my son's naval ship was reported sunk. God gave me the warning in Elk City, Okla., where I was engaged in a revival. Desperate prayer and faith reached the throne. Three weeks later E. H. wrote me that the enemy sunk another boat by mistake. My Heavenly Father protected the boy from a watery grave. Jehovah-jireh!

IV. Our Heavenly Father, through His only begotten, virgin-born Son, is the Propitiation for our sins. That word *propitiation* means favor, forgiveness, acceptance. "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world" (1 John 2:1-2).

"He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed" (Isa. 53:5).

"Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1:18).

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9). Christ forgives our sins, puts them behind His back, casts them into the sea of His forgetfulness—to remember them against us no more forever. Through Christ's virgin birth, sinless life, meritorious death on the Cross, and resurrection, our Heavenly Father offers the propitiation for our sins. "My sins rose as high as a mountain, but they all disappeared in the Fountain." "Mine iniquities so vast have been blotted out at last. My sins are all covered by the Blood."

Finally, since God is our Heavenly Father, one of these great days there will be

a reunion of the family of God—a home-coming day in the skies! What a day—when they come from the East and the West, and the North and the South—

and they sit down with Abraham, Isaac, and Jacob in the kingdom of our Father. "When the roll is called up yonder, I'll be there."

IN THE STUDY

Meditating with the Master in Matthew

September 1

THE SIN OF REJECTION (21:42)

SCRIPTURE: Matt. 21:33-46

INTRODUCTION: The "Parable of the Wicked Husbandman," as it is usually called—or, more simply, "The Parable of the Tenants"—follows closely on the immediately preceding "Parable of the Two Sons." This is indicated by the introductory words: "Hear another parable" (v. 33). Having very briefly exposed the fact that the religious leaders were giving God lip service but actually disobeying Him, Jesus now spelled out more fully their sin and the sins of their predecessors. He was still talking to the chief priests and elders who had confronted Him in the Temple and challenged His authority (v. 23). They had sinned grievously against God and the people.

I. THE WICKED TENANTS (vv. 33-39)

Jesus told of a man who planted a vineyard "and hedged it round about"—probably with a stone wall, as stones are exceedingly plentiful in Palestine. He dug a winepress for squeezing the juice out of the grapes and, as a last touch, built an observation tower to guard against thieves. Then he rented the vineyard to some tenants and went abroad. What follows suggested that it was a sharecrop arrangement.

At the time of grape harvest (early September), the owner sent some servants to collect his share of the crop. The tenants seized the servants and got rid of them by beating, killing, and stoning them.

Again the owner sent servants, more than the first time. They were treated in like fashion. Finally, he sent his son, thinking that they would certainly respect him.

When the tenants recognized the owner's son appearing on the scene, they said: "This is the heir; come, let us kill him, and let us seize on his inheritance." So they caught him, threw him out of the vineyard, and killed him.

The interpretation of all this is quite easy to see. The "householder" was God; the vineyard was the nation of Israel (cf. Isa. 5:1-7); and the tenants were the religious leaders of the people. The ser-



By Ralph Earle

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

vants were the prophets of the Old Testament period, numbers of whom were beaten or killed by the priests and people.

Finally God sent His own Son. But the leaders of the nation were now about to seize Him and have Him executed outside the city walls.

II. THEIR SELF-IMPOSED SENTENCE (vv. 40-41)

By asking the chief priests and elders a simple question, Christ gave them the opportunity of pronouncing their own doom. Said He, "When the owner comes home, what will he do to those tenants?" Obviously the chief priests had not yet caught the application of the parable, for they replied that the owner would destroy those wicked men and let the vineyard out to more worthy tenants. Little did they realize that they were pronouncing their own sentence.

III. THE IMMEDIATE APPLICATION (vv. 42-44)

As He often did, Jesus pointed these religious leaders to their own Scriptures. If they had only read them with spiritual insight they would have known what He was talking about. So Jesus quoted from Ps. 118:22-23: "The stone which the builders rejected"—the Greek means "threw aside after careful examination"—"the same is become the head of the corner." Christ is the Foundation Stone, the Cornerstone, and the Keystone of the arch above. No wonder Jesus finished the quotation: "This is the Lord's doing, and it is marvellous in our eyes"! What the Psalmist wrote a thousand years before was now taking place.

Then Jesus made the application clear and plain: "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." The Jews would lose, at least temporarily, their privileged place as God's chosen people entrusted with divine revelation. The gospel and its promulgation would be given to the Gentiles, as we read in the New Testament.

This was the first application of the parable, and it related to the nation of Israel. Verse 44 could be given this national application, but perhaps it also has a private, personal one. Whoever stumbles over "this stone" (Christ)—that

he has just thrown aside!—will be "broken"—literally, "crushed." But he on whom it falls in judgment will be ground "to powder." This was the fate of Jerusalem and its religious leaders at the hands of the Romans. And this will be the final doom of all who reject Christ.

September 8

A WEDDING FEAST (22:2)

SCRIPTURE: Matt. 22:1-14

INTRODUCTION: Almost everybody likes to go to a wedding. This was, and is, especially true in the Eastern world. One can still see a wedding reception with over a thousand guests eating together. But the marriage of a king's son would be a very special occasion. To receive an invitation would be a high honor. No invited guests would want to miss it! Or would they?

I. INVITATION REJECTED (vv. 3-7)

In those days of no clocks and calendars, it was the custom not only to send formal invitations, but to follow this up by a servant coming at the specified time to get the guests. In this instance a very strange thing took place: the guests refused to come!

The king sent other servants with a more urgent call. The invited guests "made light of it" and went their various ways. Some even mistreated and killed the servants. It is not surprising to read that the king sent his armies to destroy those murderers and burn their city.

It is easy to see that Jesus is talking about the same situation as in the previous parable. In both cases the action (of tenants and guests) is unbelievable. But Christ was trying to show how unreasonable it was for the Jewish leaders to reject Him as their Messiah, resulting in the destruction of Jerusalem by the Romans.

II. INVITATION EXTENDED (vv. 8-10)

The oxen and fattened cattle had all been killed and the feast made ready (v. 4). Somebody must eat the bountiful spread. So the king told his servants to go out into the highways and invite all

the people they found. What a treat for the poor! Finally there were guests enough to fill all the places. A royal time was had by all!

So far the application is much like that of the previous parable. The Jews were first invited to the messianic banquet—a favorite expression with them. When they rejected the invitation, the Gentiles—even the poorest—were invited to take their places in the kingdom of God.

III. INVITATION DISHONORED (vv. 11-13)

When the king came in to see the guests, he discovered that one of them was not wearing the prescribed wedding garment. Upon being questioned, the offending guest was speechless. The king ordered the servants to throw him outside "into outer darkness."

John Wesley has a sermon entitled "On the Wedding Garment." In this he says that the wedding garment is "holiness, without which no man shall see the Lord." It is only holiness that will fit us to be at the marriage supper of the Lamb in the presence of a holy God.

CONCLUSION: Christ's main application of the parable is found in v. 14: "For many are called, but few are chosen"—because they refuse to accept the call, as the parable shows. This one verse wipes out the idea of the "effectual calling" of "the elect." Christ calls "many" to himself, but only a "few" respond to the call.

The personal warning in verses 11-13 should not be missed. To each one of us comes the question: "Do you have on the wedding garment?"

September 15

IS THERE A RESURRECTION? (22:32)

SCRIPTURE: Matt. 22:23-33

INTRODUCTION: One day during Passion Week, Jesus was asked three questions in public. Their importance is shown by the fact that they are included in all three Synoptic Gospels. In our study of Mark last year we noted the first and third questions. Now we look at the second.

I. A RIDICULOUS PROPOSAL (vv. 23-28)

The Sadducees accepted the Penta-

teuch, which was the basis of the priestly system that they controlled. But they tended to ignore the later prophetic writings of the Old Testament. Specifically they denied the resurrection (v. 23). So they came to Jesus with a hypothetical situation, hoping to discredit Him and His teaching.

First, they called attention to Moses' instructions about a man marrying a deceased brother's widow and raising children to perpetuate his brother's name. This was called a levirate marriage (from the Latin *levir*, "brother-in-law").

Then they constructed a ridiculous case, one that probably never happened—seven brothers marrying the same woman, with no offspring resulting. Finally the woman died (v. 27), after wearing out seven husbands!

Then they posed their question that they thought would really "floor" the Teacher: They asked: "Therefore in the resurrection whose wife shall she be of the seven? for they all had her."

II. A SPIRITUAL LACK (vv. 29-30)

Jesus' answer was penetrating: "Ye do err, not knowing the scriptures, nor the power of God." These are the two great areas of spiritual ignorance on the part of even many church members. The only way to promulgate and perpetuate true doctrine is to know the Scriptures and the power of God. Either one alone is not enough. We need to know the Scriptures in order to keep our heads straight. But we also need to know the power of God in personal experience in order to keep our hearts in proper shape.

The question of the Pharisees was irrelevant, because there is no marriage in heaven: For the next life we shall have a new body—"a spiritual body" (1 Cor. 15:44), not a physical body.

III. A LIVING REALITY (vv. 31-32)

Then Jesus quoted the Old Testament passage (Exod. 3:6) that declares: "I am the God of Abraham, and the God of Isaac, and the God of Jacob." He does not say, "I was," but "I am." Christ proceeded to make the application: "God is not the God of the dead, but of the living."

CONCLUSION: How do we know that the resurrection is a true doctrine? First, because of Christ's resurrection. Then be-

cause He, the resurrected Christ, lives in our hearts today.

September 22

THE WAY UP IS DOWN (23:12)

SCRIPTURE: Matt. 23:1-12

INTRODUCTION: "Blessed are the pushers, for they get ahead." That is the philosophy of the world. And sometimes it seems to work—for a while.

But God's way up is down. We have to go down in humility before we can rise in power. Jesus said it, and He spoke the truth. He declared: "For whoever exalts himself will be humbled, and whoever humbles himself will be exalted" (NIV).¹ In the Greek the same pair of verbs is used in both clauses.

I. PHARISAIC HYPOCRISY (vv. 2-4)

Jesus reminded His disciples that the "scribes [teachers of the Law] and the Pharisees" sat in Moses' "seat." The Greek word is *cathedra*, from which we get "cathedral"—the seat of a bishop. To speak *ex cathedra* is to speak from the seat of authority.

As teachers of the Law, the scribes were successors to Moses, who gave the Law. So their teachings were to be followed. Jesus said: "So you must obey them and do everything they tell you. But do not do what they do, for they do not practice what they preach" (v. 3, NIV).

Not only pastors, but Sunday school teachers and parents, have a unique and solemn responsibility. They are to teach the truth of God's Word to those who are under their care. But they must also be sure that they practice what they preach. Inconsistency was the crowning sin of the Pharisees.

II. PHARISAIC PRIDE (vv. 5-7)

The Pharisees believed in putting their piety on parade, for everybody to see. On their foreheads and arms they wore large "phylacteries"—little leather or wooden cases containing scripture portions. These can still be seen at the West Wall

1. Quotations from *The New International Version*, copyright, 1973, by New York Bible Society International, are used by permission.

of Jerusalem; formerly (until 1967) called "the Wailing Wall."

The Pharisees also enlarged "the borders of their garments." This probably refers to the long tassels on their prayer shawls. They wanted to appear very pious.

Their pride led them to seek "the place of honor at banquets and the most important seats in the synagogues" (NIV). In the marketplaces they loved to be greeted as "Rabbi"—literally "My master," a title of respect for Jewish teachers. In Mark 12:38 we are told that they loved to wear long, flowing robes as a sign of their profession. They were ostentatious in their display of superior learning and piety. But pride is a denial of godliness.

III. CHRISTIAN HUMILITY (vv. 8-12)

Pride of position is utterly unchristian. We should not seek to be exalted above our brother in Christ, but should exalt Him who is our real Master.

It is obvious that "call no man your father upon the earth" must be taken in the light of the context. To interpret it literally would mean that no one could address his earthly parent as "Father," which is quite contrary to the fifth commandment (Exod. 20:12). What it means is that the highest honor and devotion must be reserved for our Heavenly Father, not given to our peers.

The same goes for v. 10, where the word for "master" (twice) is *kathetes* (only here in NT). It literally means "a guide," and so "a teacher." In modern Greek it is used for "professor." Clearly, it doesn't mean that this title should not be used in our colleges. It is the spirit of seeking honor and prestige that Jesus is warning against.

As elsewhere, the Master declares that the sign of true greatness is humble service. The greatest person is the one who is most willing to be the servant of all.

September 29

WOE TO THE HYPOCRITE! (23:13a)

SCRIPTURE: Matt. 23:13-36

INTRODUCTION: Seven times, in these verses Jesus says, "Woe unto you, scribes

and Pharisees, hypocrites!" (vv. 13, 15, 16, 23, 25, 27, 29). Verse 14 is not found in the earliest and best Greek manuscripts of Matthew, though this statement is genuine in Mark 12:40.

What application might these seven sins of the ancient Pharisees have to us today? Let's take a look at them:

I. CLOSING THE KINGDOM (v. 13)

Jesus said, "You shut the kingdom of heaven in men's faces" (NIV). The Pharisees were doing this by their legalistic interpretation of the Old Testament, thereby closing the door of faith to their hearers. We do the same when we misinterpret the gospel by our lips or lives.

II. COMPASSING THE EARTH (v. 15)

This zeal for making converts may be seen in several sects today. The sad thing is that some people are worse off after this "conversion."

III. CONFUSING THE SACRED (vv. 16-22)

The Pharisees were putting a higher value on the material than on the spiritual. It was God's presence in the Temple—*naos*, "sanctuary"—that made it sacred, not the expensive gold that covered it. Similarly the altar of sacrifice was what sanctified the gift placed on it. Men tend to worship money and earthly possessions. But it is the sacred things that are of eternal worth.

IV. CONFOUNDING VALUES (vv. 23-24)

This sin of the Pharisees is still very common. They were giving meticulous attention to tithing everything, even setting aside one seed out of 10 from their garden herbs. But they neglected the weightier matters of religion—justice, mercy, and faithfulness. It's the old antithesis between ritualism and righteousness, as in the Book of Amos. People put greater value on keeping the outward rules of the church than on the inner Christian virtues.

V. CLEANSING THE OUTSIDE (vv. 25-26)

This sin is closely related to the previous one. The Pharisees were very careful about their outward lives, but they lacked purity of heart. God looks at our inner lives.

VI. CORRUPTING THE INSIDE (vv. 27-28)

Jesus used another figure to portray

still more vividly this important truth. He said that the Pharisees were like whitewashed tombs. Outwardly they appeared beautiful, but inwardly they were "full of dead man's bones, and of all uncleanness." They gave people the impression that they were righteous; when inwardly they were "full of hypocrisy and iniquity."

VII. CONTINUING THE PERSECUTION (vv. 29-36)

Religious groups tend to worship their past. They revere the memory of their founders, but too often they fail to emulate their faith and spirit.

So Jesus said, "You build tombs for the prophets and decorate the graves of the righteous" (v. 29, NIV). These pious listeners claimed that they would not have persecuted those prophets as their forefathers did. But actually they were already persecuting Jesus and would soon condemn Him to death.

Christ declared that all the blood shed from Abel's to Zachariah's would be required in judgment of that present generation. This sad prophecy was fulfilled in A.D. 70, when the Romans destroyed Jerusalem, killing many Jews and taking others as captives.

It should be said, of course, that not all the scribes and Pharisees were hypocrites. Nicodemus and Joseph of Arimathea are notable exceptions. But too many were, and too many professing Christians today are guilty of some measure of insincerity and inconsistency.

If you want to be distressed,
look within.

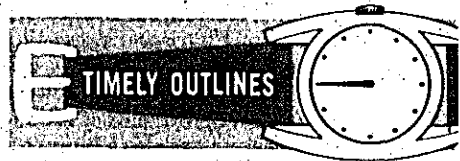
If you want to be defeated,
look back.

If you want to be distracted,
look around.

If you want to be dismayed,
look ahead.

If you want to be delighted,
look up.

—Selected



Our High Priest

TEXT: Heb. 4:14-16

INTRODUCTION: Christians can come into the presence of God at any time, for any need. This was not true for the Israelites in the Old Testament. Only the high priest was permitted to go into the holy of holies (presence of God), and then only once a year.

Jesus Christ, our High Priest, has made it possible for mankind to have sins forgiven; have a pure heart; walk in the light of God's will; and to be in His presence at any time, in any place.

There are several blessings Christians receive from Jesus Christ, our High Priest, which enable Christians to keep the faith:

- I. OUR HIGH PRIEST TOUCHED HEAVEN (14).
 - A. Jesus did not take the blood of goats and calves into the presence of the Heavenly Father.
 - B. He took His atoning blood, His sacrifice, being His very life.
 - C. Therefore, we can go to the Heavenly Father for our needs, not pleading our merits, but the blood of our High Priest.
- II. OUR HIGH PRIEST IS TOUCHED WITH OUR INFIRMITIES (15).
 - A. Jesus Christ is not cold with unfeeling; rather, He is abundantly qualified to sympathize with us.
 - B. The tenderness and sympathy of Jesus Christ bring warmth, love, and understanding (Matt. 11:28).
 - C. Through our High Priest we can defeat the temptations of Satan.
- III. OUR HIGH PRIEST ALLOWS US TO TOUCH HEAVEN (16).
 - A. We can come boldly to God.
 - B. We can come without hesitation

or trembling, asking for all the mercy we need for our sins.

- C. We can ask without embarrassment for grace to keep us from sin.

CONCLUSION: Every Christian can hold firmly to the faith, "fight the good fight," and run the race well, finishing the course because of the blessings of our High Priest, who touched heaven for us, is touched with our infirmities, and allows us to touch heaven.

RONALD D. ANAZALONE

Sermon Outlines on Philipians

Blessings in God

SCRIPTURE: Phil. 1:1-7

- I. FELLOWSHIP IN THE GOSPEL (v. 5)

"... fellowship in the gospel."
- II. FULLNESS OF GOD (v. 6)

"... he which hath begun a good work in you will perform it until the day of Jesus Christ."
- III. FLOW OF GRACE (v. 7)

"... ye all are partakers of my grace."

Blessings in Spiritual Growth

SCRIPTURE: Phil. 1:8-11

- I. SPIRITUAL DEVELOPMENT (v. 9)

"... that your love may abound yet more and more in knowledge and in all judgment."
- II. SPIRITUAL DISCERNMENT (v. 10)

"That ye may approve things that are excellent."
- III. SPIRITUAL DISCIPLESHIP (v. 11)

"Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God."

Blessings from Trouble

SCRIPTURE: Phil. 1:12-14

- I. BLESSINGS IN PERSECUTION (v. 12)

"But I would ye should understand,

brethren that the things which happened unto me have fallen out rather unto the furtherance of the gospel."

- II. BONDS IN ALL PLACES (v. 13) (Bonds of love and service to God)

"So that my bonds in Christ are manifest in all the palace, and in all other places."
- III. BOLDNESS TO PROCLAIM (v. 14)

"... waxing confident by my bonds, are much more bold to speak the word without fear."

Constant Joy in the Lord

SCRIPTURE: Phil. 1:21-30

- I. JOY IN LIFE (v. 21)

"For to me to live is Christ."
- II. JOY IN FAITH (v. 25)

"... joy of faith."

- III. JOY IN THE GOSPEL (v. 26)

"That your rejoicing may be more abundant in Jesus Christ for me by my coming to you again."
- IV. JOY IN THE SPIRIT (v. 27)

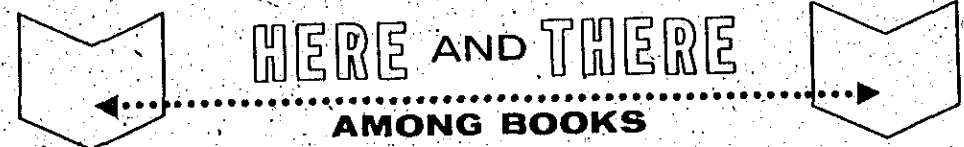
"... that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand in one spirit, with one mind striving together for the faith of the gospel."
- V. JOY IN PERSECUTION (v. 28)

"And in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God."
- VI. JOY IN DEATH (v. 21)

"... and to die is gain."
- VII. JOY IN HEAVEN (v. 23)

"... having a desire to depart, and to be with Christ; which is far better."

ED IRWIN



Conducted by the Editor

All books reviewed may be ordered from
Nazarene Publishing House, Box 527, Kansas City, Mo. 64141

The New Jews

By James C. Hefley (Tyndale House, Inc., 1974, 158 pp., \$1.45.)

Ten Jews who have embraced Jesus tell their conversion stories in this fascinating volume. Young and old, from conservative and reformed backgrounds, they indicate a new climate of openness in this country on the part of Jews.

Virtually all of them find Jesus the fulfillment of Old Testament prophecy,

belief in Him the capstone of their Judaism. Consequently, conversion does not mean repudiation of the ceremonies and practices of Judaism. Thus they are "Messianic Jews" rather than Jews-turned-Gentiles.

In many ways they seem tied into the Jesus Movement, and in many ways resemble Campus Crusade—they have a spontaneity and boldness which make their faith appealing.

Encouragement to readers, as well as illustrations for preachers, is available in this fine collection.

Ambassador for Christ: The Life and Teaching of Paul

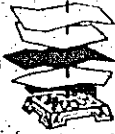
By William Barclay. Judson Press, 1974. 183 pp., \$1.95.)

A new edition of Barclay's first book, written two decades ago, this biography of Paul is scholarly, readable, inspiring, and worthy of any minister's library.

Basically, Barclay follows a chronological approach to Paul's life, deriving his information from the New Testament. Along with the historical account, however, are scattered insights and illustrations which one expects from Barclay.

The final section of the book explains some of the basic theological themes Paul expounds. On the whole, however, the book is not theological, and thus some of Barclay's biases, found in his exegetical work, are absent here.

Preachers' Exchange



WANTED TO BUY—Old copies of the *Preacher's Magazine*, especially issues of 1960; some of 1957, and before 1957. Send cost and information to Wm. E. Naill, Sr., P.O. Box 274, Spring Arbor, Mich. 49283.

WANTED—1970 and/or 1972 *Zondervan Pastor's Annual*.—William Young, Rte. 2, Box 974, Mio, Mich. 48647.

WANTED—Copy of *Epistle to the Hebrews*, by H. Orton Wiley.—Lindsay Enderby, 209 Carella St., Howrah, Tasmania, Australia. 7018.

WANTED TO TRADE: Set of large-print *Alexander Maclaren Exposition of Scripture for Wesley Works*.—W. W. Franklin, Rte. 2, Marietta, Ga. 30060.

• Legalism, Laxity, and Love

Instead of an overreaction resulting in moral laxity, those who abhor the unattractive legalism in the Church can respond with love.

• Dealing with the Problem of Suicide

It may be easier to look the other way, but the problem is right there before us and we are challenged to face it in our ministry.

• Laywomen Who Knew Jesus

A laywoman preaches on "Laymen's Sunday," and her thoughts are equally appropriate for liberated women and all laymen everywhere.

• Midweek Innovations

The midweek service need not be a drag in the life of the church, as a pastor points out in sharing some ideas on the subject.

COMING
next month



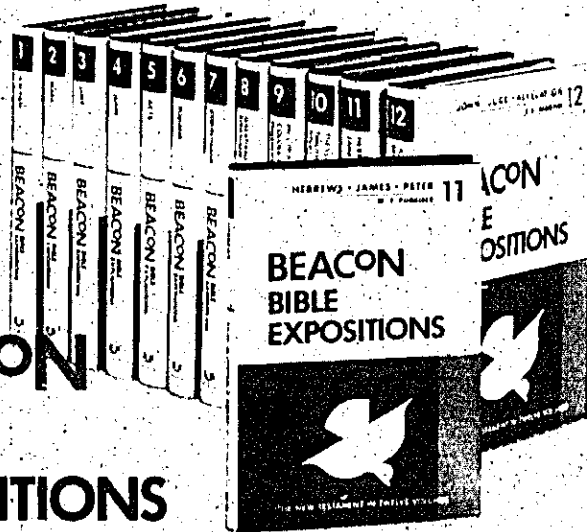
If there are recurring themes, and certain subjects are presented with such regularity as to become almost repetitious, those themes are about "holiness," and the subject is "evangelism." Or had you noticed? The two go together, and together they are echoed and reechoed in the pages of this magazine. Come to think about it, the two are really one: Holiness evangelism. So it is that L. W. Northrup hits hard and aims straight as he discusses the needed awakening (p. 3). Whether or not you agree with all that he proposes, you will feel the passion of his appeal. And feel the passion we must if we are to prevail against the apathy and wickedness of our times. Lauren Eicher touches a tender spot as he describes the agonies of the young pastor, hoping there is more there than he can see (p. 5). And just as the prophet's young friend found out, there is more. Thank God, there is much more. The Holy Spirit's work is not necessarily visible to us (although we wish it were), but it is going on just the same. And even when we are not aware it is happening, sometimes He uses our strength and faithfulness to encourage one who needs it. D. W. Johnson's thoughts on this should prove the point (p. 8). It was the spirit of the preacher, even more than the power of his appeal, that left the lasting impression on his co-worker who saw it all happening. So it is that this month's issue goes forth with more than a little excitement among those of us who have planned it. And may it please God the excitement will grow among us as we "do the work of an evangelist."

Yours for souls,

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Year	Volume	Title	Author
Spring, 1974	11	Hebrews, James, 1 & 2 Peter	W. T. Purkiser
Summer, 1974	3	Luke	Reuben Welch
Winter, 1974	6	Romans	Wm. M. Greathouse
Spring, 1975	5	Acts	Arnold E. Airhart
Summer, 1975	1	Matthew	Wm. E. McCumber
Winter, 1975	7	1 & 2 Corinthians	Oscar F. Reed
Spring, 1976	8	Galatians, Ephesians	Willard H. Taylor
Summer, 1976	2	Mark	A. Elwood Sanner
Winter, 1976	10	1 & 2 Thessalonians, 1 & 2 Timothy, Titus	Sydney Martin
Spring, 1977	9	Philippians, Colossians, Philemon	John A. Knight
Summer, 1977	4	John	Samuel Young
Winter, 1977	12	1, 2, & 3 John, Jude, Revelation	J. E. Martin

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Mike Norris

PREACHING EVENT AS A CHANGE AGENT
C. Robert Allred

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

**Legalism, Laxity
and Love**



LEGALISM ABOUNDED in the land when Jesus was calling Matthew and Peter and John. It stiffened against the impact of His teaching; it resisted every attempt He made to penetrate its facade; and it helped put Him to death on the Cross.

Laxity was just as prevalent. It was more passive than legalism, but no less destructive. It never stiffened nor resisted, but merely ignored and remained aloof. Its strategy was to avoid commitment. It evaded decision; it compromised; it washed its hands in a basin of water; and it assumed everything would come out all right.

But love was there too. It bridged the chasm between God and man, and it opened a fountain for the cleansing of the inhabitants of Jerusalem. It took the form of a Person, and His mighty act on Calvary spoke more eloquently than 10 trillion words. Mercy, forgiveness, redemption! God's only Son is with us. Love finds the way.

Legalism, laxity, and love. They are still with us. Legalism requires its strict observance of the rules. It means, as it is commonly understood, an *excessively* strict adherence to law. It drove the Pharisees to their endless, meaningless repetition of feasts and rituals and rules. They had them by the hundreds. Rules about duties and about diets. Rules for weekdays and rules for sabbaths. Laws about business and about pleasure, laws for men and for women, laws for friends and for strangers. There is a list of 613 laws in Leviticus. The legalistic Pharisees observed every one of them, and they added many more of their own.

The parade of piety, under the banner of legalism, continues in our day. Unable to learn from history or unwilling to understand the meaning of the gospel, some still insist on achieving "goodness" by means of multiple commandments and taboos. And the taboos usually outnumber the commandments, because it is much easier to be negative than posi-

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tive. It is simpler to point out a mote in another's eye than to remove the beam in our own.

Satan, of course, is cunning enough to take advantage of all this and encourage division among the people of God. He must be pleased to see them wrestle over each detail of behavior and appearance. To be sure, rules are necessary if anarchy is to be avoided. But their excessive use to cover every single situation cannot be God's way to Christian living.

Even more dangerous than legalism is the over-reaction to it. This results in laxity. In utter revulsion against what they see as "petty strictness" to a rigid set of rules, some people fall into the snare of looseness in conduct. It is good that they see the futility of attempting to work out their salvation through strict adherence to a set of rules, but it is tragic when they fail to see the danger of drifting into a state of ethical limbo where nothing is wrong.

The Russian novelist Dostoevski portrays what this kind of religious thinking can produce in human behavior. In *The Brothers Karamazov* a devoted daughter practices prostitution in the streets to earn money for the support of an aging father. That, suggests the author, is love, and it is beautiful. To commit adultery because one is motivated by the desire to use the money for a good purpose somehow erases all the guilt and changes all the biblical commandments.

Is it no longer sin when a deed, however vile, is motivated by "love"? This is the popular opinion in these days, but this concept is based on a rather vague idea of "love." Love for whom and for what? Not love for God, since sin cost Him His Son. Not love for Christ, since sin sent Him to Calvary. Not love at all, really, but a substitute we spell the same way.

It does not require superior intelligence to label something "the Puritan ethic" because we think it is too strict, and then because it bears that label to reject it.

Christians who reach a point in their lives where nothing troubles the conscience anymore would do well to shun laxity as vigorously as they avoid legalism.

Thank God, there is another choice. One does not need to take either way—legalism or laxity. There is the way of love. This is the way Jesus takes. It is the way of holiness.

Love answers the objections to legalism without falling over backwards into laxity. To love God with all the heart, soul, mind, and strength—and to love your neighbor as you love yourself—solves the problems of adherence to law. How can we violate God's law when we love Him perfectly? Will we steal from our neighbor if we love him as we love ourselves? How can we do anything that would grieve or disappoint our Heavenly Father, or offend one of our brethren, if *agape* love is our compelling guide?

The next time we sing, "They will know we are Christians by our love," we might remember what love really means. It does not lead us into legalism, but neither does it permit us to lapse into moral laxity.

If there were some way we could stand on Mount Calvary and turn the clock back 2,000 years, we would find our view of things undergoing a change.

The View from Calvary

By Kenneth L. Dodge*

And when they were come to the place, which is called Calvary, there they crucified him (Luke 23:33).

Just *where we stand* on certain issues has a great deal to do with *how we view* those issues. It is probably safe to assume that a "worm's-eye view" of the world is considerably different from that of a "bird's-eye view." Efforts to view events from an elevated place in order to get a better view are not new. This is what Zacchaeus was doing when he climbed that tree. This is what prompts people to pay money to ride elevators to the top of towers, or seek top floors in high-rise apartments, or pay extra money for building lots that have a view.

The reverse of our opening statement is also true—that is, *How we view an issue depends on where we stand.* If there were some way by which we could stand on Mount Calvary and turn the clock back 2,000 years, we would find our view of things undergoing a change.

I. WE WOULD SEE THE SERIOUSNESS OF SIN.

Why men should *jest* about sin may be a mystery to those who have had to deal with its effect in the lives of many people. Not too long ago, I talked to a man about his need of Christ, and he refused to take any of it seriously. "The devil would be downright disappointed if I didn't

*Pastor, Church of the Nazarene, Richmond, Calif.

come down to shovel coal for him when I die," he said. Beneath the surface of his attempted humor there lurked a realization that it was not really funny, but a refusal to seriously face his condition was rooted in a lack of an adequate view of the seriousness of sin.

Sin is a debt, a burden, a thief, a sickness, a leprosy, a poison, a serpent, a sting. Sin is the spade that digs a man's grave, steals his virtue, damns his soul.

*Weep not for the treasures lost;
Weep not for fair hopes crossed;
Weep not when limbs wax old;
Weep not when friends grow cold;
Weep not when death must part
Thine and thy best-loved heart.
But weep, yes, weep all you can,
Weep and cry because thou art a
sin-defiled man!*

Man calls sin an accident
God calls it an abomination.
Man calls sin a blunder;
God calls it blindness.
Man calls sin a chance;
God calls it a choice.
Man calls sin a defect;
God calls it a disease.
Man calls sin an error;
God calls it enmity against God.
Man calls sin fascination;
God calls it fatal.
Man calls sin an infirmity;
God calls it iniquity.
Man calls sin luxury;
God calls it leprosy.

Man calls sin liberty;
God calls it lawlessness.
Man calls sin a trifle;
God calls it a tragedy.
Man calls sin a mistake;
God calls it madness.
Man calls sin a weakness;
God calls it willfulness.

Stand on Mount Calvary. See the wounded, buffeted, bleeding, ridiculed, and dying Son of Man. The sin of the world put Him there. By His stripes we are healed; by His blood we are cleansed; by His death, we are offered life. Stand on Mount Calvary; see the picture; you'll never be able to view sin lightly or indifferently again.

II. WE WOULD SEE LIFE'S SUPREME VALUES.

Our value systems desperately need rearranging. It was said of the Early Church leaders, "They have turned the world upside down." Their preaching enabled people to see that the things that were at the top of their value scale belonged at the bottom, and those at the bottom of their value scale belonged at the top. In our world of "image-making" and "keeping up with the Joneses," we could do with some of that same rearranging of values.

What is the most valuable thing in the world? In your life? For what would you be willing to lay down your life? Are we skilled at making a living, but unable to make a life—one worth living, anyway? There needs to be a development of character as well as an acquiring of skill. It is reported that, when a master artist died, there were dozens of lesser artists who wanted to buy his brushes. But the element that makes it all worthwhile is never in the brush—it is in the hand that wields the brush. This is another way of saying that life's supreme value consists of what we *are*—not what we have, or even

what we do! For years the Church has been proclaiming the message of transforming faith in Jesus Christ to make us into new creatures! It is still the need of the hour. Go to Calvary; view life from its perspective.

*He died that we might be forgiven;
He died to make us good,
That we might go at last to heaven,
Saved by His precious blood.*

III. WE WOULD SEE THAT LOVE FINDS A WAY.

Whatever needs doing in our world can be done—if we are able to go the route of love. Man's predicament before the Cross was hopeless. The law had the power to reveal our sin, but not to take it away. Man could substitute the blood of animals as a sacrifice for his sin, but he could not find a way into fellowship with the living God. But God, in love that has no explanation, bridged the chasm and provided both a remedy for sin and restoration to fellowship with God.

In doing so, love has shown us the answer to the problems of our world and our own lives. It is the love of God shed abroad in our hearts. To the Jews it may be a stumbling block, and to the Greeks it may be foolishness; but to those who are saved by it, the Cross is the power of God flowing through our lives in a love for our fellowman that transcends all barriers. We have tried money, education, welfare, training, and a host of other approaches. But since they have been devoid of the love of God, they have only aggravated the problems. It is time to return to Calvary to see again the love of God outpoured; to realize that it is the *only* way—not only for our salvation, but for the salvation of the world!

Is there a problem in your life that

stems from a "personality conflict"? Let the love of God show you the way! This is a transforming love that changes everything with which it is allowed to come in contact. If it flows through you and touches the lives of those around you, there will be some changes made. You can rely on it.

Of course, just "going to Calvary" is not the complete answer. It is possible to squander opportunities and so concentrate on trifles that opportunities of a lifetime are lost.

*Pussycat, pussycat, where have you been?
I've been to London to look at the queen.
Pussycat, pussycat, what did you there?
I frightened a little mouse under the chair.*

A child's nursery rhyme. But it is so

descriptive of life that it is hardly to be confined to the nursery. Too often we have lost our opportunity to experience life-transforming experiences because we have concentrated on trifles. It is reported that a man who had stood for hours waiting for the parade to come by, so he might catch a glimpse of the king, lost his opportunity because, at the moment when the king passed by, he had bent down to tie his son's shoelaces!

If our journey to Calvary's hill is to result in a new point of view, we must be looking diligently for the Lord himself to open our eyes and show us what He wants us to see. When a man is willing to take that journey to Calvary, led by the Son of Man, the place where he stands will so enlighten, inspire, and educate that his viewpoint will be forever changed.

Among young people of America, suicide is the second greatest cause of death, and the rate is climbing. What can the pastor do?

Dealing with the Problem of Suicide

By Howard A. Kuhnle*

CHUCK, AGE 31, was killed instantly while driving his car at a high speed when he ran into an abutment of the railroad bridge not far from the downtown area.

*Associate pastor, Grace Lutheran Church, Buffalo, N.Y.

Eyewitnesses said among themselves, "Another fool has been killed by driving too fast." But they did not know that the real cause was that Chuck and his beautiful wife had had a fight in their handsome, suburban home over what Chuck termed "your extravagant spending." Frustrated,

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Eyewitnesses said among themselves, "Another fool has been killed by driving too fast." But they did not know that the real cause was that Chuck and his beautiful wife had had a fight in their handsome, suburban home over what Chuck termed "your extravagant spending." Frustrated,

and fortified with liquor, he had stormed out, driven off at high speed, and crashed into the bridge abutment.

Even though the death certificate listed "accidental death," was this a real accident, or did Chuck die as a suicide?

After conducting what was termed as "psychological autopsies" on drivers in 28 consecutive fatal crashes in Houston, the Baylor College of Medicine reported that 4 (almost 15 percent) were "conscious, goal-directed suicides." This proportion matched study of 86 fatalities in Kansas City. Thus, as many as 8,000 of the nation's reported 55,000 annual deaths in auto accidents might be added to the 22,000 annual recorded suicides, estimates the American Association of Suicidology.

Among young people, suicide is the second greatest cause of death—accidents being first. Of the estimated 75,000 persons between 15 and 24 who attempt suicide in the United States each year, about 4,000 succeed. And the rate is climbing. The figure of 4,000 does not include deaths from the overdose of drugs.

Dr. Michael Peck, director of youth studies at the Suicide Prevention Center in Los Angeles (a pioneer agency), said inability to communicate with their families and peers, feelings of isolation and loneliness, and pressures at home were chief factors leading to self-destruction. Fewer than 30 percent of successful suicides leave notes.

Other authorities cited depression and lack of good example as factors in the rising rate. "Many young people who commit suicide have never had one person they can trust and admire. . . . The child is apt to become a loner," according to Calvin Frederick, formerly with the National Institute of Mental Health.

The World Health Organization

reports that at least 1,000 people commit suicide every day, and other thousands attempt it. The organization, which calls for an increase in the number of special prevention centers, said that most suicide victims announce their intention beforehand—either explicitly or implicitly—and that those who fail usually try again later. A fall in the number of suicides by gas has seen an increase in the number who use drugs. The Health Organization found it difficult to be precise about the factors prompting suicides, but cited bereavement, loneliness, sickness, psychosis, alcoholism, and drug addiction as the major problems. It is believed that an attempted suicide, successful or not, is usually an urgent call for help.

Even the organized liquor interests are aware of the problem of suicide by means of cars, and of their own responsibility due to drunken drivers. The studies of Baylor University, already cited, were reported in detail in the January, 1973, *Newsletter of the Licensed Beverage Industries, Inc.*, which lists itself as the National Public Relations Organization of the Distilled Spirits Industry.

As we deal with suicide, we are indeed dealing with a difficult and even threatening theme, one that many would like to sidestep.

Although suicide by means of cars is cited here, there are many other types of incidents that could be mentioned, indicating the motives and prevalence of suicide. Furthermore, though many causes of suicide are known, and though many people are aware of them it is difficult to know what to do—even when members of the family or friends see suicidal tendencies.

What can be done?

What can you, as a Christian—especially the lay people—do? For

there is a new and renewed stress on the work of the laity, and properly so.

Even though there are extenuating circumstances which people try to understand, suicide is never to be condoned from a Christian standpoint. A note of regret should always be clear, even though it is not shouted from the housetops. On the other hand, merely to denounce suicide is completely negative, since this does not help either the successful or the unsuccessful victim or his family.

The first and most important item is to be open, frank, and candid in all your relationships. This is especially true of parents and children. The Book of Proverbs puts it well, "Train up a child in the way he should go; and when he is old, he will not depart from it" (22:6). This seems elementary and obvious, yet it is hard to live up to this teaching. Constant care and diligence are necessary. In many instances, people do not fully realize the wrong training they are giving their children.

From birth on, people must be made to feel a vital part of the Christian family, and an important part of the community, the church, the state, and the world. This idea must be cultivated with increasing understanding at all ages from infancy to old age. That does sound commonplace, doesn't it? But there are millions of people who feel left out of everything—they are extremely lonely. Among these are many candidates for suicide. Some of them even give warnings in such phrases as "Nobody pays any attention to me," or "Life isn't worth the bother," or "Nothing matters." These sentences are a signal of depression, and possibly even suicide.

Members of the family should not hesitate, if they suspect that someone is inclined toward suicide, to consult ministers, family physicians, or psychiatrists. There is no stigma

in being troubled. This includes mental illness.

The church as an organization—and ministers especially—can help those who might be inclined to suicide by teaching children from the earliest years that every person is precious in the sight of Jesus Christ. "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God" (Mark 10:14).

More specifically, teachers, leaders, and pastors must be the first to understand rather than to condemn. Suicide may occur when the individual—his mind overwrought—sees no other course open because he views the future as hopeless and himself as worthless. In these circumstances, the church should stress Christian faith, optimism, forgiveness, and emotional support. "And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. 4:32).

On the other hand, it is of no value either in the home or the church to admonish, "Don't commit suicide." This negative attitude is useless and might even be suggestive to some.

The final and inclusive word is total commitment to Jesus Christ, upon the part of all Christians, in their families and in their churches. "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts 16:31).

Such commitment is needed and could have a real effect in preventing suicide in those who are inclined. This must not be simply teaching people that they are precious in the sight of Jesus—a formal lesson to be learned in a theoretical manner in a Sunday school class—but there must be a vital new birth. "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God" (John 3:3).

Wednesday evening can be changed from a night of boredom to a time of blessing and excitement.

Midweek Innovations

By Mike Norris*

THE GREATEST INNOVATION that most of us could make on Wednesday night is to dismiss the service. At least that would break the monotony of what we normally do, and would spread joy to the hearts of the laymen who have faithfully trudged off to service to be browbeaten, blasted, begged, badgered, bored—but seldom blessed.

Most of us do not evidence enough interest in Wednesday night services to make it interesting to others. We rush in from a busy day of pastoral duties and hurriedly snatch up some idea that we hope will get us through the hour. Or as we dash out the door of a fellow pastor's office, where we have delayed his work all day, we ask, "Got an idea I can use for tonight's service?" Or we just finished vacation Bible school demonstration Sunday—expecting 200 in Sunday school, and only 148 showed up. We preached poorly both services last Sunday; Monday night's board meeting was a near-fight, and the only one who showed up for Tuesday night visitation was the crippled, 81-year-old man that we prayed would stay home.

So what do we do? Aha! We will

get them on Wednesday night! We will let them know that they should have been in Sunday school last week instead of visiting Grandmother. We will blast them from the Word until they feel backslidden for missing Tuesday visitation. We will let that argumentative board member know that God is on the side of the pastor, and that he must not knock that special program we submitted last week.

Results? We vent our frustrations on Wednesday night, but our people go home disappointed and hungry. Perhaps this does not happen in your church. But it is typical of far too many these days.

How does one innovate on Wednesday night? Since I wanted to get the feelings of the average laymen, I asked them to write out suggestions—unsigned—and drop them in the church suggestion box. My feelings were confirmed by the suggestions I received. Combining these suggestions with my own feelings, which stem from my years as a layman (before pastoring), I have arrived at some ideas that may help both our people and ourselves.

May I suggest some things *not* to do.

1. *Don't preach.* "But my people expect me to." Great! Surprise them.

Two sermons a week are enough—for you to prepare, and for them to have to listen to.

2. *Don't teach CST lessons.* I was a layman for years. Although I realize the importance of Christian Service Training, you couldn't raise a thimbleful of Christian faithfulness, even today, to get me to sit on Wednesday night, when my soul is hungry, to hear someone plow through a CST lesson, even if the course is on raising the preacher's salary! Don't tell me that laymen enjoy it.

3. *I don't like Bible studies.* "Heretic!" you cry. Wait a minute. I did not say that you should not have them. Some Bible studies are interesting and helpful. I just said that I don't like Bible studies on Wednesday night. They tend to get too technical and mechanical. In most cases, the only person that really studies is the leader, and the rest end up being spiritually spoon-fed. Few people get any edification from the discussion of what some Greek term means in the context of some passage they haven't read anyway.

I believe in the old idea that Wednesday night is *people night*. That's old-fashioned, but I like it. Our people are taught at in Sunday school, sung at in worship hour, preached at in services, and pulled at in altar calls. Except for the choir, there is little time or place for group involvement in most Sunday services. To feel a part of something, people need to feel that they have contributed something, and that they receive something for that contribution.

Why not innovate and involve on Wednesday night by starting with a visitation program? Crazy? Not really. Have your people come at evening mealtime to the church fellowship hall (in our case, it is the parsonage basement), and fellowship together over an evening meal. Afterwards go

out two by two and make calls on absentees or prospects. The fellowship is helpful, and you provide a way for laymen to get involved in visitation without taking another night of the week. Most important, your laymen return from visitation more conscious of definite areas of prayer need, for they have been in homes and seen those needs for themselves.

Make Wednesday night a night for all age-groups. Many of our churches have already moved youth meetings from the traditional Sunday night slot to Wednesday night. Teens and juniors have their own programs. This brings the entire family to church. We eliminate having teens and juniors sitting bored through adult services—teens and juniors that usually end up whispering among themselves and causing distractions.

Make your adult session a discussion group at times. Talk about things they need to discuss. We will quickly find that our job is more than just keeping a discussion going. More importantly, we must be willing to lay aside our prejudices. We must be willing to face the issues squarely, without pious answers from a theological textbook. We must be willing to come down from our pastoral ivory towers and face the nitty-gritty of life. Our people must know that we are transparently honest, and that we are vitally concerned about their needs. We cannot dodge troublesome issues. We must face them. We must be willing to say, "I am wrong." When we get to this place, our people will open up, and our discussions will help both them and us.

I was amazed to find in group discussion that people who had been in the church all their lives—people who had heard holiness preaching from the best of ministers—could not quite fathom the fact that resentment is wrong. When we discussed

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criticism, we had questions from sincere people. When we discuss family relationships; children, money, attitudes, interchurch relationships, and other personal subjects, the interest is keen, and the questioning is revealing. The man that sits in our pews has problems and misconceptions that he needs answers for.

You see, it seems that much of what we say from the pulpit does not register on the laymen that sit and listen. When we realize that they have unanswered questions, we can help.

Involve those laymen in a discussion about things that bug them. Then we can make Wednesday night a time to reinforce the truths that we have preached on Sunday.

Is there a provision in the *Manual* that states we cannot use special music on Wednesday night? We can, and should, integrate special music into these services. Schedule the choir to sing; use the junior choir, teen choir. Do you have some budding quartets, trios, or soloists in your church? Use them! One Wednesday night each month could be effectively built on a music program. This will require time and imagination, but it will pay off in exciting services and involve some who otherwise may not come.

How often do we use special-feature nights? We could feature some segment of the church, perhaps the youth. We could invite a youth group from some neighboring church to sing, or we could have a special youth speaker. We could feature the juniors, senior citizens, young adults. Advertise the services with enthusiasm.

What about showing a good gospel film occasionally? If we use the film

just as a filler, we are missing the point. But if we use it to touch hearts and turn it into an opportunity for an altar service, we are making an interesting and attractive—as well as helpful—Wednesday service.

What about prayer? You say I have left no place for a prayer service. Not so! The suggestions I offer should make prayer more meaningful. What man can't pray more effectively after visiting in a home where there is a need? How much better we can pray for each other after we have discussed problems that concern us all! Prayer burns in hearts set aglow by Spirit-anointed music. We can pray more effectively for our teens, juniors, or senior citizens after we have featured them in a service.

The reason that most Wednesday night services are dull—and people stay home—is that we have made the services what they are. We haven't carried through the ideas we already have. We have hidden behind our excuses, and have told our crowd by our attitudes. Well, it's just a Wednesday night prayer meeting.

I firmly believe that our people will go where the fire is. Unless we institute reforms, unless we innovate, Wednesday night will always remain a flicker instead of a fire. Our people will continue to get more excited about "Bowling for Dollars" than fishing for men. We will waste celestial oratory on the faithful few and wonder why.

By implementing a few simple suggestions that our laymen have voiced for years, we can turn Wednesday night from a night of boredom into a night of blessing. We can give our faithful laymen a reason to anticipate something fresh, new, and thrilling instead of "just another prayer meeting."

A tongue-in-cheek appraisal of some devices which are not going to get any church problems solved.

How to Dodge a Church Problem

By Asa H. Sparks*

MOST PROBLEM-SOLVING discussions in the church become—sooner or later—a desperate attempt to escape from the problem. This is often clumsily done, causing embarrassment, and leaving the church without the comfortable feeling of having disposed of the problem. This is unnecessary; some church leaders long ago worked out adequate techniques for dodging the issue.

Over the years I have seen several eminent practitioners of this art, and have compiled a list of their devices. The list is only tentative and partial, but it should give pastors a command of alternative modes of retreat, and enable them to withdraw gracefully, leaving the problem unsolved.

1. Find a scapegoat and ride him. Pastors can blame board members; board members can blame department heads; department heads can blame teachers; teachers can blame everybody; and everybody can blame the pastor.

2. Profess not to have the answer. That lets you out of having any answer.

3. Say that we must not move too rapidly. This avoids the necessity of getting started.

4. For every proposal, set up an opposite, and conclude that the "middle ground" (no movement whatever) represents the wisest course of action.

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5. Point out that an attempt to reach a conclusion is only a futile "quest for certainty." Doubt and indecision promote growth.

6. When in a tight place, preach a sermon that no one can understand.

7. Look slightly embarrassed when the problem is brought up. Hint that it is in bad taste, or too elementary for mature consideration, or that any discussion of it is likely to be misinterpreted by outsiders.

8. Say that the problem cannot be separated from other problems. Therefore no problem can be solved until all other problems have been solved.

9. Rationalize the status quo—there is much to be said for it.

10. Point out that those who see the problem do so because they are unhappy—rather than vice versa.

11. Ask what is meant by the question. When it is sufficiently clarified, there will be no time left for the answer.

12. Discover that there are all sorts of dangers in any specific formulation of conclusions: exceeding authority or seeming to; asserting more than is definitely known.

13. Look for some philosophical basis for approaching the problem, then a basis for that, then a basis for that, and so on.

14. Move away from the problem into endless discussion of various

ways to study it.

15. Put off recommendations until every related problem has been definitely settled by the scholars at the seminary.

16. Retreat into general objectives on which everyone can agree. From this higher ground you will see that the problem has solved itself, or you will forget it.

17. Find a face-saving verbal formula like, Let's write headquarters to change the rules.

18. Carry the problem into other fields. Show that it exists everywhere; hence everyone will just have to live with it.

19. Introduce analogies and discuss them rather than the problem.

20. Explain by making it perfectly clear over and over again what you have already said.

21. As soon as any proposal is made, say that you did it five years ago in a previous pastorate.

22. Appoint a committee to weigh the pros and cons (these must *always* be weighed) and to reach tentative conclusions that can subsequently be used as bases for further discussions of an exploratory nature preliminary to arriving at initial postulates on which methods of approach to the pros and cons may be predicated.

23. Wait until the district superintendent can be consulted.

24. Say, "That is not on the agenda; we'll take it up later." This may be extended ad infinitum.

25. Conclude that we have all clarified our thinking on the problem, even though no one has thought of any way to solve it.

26. Point out that some of the greatest minds have struggled with this problem, implying that it does us credit to have even thought of it.

27. Be thankful for the problem. It has stimulated our thinking and has thereby contributed to our growth.

Practical Points that make a difference

He Sacrificed Nothing— and Saved a Couple!

Dear Son:

It was a beautiful service yesterday morning! Our pastor, though not a Bible scholar, is a Bible student. He saw something in 1 Corinthians 2 that made a difference in the serving of the sacrament.

He recognized that Paul saw "unworthiness" within the context of excess (v. 27) rather than the usual generalization that divides a congregation between the *sheep* and the *goats*. As a result, the sacrament became a moment of reconciliation as well as a memorial of celebration.

John and Mary walked down the aisle hand in hand, husband and wife, to partake of the elements together. We knew that there was tension in the home. But our pastor handled the service so wisely and so scripturally that "love" became the motif and the fellowship of reconciliation the end.

There was rejoicing both in the church and in heaven last night because of a united home—promoted by a discrete pastor and an open altar.

Son, it came to me how important it is to lead with a spirit of compassion—even at the expense of law. The end result is the fulfilling of the law in love.

I understand you will be leading your congregation in the sacrament next Sunday morning. Lead with grace, finesse, and love. You may have a family that needs the ritual more than your sermon.

Love,
Dad

The Preacher's Magazine

"I'm still not quite sure I know what a rapid growth cycle is, but for whatever it is that we are experiencing, I am praising God and hanging on."

Rapid Growth—Pleasures and Pitfalls

By Donald J. Schlough*

IT IS CALLED a rapid growth cycle. If you find your church in it, about the only thing you can do is praise the Lord and hang on.

In our small church, growth came rapidly. Sunday school attendance increased nearly 100 in the six-week period between October and Christmas. It happened through the outreach bus ministry.

There are many pleasures associated with rapid growth. One of those pleasures is trying to gain enough vision for the task. Just how much of an increase shall we plan for? Our mistake was in limiting what we could do. Physical facilities seem to place some limitations on how many we can profitably minister to, but God has given insight to see past these limitations. When attendance surpasses our capabilities to handle in present space, double sessions will double our space. We can increase our ministry by multiplying sessions and staff.

The smaller churches have difficulty in believing they can do something "big." They believe that First Church up north, or Calvary Church in the South can, but their fear of failing keeps them from doing anything innovative in their situation. We have proved, at least to our satisfac-

*Pastor, Faith Church of the Nazarene, Jacksonville, N.C.

tion, that rapid growth can come to the small church willing to risk something.

Two buses were purchased from the state for less than \$1,000. This investment was perhaps the greatest faith move. It meant the risk of putting \$1,000 on the possibility of failure. But it meant trusting God for the outcome.

Many a smaller church will have a task raising the initial funds for the outreach bus. It will not be easy, because the people have not yet seen what can happen. Raising funds for the second or third will be considerably easier. But even most small congregations can be challenged to raise six or seven hundred dollars to buy and insure the first bus. A bus can cost as much or as little as the supply and demand. In most metropolitan areas the demand is great; hence the price is fairly high. We bought our buses from a rural school district at an attractive price. Others have paid a thousand dollars more for a vehicle that will do the same job as ours—provide a means of evangelizing the community.

Many hesitate to enter the evangelistic bus ministry because they do not feel qualified. Neither did I. But I did have enough sense to read almost everything in print on bus ministry, and then to attend a Bus

Ministry Conference where *enthusiasm* as well as *knowledge* was dispensed in large doses. If you are going to do it, *do it right*. Learn how to do it properly and you will be well on your way to keeping failure away from your program.

A few pitfalls ought to be mentioned. Perhaps the first pitfall is to think that it is your hands or head that has accomplished this growth. Remember it is God's doing. The evangelistic bus ministry is the sincere attempt to respond to New Testament commands. So the problems and successes of the ministry are His.

Then one must be aware that rapid growth will call for organization and reorganization. The Sunday school will need more teachers, more equipment, more literature. If there is only a handful of people in the congregation to begin with, they must be forewarned that great demands will be laid upon them. Don't scare them, but do assure them that God will also provide laborers for the harvest field.

Children's church is an absolute

must. Sunday school alone is not sufficient for evangelism. The Sunday school will have to become a lot more evangelistic than it has been, but still you will need the added help of the graded children's services. Children's church is not an added hour of baby-sitting. It is worship and evangelism. Children must be saved in the Sunday school and children's church. If you don't plan for it, it won't happen.

One final word about faith. When we began the bus ministry, it was felt we could not do many things to upgrade our facilities and equipment. But the opposite has been true. We have done more to provide adequate facilities and equipment for the many than we did for the few. The layman will give if he can see that his money is needed, and is being used to touch lives. Give your people the opportunity to do something BIG with God's money.

I'm still not quite sure I know what a rapid growth cycle is, but for whatever it is that we are experiencing, I am praising God and hanging on.

Sanctified by Faith

The perfect sanctification of believers is the very object for which the Holy Spirit is promised. If it is not a practicable duty to be holy in this world; then it will follow that the devil has so completely accomplished his design in corrupting mankind that Jesus Christ has no way to sanctify His people but to take them out of the world.

How many are seeking sanctification by their own resolutions and work, their fastings, and prayers, their endeavors and activity, instead of taking hold of Christ, by faith, for sanctification, as they do for justification!

It is all work, work, work, when it should be by faith in Christ Jesus, who is made unto us wisdom, and righteousness, and sanctification, and redemption. When people take hold of the strength of God, then they will be sanctified. Faith will bring Christ right into the soul, and fill it with the same Spirit that breathes through himself. It is faith that must sanctify; it is faith that purifies the heart.—C. G. Finney.

The acid test of theological theory is: Will it preach, and will it change the lives of persons as it becomes the Word through the event of preaching?

The Preaching Event as a Change Agent

CONTEMPORARY PREACHING is experiencing a greatly needed revival within our modern over-structured and over-analyzed Christian community. It is predicted that this resurgence of God's ancient means of communication within the community will cause another great revival of true religion. Many pastors, young and old, are daring once again to declare from their pulpits the good news of Jesus, which alone has power to change the attitudes and actions of a sinful man in a secular city.

Back in the troubled sixties, many professors were so bold as to say that they were presiding over the death of preaching. However, in the midst of the turbulent seventies, we see that preaching has never been more needed. God is overriding the false doom of the professors, and continues to use "the foolishness of preaching to save them that believe" (1 Cor. 1:21).

God has always seen fit to use preaching as the chief change agent

within the life of the community of communication. John the Baptist preached (Matt. 3:1). Jesus went all about preaching the gospel (Matt. 9:35). The apostles fulfilled Jesus' commission to preach everywhere (Mark 16:20).

Preaching was a mark of the genuine existence of true Christianity within the apostolic era. The missionary impulse of the Early Church was to preach the gospel to everybody everywhere. It is not by accident that every great revival has been led by anointed preachers. There will never be another revival without the realization by preachers of their urgent mission and ministry to an otherwise lost world. If persons are to be saved or changed in this day, it will come chiefly through a renewed sense of urgency on the part of God-called instruments of communication.

Essentially, preaching is the event of communication from God through man to man. The house of God is therefore a community of communication. It is this communication from God which has power to change the feelings and behavior of a sin-oriented people. Thus the proof of God's activity within culture is in the changed lives of persons, who in turn are able to effect change within society itself.

In our age the preaching event is a way in which the preacher-theologian



by
C. Robert Allred

Pastor, County Line
United Methodist Church
Kennesaw, Ga.

is continually called upon to integrate theory with truth. The acid test of theological theory is: Will it preach? Or: Will the theory effect change in the lives of persons as it becomes the Word through the event of preaching? Thus, preaching is pragmatically the accepted mark of the work of the Spirit within the community of faith. Preaching can be called true communication only if it issues in modified behavior and attitudes in the lives of the hearers who are made doers of the Word.

As a change agent, the sermon is the one act of ministry which has the most potential for preventing polarization and managing inevitable conflict within an active congregation. Persons naturally resist change, but as a part of a "captive audience" they are most vulnerable to experience the Word of God, which has the power to change and mold them into Christlikeness.

The preacher also becomes vulnerable through the act of preaching in that he, along with his people, lays himself open to the same communication. The preacher has more to offer than detached insights; he offers the healing participation of his human heart. It is this vulnerability which enables the pastor to combine the dual roles of sensitive counselor and fearless prophet. The Word-event not only offers the possibility of change to the hearer; it offers corrective admonition to the preacher also.

If change does take place through the event of preaching, then it must be God-directed. The faithful preacher must never fail to preach the full message which the Lord lays upon his heart. Often it would be more popular to modify—and thus nullify—the message from God. Perhaps the distinctive difference between professional and nonprofessional preaching is the ability to distin-

guish between personal sympathy and professional objectivity. It is in his own openness to the fullness of the message that the preacher finds strength in vulnerability. If the hearers understand that the essence of the message is from God, then they will feel free to continue to come to their pastor with their confessions and personal problems. The vulnerable preacher is a man that also stands, along with his people, in the fear of God.

The current revival of interest in the sermon as a potential tool for calling our people back to authentic religious experience may not be any great surprise to many holiness preachers; for few within holiness circles ever doubted that it was mainly through the means of the sermon that God compels persons to a higher plane of living. Indeed, the probable reason that most ministers gave up on the sermon was that they knew of no higher plane to which they could direct their people. It is generally assumed in Wesleyan-Arminian circles that every sermon is a change event.

However, it is encouraging to experience the larger clergy's "new" discovery of the use of the sermon to modify the actions and attitudes of persons and culture. If another great revival does occur within our fallen society, it will have to have the participation, if not the leadership, of the total force of the Christian community.

The holiness movement has a strategic leadership role to play in the coming preacher-led revival. The methodology and special competencies of holiness preachers and evangelists need to be communicated to the total sphere of Christian communicators. Holiness preachers have a great deal to share with other preachers who are now getting into change-oriented preaching.



FOR
PASTORS
and LOCAL
CHURCH
LEADERS

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

• General Superintendent Lawlor



Ministers of God

CALLED TO BE MINISTERS—ministers of God in an immoral age! Superstition is rampant. A tragic preoccupation with the occult is growing daily. Perverted moral values seem to represent the norm of our day. Multitudes die in sin, many crying out, "No one cares!"

As ministers of God in a holiness church, we dare not let that lament go unheeded. The redemptive, life-giving cure—"the double cure"—is ours to give NOW in the person of the Holy Spirit, whose mission is pardon and cleansing.

Our call from God "to serve the present age" is His command to lead men in our day from sin to holiness through the power of the Holy Spirit.

We must be sure of our call and keep its surety clear—personally experiencing the fullness of the Spirit of holiness, basking in and constantly instructing ourselves in the nature of holiness. Then we must go forth in 1974 proclaiming and testifying to the gospel of the grace of God for all who live in our needy, sin-sick world today.

Loyalty to the doctrine of heart holiness in presenting the truth of the blessing with zeal, defending it with courage, and urging it upon all who are truly justified is so necessary in our day! Such loyalty exalts Jesus Christ, whose representatives we are, and recommends the Holy Spirit in all His power and purity.

Let us give thanks at the "remembrance of his holiness" (Ps. 30:4), being loyal to our church, and living so as to bring no blame on our distinguishing doctrine. We are to be ministers who pray much, learning the secret of waiting upon the Lord to renew our strength. We are to read and study extensively, are to labor hard and have immeasurable faith in the fullness of God as it is revealed in His majesty, in His moral purity, and in the communicability of His divine nature through the blessed Holy Spirit, who makes the believer holy and pure.

We must not stagger at preaching the glorious truth of Christian perfection. Anything less than this would be dishon-

orable to the atonement of Jesus Christ and the operation of the Holy Spirit. He who denies a second crisis experience denies the full scope and design of the mission of Jesus Christ to our world. Our age, enmeshed in sin and self-centeredness, gripped by evil, and infected by fear, reveals the fact that our task is to declare the greatest need of our time—holiness.

May every Nazarene preacher go from his knees to his pulpit carrying with him the authority to declare the whole gospel of Jesus Christ; never being inconsistent in his message or his life; trusting the Holy Spirit to convict and convince the sinner of his need for forgiveness and the believer of his need for cleansing. May we as ministers of the gospel in the Church of the Nazarene bear the seal of Pentecost and the Holy Spirit; so that God may use us to tell His truth, to uphold it, and to declare it with scriptural accuracy in these later years of the twentieth century.



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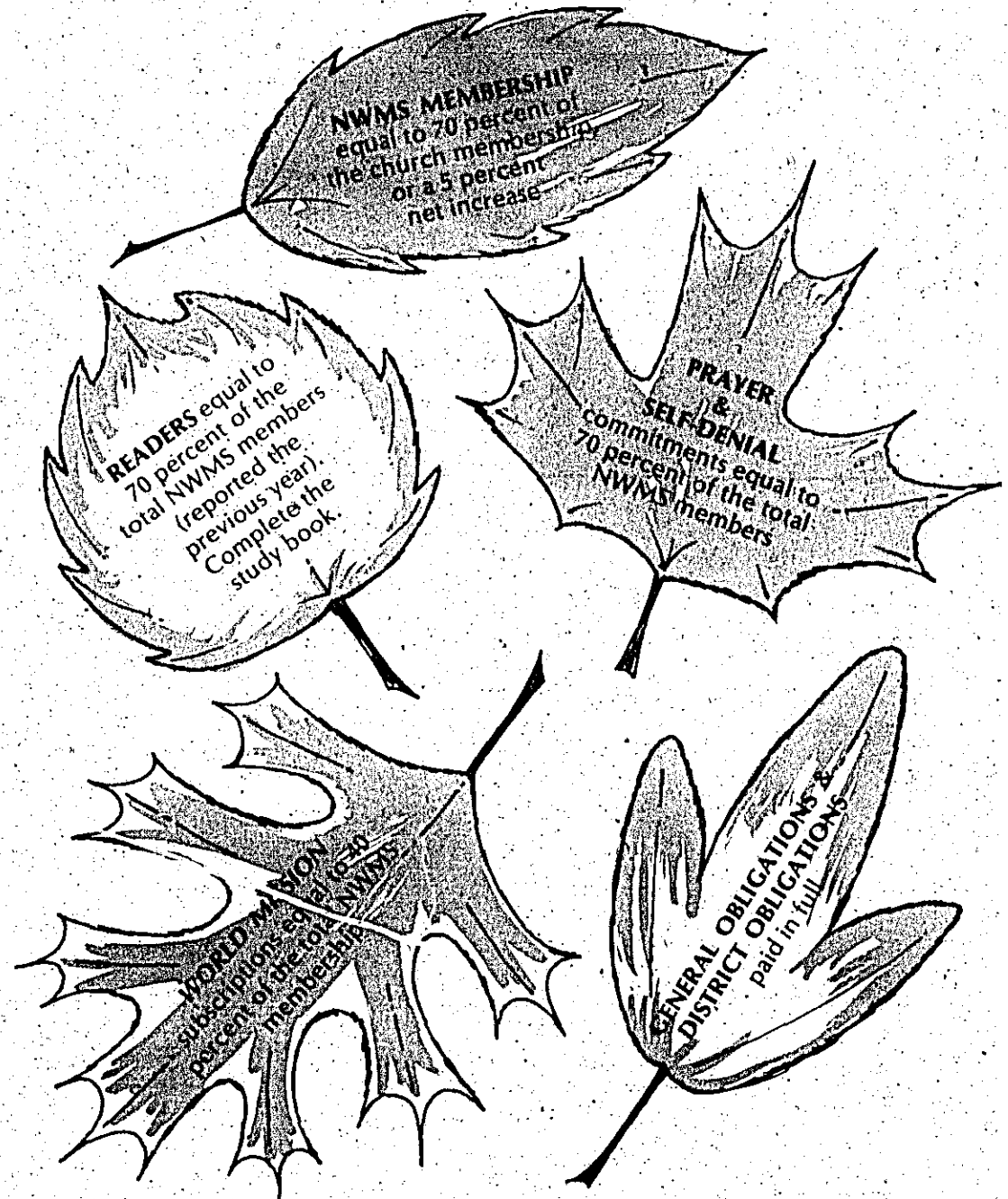
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Mrs. Floyd H. Pounds
General Council-Member

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2. Check your Sunday school enrollment. How many are saved but haven't joined the church?
3. Take a good look at your Nazarene families. Urge each developing youth to become part of the membership.
4. Evaluate your fringe-area families. Could they be won (this month) if you made a special effort?

Any church can grow if it will pray about growing, set goals to grow, make growth a part of every board meeting, and utilize the programs of the church to that end.

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October 13, 1974
Laymen's Sunday

October 13, 1908
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This growth was in large part the result of an active and sacrificial team effort by both clergymen and laymen who felt compelled by their own salvation to reach out to the next town and around the world building the kingdom of God by leading men and women, boys and girls to Christ.

Today's world calls for a renewal of that dedication of both laity and clergy to the completion of the great mission which they so boldly began.

On Laymen's Sunday, October 13, honor your laymen for their part in the mission of the church.

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Now is the hour when you should send the names of your high school seniors to your Nazarene college and invite a college representative to come to your church and interview all prospective students.

Now is the hour when you may be able to forestall a wrong life-decision by pointing out to your young people the advantages of attending a Nazarene college.

Don't forget to remind them that many of their finest friends will also be going to a Nazarene college . . . that on every Nazarene college campus there will be hundreds of young people from backgrounds just like theirs who also will be seeking and finding God's will for their lives . . . and that all eight Nazarene colleges are **fully accredited** . . . that they will find faculty members who will be personally interested in them and who will share their concerns as they choose their careers . . . that, although it is difficult to work one's way through college, it actually requires less hours today than it did a generation ago . . . that their Nazarene college has a director of student aid who can give them complete information with regard to the many scholarships and loans which are available to help them financially.

Finally, how about suggesting that your church will give them at least a small "send off" gift as they begin their career on a Nazarene college campus?

Sincerely yours,

Edward S. Mann
EDWARD S. MANN

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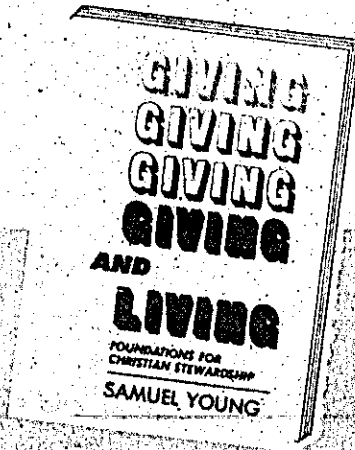
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This is to introduce to you an information sheet that we plan to send periodically to all district NWMS presidents and district superintendents, and to all pastors who request this MEMO.

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Denomination-wide Study
February-March, 1975

Unit 113.1a, "Christian Stewardship"
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See page 16 I for registration blank.

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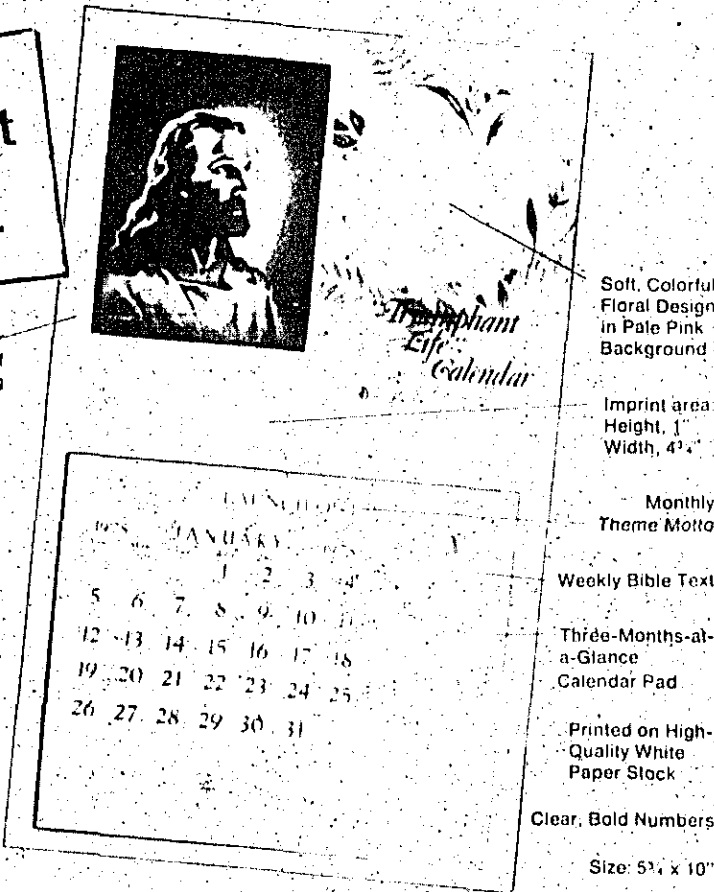
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People react more to a pastor's
attitude than to his message

The Power of the Positive

By Warren Foxworthy*

Pastor, when you step into the pulpit, walk into that hospital room, minister from behind the counseling desk, what do the people you are dealing with feel? What kind of vibrations do they receive?

Why is it that contact with some men leaves people breathless and awed, while contact with other men leaves them untouched and unmoved? Why is it that when some men rise to speak, a charge of excitement pulsates through the meeting place, anticipation hangs like clouds in the air?

It is the power of the positive that draws the line of separation between the nominal pastor and the extraordinary man of God. The ability to be positive in the midst of troubled board meetings, in times of personal and interpersonal conflict, in circumstances that are threatening, is an unusual but an attainable trait.

Let us face the truth squarely. Preaching is more than skin-deep. Many books are currently being offered that would help a pastor to be a positive preacher. However, more basic than being a positive preacher is being a positive person. A positive message is surely an outgrowth of a positive attitude.

Remember, pastor, your people react more to your general attitude than they do to your message if the two are consistent. Your cry for a positive movement of your church toward victory may be either enhanced and enlivened by your own buoyant outlook or dulled by a deep-seated, personal negativism. If you want to teach your people to love, give them affection. If you want to help them to have confidence, give them encouragement. If you want them to be generous, share. If you want them to be truthful, tell the truth. If you want them to be patient, be tolerant. If you want them to be happy, give them understanding. And if you would have them be winners rather than losers, warriors rather than quitters, accentuate the positive in your own life and ministry.

The size of your church is not the important thing. Many big men pastor small churches. Rather it is what you make of your given assignment. The truth remains that many small churches have blossomed into spiritual empires because of a positive preacher.

That is the power of the positive and it works—for you!

*Pastor, First Church of the Nazarene, Norfolk, Va.

The Facts About Pastors' Wives

Part Four: The Pastor's Wife Person-to-Person

ALTHOUGH PASTORS' WIVES do not think of themselves as counselors, they systematically have several persons, usually four or five, who seek them out each week for personal help. These persons who come are almost exclusively women of the congregation. However, pastors' wives with less education and under 35 reported more than one of each 10 persons who comes to them for help is a man. About 30 percent of the visitors are single, and the rest married. None of these statistics is surprising.

However, it is surprising to find only 1 percent of the persons visiting pastors' wives under 35 is a senior citizen, while 22 percent of the visitors to women over 50 years of age is a senior citizen. Older people like to counsel with other older people, it seems.

More than twice as many teenagers go to pastors' wives under 35, in churches of more than 150 members, than to any other group. The same tendency holds for young adults. Level of education does not seem to matter. This must mean that most people who seek out a pastor's wife for help choose someone they believe identifies with their age and status. And the quality of the person

is more important than her formal education.

The response in person is the same as the response on the phone as it relates to the level of serious problems brought to pastors' wives. Younger pastors' wives tend to see parishioners' problems as less serious than older women. And women with less education see most of the problems as "not very serious," while college women have more than twice the proportion of "very serious" problems as do other pastors' wives. The same proportions hold for wives in churches under 50 members as those above 50. All of this must mean that more experience, more education, and the larger size of church bring greater confidence, and thus more serious problems, to the pastor's wife.

Although health was a serious problem brought on the phone, it gave way to home and family as a serious problem to be discussed in person. Some choices are less definite. The three problems dealt with most in person-to-person ministry are in order as follows:

1. Emotional and spiritual
2. Church-related problems
3. Home and family

And again the response to these

persons who need help is predictable, as follows, in order:

1. Try to listen and understand.
2. Try to get them to talk to my husband.
3. Straighten them out.
4. Refer them to a professional counselor.

In conclusion, pastors' wives do not seem to have the same level of "enjoyment" in person-to-person ministry as they do on the phone, though the difference may not be significant.

This may be because the wives feel the phone is more their place, while person-to-person help is more the domain of their pastor-husbands. A greater proportion rejected the person-to-person ministry as "not their obligation" than rejected the telephone ministry.

Without exception all of the wives see the "general attitude toward people who came in person" as positive. Pastors' wives must be good people who want to help others to the extent of their ability.

About the Books You Read—

Recently in a group where we were sharing books that had been helpful, our leader impressed me with this statement: "I never read a book with the idea of trying to analyze or criticize it. I always say as I open a new book, 'Now, Jesus, what do You have to say to me from this book?' That's my attitude. I look for that which the Lord has for me and my needs, and just let the rest slide off."

Sometimes we find something that really speaks to a need in our lives, then discover the writer to be of some other theological persuasion than our own, so toss it all out. Understandably, we are careful about giving new or immature Christians books which might confuse or detour them. But as preachers' wives, we can lift out so many "nutments" and reserve them. When I read a worthwhile book, I make it mine. It is usually so underlined, scribbled, and indexed that it's hardly fit to loan. I try to type out those portions which speak to me, or I feel will be useful.

Most recently I read a new book, *Stop Playing Pious Games*, by Jo Kimmel (Abingdon Press, 1974, cloth, \$3.95). The author is director of family devotional life for the *Upper Room*. The book deals with problems like being honest with God, judging others, escapism.

One chapter I thought to be particularly helpful was titled "Grow Where You're Planted" and dealt with the "if only" game. If only my husband . . . If only I were in better health . . . If only we lived . . . "Everything would be all right if someone else or something would change." Many have discovered "that they can grow just where they're planted, in the very soil of relationships and situations that they'd complained about before. . . . But as long as you put the blame anywhere but on yourself, you're going to lack the life that's available to you to grow and to produce fruit"—right where you are planted! You cut yourself off from the Vine when you grow discontented with your circumstances.

Next time you start a new book, pause first and ask, "Jesus, what do You have for me in this book?"

—Kathryn Johnson

Women were first at the cradle and last at the cross of Jesus. He gave them His forgiveness and His respect.

Women Are a Part of the Body of Christ

By Jeanelle Call*

THE VISION OF MEN and women as co-sharers of God's grace and co-workers in Christ's kingdom is timely for this Sunday which features the lay people of the church.

Christianity is a public matter, not something to be hidden away. Jesus wants His good news to spread. He has clearly spoken against burying talents and hiding one's light under a bushel. As Christian laywomen, we need to reevaluate our roles, talents, and expectations. Here is a task of eternal significance, because we are engaged in God's business and not just our own. As followers of Christ, we want our lights to shine brightly for our Lord and not be smothered by a bushel marked "woman's place."

We have a ready source of instruction, of reference, and example in our Bible that will prepare us at every point, and equip us to do good to others and to ourselves.

God created both male and female in His own image, and gave them joint dominion over the earth. Woman, at creation, was given the same honor, privileges, and responsibilities as man. God intended companionship between men and women as equal moral and intelligent beings, alike in their dignity and worth before God.

The lives of more than 50 women, who were in the foreground of God's history, are recorded in the Bible. There was Miriam, Deborah, the prophetess Hulda, Priscilla, Phoebe, and Lydia, to name a few, who did not remain docilely behind the scene, serving in silence. These women had public ministries and duties. They had been guided by God to undertake such responsibilities. The lives of these women furnish so varied a range of spiritual excellence that no one can fail to find in them an abundance of spiritual profit. Each of these women—be she queen or prophetess, saint or former sinner, active or contemplative—achieved in very different circumstances her own particular spiritual triumph. Each meets a different challenge, and manifests the spiritual qualities required to answer the challenge in her own special circumstance. Their lives furnish us with a catalogue of widely ranging virtues—love, dedication, piety, fortitude, loyalty, repentance, wisdom, faith, and zeal for God's religion.

Jesus treated men and women followers equally during His earthly ministry. Perhaps it is no wonder that the women were first at the cradle and last at the Cross. They had never known a man like Jesus. A Prophet and Teacher who never nagged at them, never flattered, or

coaxed, or patronized. Who rebuked without condescension; who never mapped out their spheres for them; never urged them to be feminine, or jeered at them for being female. Who took them as He found them. Who made them know they were important to Him.

There is no act, no sermon, no parable in the whole gospel that borrows its pungency from female perversity; nobody could possibly guess from the words and deeds of Jesus that there was anything "funny" about woman's nature.

I would like to refer to three women of the New Testament—women who were in far different spheres of living:

Mary Magdalene was one of the devoted women who followed Jesus and ministered to Him. Scripture identifies her as one who had been cleansed of evil spirits. "Mary called Magdalene, out of whom went seven devils." Simon, the Pharisee, objected to Jesus' attitude toward this woman, a public sinner. In Simon's view, Jesus should have nothing to do with her. In reply, Jesus contrasted the sinful woman's deep affection with Simon's frigid hospitality. "Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much; but to whom little is forgiven, the same loveth little." Mary had turned from her sin to Jesus, and loved Him deeply thereafter. To Mary Magdalene was granted one of Jesus' greatest privileges—the first recorded appearance after His resurrection. This proves the depth of Jesus' forgiveness. He does not ask us what we have been in the past. He knows that, and He will forgive.

Martha, often remembered as the woman who complained to Jesus, should be remembered for another reason. She was a most conscientious and worthy woman, and Jesus loved

her. During His ministry on earth, the response He most yearned for was faith. Martha made one of the most earnest professions of faith recorded in the gospel. At the time of Lazarus' death, Jesus revealed to her that He is the Resurrection and the Life; whoever believes in Him, even though dead, shall live. He asked Martha, "Believest thou this?" Without a moment's delay, she professed her belief and declared, "I believe that thou art the Christ, the Son of God, which should come into the world." Above all, she was a woman of faith—one of the few who declared, unre-servedly, that Jesus is the Son of God.

Lydia was a successful and influential businesswoman of Philippi. But more than that, she was a seeker after truth, and thus became Europe's first convert. It took a fervency of spirit, deep humility, keen foresight, and courage for Lydia to accept the story of the new gospel. Without hesitation she made her decision to follow Christ. Lydia became a great spiritual leader who helped Paul spread the gospel. She will always stand among the immortal women of the Bible, for she picked up that first torch from Paul and carried it steadfastly.

We want to share with Lydia the spreading of the gospel. As women, whether we have found our sphere in a business career, as a professional calling, or as a homemaker, we have almost unlimited opportunities to share our faith with others.

Most of all, we want to share with Mary Magdalene and Martha, to know that our sins are forgiven and forgotten by Jesus. We want to say to Jesus, "I believe that thou art the Christ, the Son of God," not because we have read it in the Bible, not because we have heard it from the pulpit, but because Jesus himself has revealed it to us personally.

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The new Christian, like any baby, has certain basic needs that must be met if he is to develop to spiritual maturity.

Follow-up Evangelism

By Paul Lorenzen*

Part III—Today's Need

JESUS' ANSWER to Nicodemus in John 3:1-8 was that one needed to be "born again" to "see the kingdom of God" (to become a Christian). In 1 Pet. 2:2, young Christians are likened to "newborn babes." Paul refers to Timothy and his other converts as his children. John calls the Christians to whom he writes "little children" (1 John 2:1). Throughout the New Testament, new Christians are thought of as spiritual babies or infants.

As such, they need to be cared for, nurtured, loved, and protected. The spiritual infant needs parental care in the same manner that the physical infant does. As Waylon B. Moore has stated so well:

Babies do not grow automatically; they must have good care and training. When children are born into the physical world, God's plan is that each should have two parents. Most newborn children of God do not have even one spiritual foster father or mother who will give them parental care. It is unnatural and unhealthy for a new Christian to have to spend years in church without any consistent individual training outside a group situation. Neglected children usually become delinquent, and neglect of spiritual parental care is one reason we have

thousands of delinquent members on our church rolls.

A child needs to be led into a life of maturity over a period of time by careful and loving discipline if he is to become a good citizen. In the same way, a person's fruitfulness for Christ is almost always in proportion to the consistency and maturity of the spiritual parental care he has received. It is God's will that all believers should become mature. Follow-up will develop spiritual maturity in the church membership.*

As an infant, the new Christian has certain basic needs that must be met for him to grow to spiritual maturity. They are basically the same needs as for a physical baby. These needs have been well defined by Moore as (1) the need for love: "Christlike love is to be the foundation of all attempts to give parental care to spiritual babies"; (2) the need for nourishment—as a physical baby needs physical food, so the spiritual baby needs the proper spiritual diet; (3) the need for protection—"One of the major duties of a spiritual parent is to teach his child how to meet temptation with the Word of God"; (4) the need for training—"Walking in victory and witnessing for Christ com-

*Waylon B. Moore, *New Testament Follow-up for Pastors and Laymen*, Wm. B. Eerdmans Publishing Co. Used by permission.

prise the New Testament objectives of the training of new believers" (Moore, pp. 24-27).

Without a well-executed, personal follow-up effort given to the spiritual infant, the chances that the new Christian will develop and become a spiritually mature person are greatly reduced. There are some new Christians who are able to have these needs satisfied to a certain extent without a great deal of personal attention. These are able to grow because of the principle of the "survival

of the fittest" concept. They happen to be strong enough to develop on their own. This kind of new Christian is rare, though, and there are many more who are not able to find the nurture, care, love, and attention needed for development. Without spiritual parental care, they become spiritually stunted in their growth and usually become a liability rather than an asset to Christ and the church. It is this majority of new spiritual babes who need careful and prayerful follow-up.

THE STARTING POINT



By C. NEIL STRAIT

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

Formula for Living

HERE'S FOOD for thought from a noted source, Earl Nightingale: "If you learned this was your last day to live and you were asked to write a formula for living to leave to your children, what would you write? What would you say to give them a wise and true course to follow for the rest of their lives?" (Earl Nightingale, "What Would You Tell Your Child?" *Success Unlimited*, April, 1974, p. 20.)

Consider Nightingale's thoughts and Deuteronomy 6. At least three questions present themselves: What must be said? What authority would you give? What examples would you cite?

Second thoughts about an atheist

The Greek word for *atheist* is *atheos*, meaning "without God." We have used the term *atheist* to define those who deny that God exists.

Charles Whiston, in his book, *Pray: A Study of Distinctively Christian Praying*, says: "Whenever and wherever we live with no conscious reference to God, then we are living atheistic lives" (p. 114).

Let the Son shine in

Reuben Welch has written a delightful book, *We Really Do Need Each Other*. Listen to what he says in reference to 1 John 1:7. "To walk

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in the light is to walk with the roof of my life open to the shining of God. . . . Open up the ceiling and let the Son shine in" (Impact Books, p. 56).

Any preacher, with a little study, can run a long way with a start like this.

A new cure

The Septuagint renders Ps. 37:4 in this way: "Indulge thyself with delight in the Lord, and he shall give thee the desires of thine heart."

If the Christian were to indulge himself with delight in the Lord, it would solve a lot of things—from the material impulse to spiritual indifference.

An indulgence in the Lord would do something for a man's material needs. It would rearrange his priorities, and it would reshape his attitudes toward things, opportunities, and people.

There's enough in this verse to generate a revival. Feast on it awhile.

When men touch Christ

In Mark 5:25-34 is the story of the woman touching the hem of Christ's garment and being healed. It puts one to wondering. What might happen to careers, to churches, to homes, to lives, to marriages—to a host of

crises—if people would but reach out and touch the healing of Christ?

This beautiful story ends with these words: "Your faith has made you well" (RSV).*

Jesus always writes a good ending to the tragic experiences of life, where men reach up out of their crises and touch the hem of His garment. Where there is the touch of Christ, and a bit of faith, there healing is taking place.

The new birth

In Gabriel Marcel's diary, there is a thrilling entry: "I have no more doubts. This morning's happiness is miraculous. For the first time I have clearly experienced grace. A terrible thing to say, but it is so. I am hemmed in at last by Christianity—in, fathoms deep. Happy to be so! . . . feel I am stammering childishly . . . this is indeed a birth: Everything is different." (Quoted by David Redding, *God Is Up to Something*, Word Books, 1972, pp. 144-45).

What a comment about the new birth! Refreshing and revealing!

The new birth is man's clearly experiencing grace, opening life to it, and letting its transformation blow into every corner of life.

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



Mine Not to Reason Why

Mine not to reason why
Unanswered seem my prayers,
Mine not to try to shun
The load my sad heart bears.
Mine not to borrow from
Tomorrow's rainbow bright,
E'en though the day be dark
And ever long the night.

Mine to believe His Word,
To trust, to seek, to pray;
Follow where'er He leads,
For He will point the way.
Then when His will is done,
His plan is made complete,
Joys will abound again,
While resting at His feet.

Mary Lou Johnson

IN THE STUDY

Meditating with the Master in Matthew

October 6

SIGNS OF THE SECOND COMING (24:3)

SCRIPTURE: Matt. 24:1-14, (NIV)*

INTRODUCTION: The only long discourse of Jesus that is given in all three Synoptic Gospels is the Olivet Discourse. And its subject is the Second Coming. This is very significant. It shows that both Christ and the Early Church considered His return to be of supreme importance.

The occasion of this discourse is described in the first three verses of our scripture lesson. As Jesus was leaving the Temple, His disciples called His attention to its beautiful buildings. The sanctuary building itself was about 150 feet high, with glistening marble walls and a gilded dome. The disciples were proud of it.

Then Jesus made a shattering announcement (v. 2). A little later, when He was sitting on the Mount of Olives overlooking the Temple area, the disturbed disciples came to Him. "Tell us, when will this happen?" they asked. But they also went on to ask a further twofold

*From the New International Version, copyright 1973 by the New York Bible Society International. Used by permission. (NIV)

question: "What will be the sign of your coming and of the end of the age?" The Olivet Discourse, so-called because given on the Mount of Olives, is Jesus' answer.

I. FALSE CHRISTS (v. 5)

Josephus, the famous Jewish historian of the first century, says that the revolt against Rome in A.D. 66 was due to messianic expectations. This resulted in the destruction of Jerusalem and its Temple in A.D. 70. Bar-Cochba was heralded as Messiah in A.D. 132. When he was overthrown three years later, the Holy City was destroyed again. This time the Romans turned it into a Gentile city, Aelia Capitalina, and said that no Jew could ever enter it from that time on. But the Roman Empire disappeared, and after all these centuries Jerusalem is once more the capital of Israel!

Today we have more false messiahs. Probably Maharaj Ji is the latest example.

II. WARS AND RUMORS OF WARS (v. 6)

There have been wars in every generation and century since Christ spoke these words. But these have increased in intensity and frequency as time has gone by.

Soon after 1925, some Harvard historians conducted a research and came out with the statement that the first quarter of the twentieth century was the bloodiest quarter-century of human history. That included the First World War. But what about the second quarter, with World War II? And in the third quarter the United States fought the longest war in its history. One is constrained to ask this question: In spite of the present talk of "peace in our generation," is it not pos-



By Ralph Earle

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sible that the last quarter of this century may be the bloodiest yet? We are warned in the New Testament: "While people are saying, 'Peace and safety,' destruction will come on them suddenly, as labor pains on a pregnant woman, and they will not escape" (1 Thess. 5:3).

III. FAMINES AND EARTHQUAKES (v. 7b)

Again we must admit that these have occurred in every century. But we call attention to the fact that these, like wars and rumors of wars, have increased in intensity and frequency in our day. Of this there can be no question: One thinks of the Japanese earthquake in 1923 that destroyed nearly 100,000 lives and over half a million homes.

Verses 8 says: "All these are the beginning of sorrows" (KJV). But the Greek says, "All these are the beginning of birth-pains." The Jews used to talk about "the birth pangs of the messianic age." That is what the troubles at the end of this age will be.

IV. WORLD EVANGELIZATION (v. 14)

Only in our generation have we seen the gospel preached to "all nations." If we take the term *nation* in its usual sense, we can say that the gospel has been preached to all nations, even though not to all tribes. Such countries as Tibet and Nepal have been opened to Christianity only within the last 10 or 20 years. We have a right to expect Christ to come at any time, for He said "and then the end will come."

Meanwhile missionaries, national workers, and Wycliffe Translators are keeping busily occupied until He comes. And we should join them by personal witnessing where we are.

October 13

SIGNS OF THE END (24:27)

SCRIPTURE: Matt. 24:15

INTRODUCTION: One of the important principles of biblical interpretation is what is called the telescopic principle of prophecy. This means that many, if not most, of the predictions in the Old Testament had a nearer, partial fulfillment in the general period of the prophet but a

final, complete fulfillment in connection with Christ—at His first or second coming, or both.

Applied to the Olivet Discourse, it means that many of the signs Jesus mentioned had a partial fulfillment in connection with the destruction of Jerusalem in A.D. 70, but also look forward to the end of this age for their final fulfillment. It is not a case of either/or but of both/and. This approach solves many problems.

I. THE ABOMINATION OF DESOLATION (vv. 15-22)

What we have just said applies meaningfully to this sign that was first mentioned in Daniel (9:27; 11:31; 12:11). It had its initial fulfillment in the Jewish war against the Romans (A.D. 66-70). Josephus said that Daniel's prediction referred to a tragic event that took place during the final siege of Jerusalem. The militant Zealots accused the leading Jews of being too "soft" with the Romans, and killed many of them in the Temple courts. This spilling of their brothers' blood in the sacred place Josephus said was the abomination that caused Jerusalem to be made desolate in A.D. 70, and the Temple destroyed.

At any rate, the Christian Jews in Jerusalem remembered Jesus' word of warning. Eusebius in his *Eccelesiastical History* (A.D. 326) tells us that, before the Romans tightened the siege to prevent all escape, the Christians fled down the Jericho Road, crossed the Jordan River to its east side, and then went far northward to Pella. That became the center of Jewish Christianity for the second century.

The Book of Revelation discloses what the abomination of desolation will be at the close of this age. It will be the setting up of the image of the Antichrist in the Holy City (Rev. 13:14-15).

II. FALSE PROPHETS (vv. 23-27)

There never were so many false sects calling themselves Christian as we have now. Even some of "the elect" are being deceived and led astray. Some say that Christ is already here.

But we are told that His second coming will be sudden, like a flash of lightning across the sky. So we must wait until the true event.

III. THE CARCASS AND THE VULTURES (v. 28)

George D. Watson wrote about *God's Eagle Saints*. He said that the carcass here is the body of Christ, to which all the eagle saints will gather at the Second Coming.

But he was wrong on two points. The Greek word for *carcass* means a fallen body, and so a dead body. And *eagles* means vultures.

John Wesley said the meaning was that the Jewish nation was "already before God a dead carcass, which the Roman eagles will devour." Adam Clarke agreed. And doubtless this may have been a partial fulfillment.

Lange gives us the application to the end of this age: "At last the judgment will extend to the whole morally corrupt and spiritually dead world." This ties in with what we find described as "the great supper of God" (Rev. 19:17). It will be a terrible time of destruction.

October 20

THE REVIVAL OF ISRAEL (24:32-33)

SCRIPTURE: Matt. 24:29-35

INTRODUCTION: The signs of the return of Christ are both negative and positive, and we find both in the scripture lesson we have just read. The negative signs are the increasing darkness and distress morally and spiritually. The positive sign is the revival of Israel.

I. DARKNESS AND DISTURBANCE (v. 29)

The question has often been debated as to whether the language of this verse, and of similar passages in 2 Peter and Revelation, should be taken literally or figuratively. We know that apocalyptic language is usually characterized by signs and symbols. But in this atomic age we realize that there may be greater catastrophes in nature than we had hitherto envisioned.

II. THE SIGN OF THE SON OF MAN (vv. 30-31)

What is meant by this phrase? We cannot give a dogmatic answer. Some have thought that there will be a visible sign in the sky, perhaps a mammoth cross.

October, 1974

The Greek may be an appositional genitive: the sign which is the Son of Man (cf. Dan. 7:13).

At His coming His own people will be gathered "from the four winds, from one end of heaven to the other"—that is, from all directions and distances.

III. THE LESSON OF THE FIG TREE (vv. 32-34)

"Now learn this lesson from the fig tree: As soon as its twigs get tender and its leaves come out, you know that summer is near" (v. 32, NIV). It has often been pointed out that the fig tree is a symbol of the nation of Israel. So when Israel comes to life again, the time of Christ's return is nearing. ("It is near" can just as accurately be translated "He is near")

All our lives we have been told that before the second coming of Christ the Jews would return to their Promised Land and set up their own nation. At the close of the First World War, after General Allenby had taken Jerusalem from the Turks, the British government issued the Balfour Declaration, permitting the Jews to return to Palestine. It seemed that the buds of prophecy were beginning to appear.

Then came a freeze—a white paper that practically closed immigration. But in November, 1947, the United Nations passed a resolution favoring the establishment of a Jewish homeland in Palestine. On May 14, 1948, the British Mandate ended, and the State of Israel came into being that very day. Today Israel occupies all of Palestine (since 1967), and nearly 3 million Jews are living in the Promised Land.

October 27

THE SUDDENNESS OF THE SECOND COMING (24:44)

SCRIPTURE: Matt. 24:36-51

INTRODUCTION: Across the years there have been many speculations as to exactly when Christ might come. Some people have even set precise dates. In so doing they have rejected Jesus' specific statement in v. 36. They have earned the em-

barrassment that came as a result of their folly.

I. THE DAYS OF NOAH (vv. 37-39)

There was nothing wrong about the things mentioned in v. 38. The sin of the people was that of ignoring God and rejecting His warning through Noah. And that is the common sin today. People may be living good lives outwardly and yet be totally unprepared for the coming of Christ.

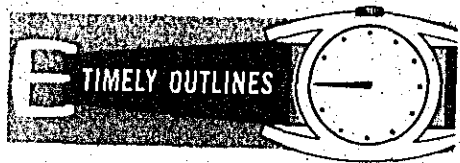
II. WATCH AND BE READY (vv. 42-44)

Because we do not know when Christ will come, we must be ready at all times. The keynote of the Olivet Discourse is found in these verses. The signs are interesting and important. But the essential thing is to watch and be ready.

The basic meaning of the Greek verb for "watch" is "keep awake," and so, "Keep on the alert"! That is what we must do at all times if we are going to be ready for Christ's return.

III. THE FAITHFUL SERVANT (vv. 45-51)

Christ has given each one of us a task to do for Him. We must be faithful all the time, every day, if we are going to be ready for His return. If He comes and finds us unfaithful and unready, we shall suffer the awful fate described in v. 51.



In the Spirit

SCRIPTURE: Phil. 2:1-9

I. MEDITATION IN THE SPIRIT (vv. 1-2)

"If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels [compassion] and mercies, fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind."

II. UNITY IN THE SPIRIT (v. 2b)

"... likeminded . . . one accord . . . one mind."

III. UNSELFISHNESS IN THE SPIRIT (v. 4)

"Look not every man on his own things, but every man also on the things of others."

IV. HUMILITY IN THE SPIRIT (v. 8)—By example

"He humbled himself."

V. EXALTATION BY THE SPIRIT (v. 9)—By example

"God also hath highly exalted him."

The Name of Jesus

SCRIPTURE: Phil. 2:10-13

I. POWER IN THE NAME OF JESUS (v. 10)

"... every knee should bow . . ."

II. PROFESSION OF THE NAME OF JESUS (v. 11)

"... every tongue should confess." (If done now, it is done willingly; then, compulsion.)

III. PERSONAL ACCOUNT TO THAT NAME (v. 12)

"Work out your own salvation with fear and trembling."

IV. PLEASURE THROUGH THAT NAME (v. 13)

"For it is God which worketh in you both to will and to do of his good pleasure."

ED IRWIN.

The Lukewarm Church

SCRIPTURE: Rev. 3:14-22

TEXT: Rev. 3:20

INTRODUCTION:

1. In the first three chapters are seven letters from Jesus Christ himself.

2. These are addressed to the seven leaders of seven churches in Asia Minor.

3. Laodicea was once a thriving city having much wealth, commerce, and trade.

4. Also once a center of religious faith with a strong Christian church. Paul had

written letters to them and asked that letters to Ephesus be exchanged with them and read.

5. They were guilty of tragic compromise. Their greatest was obviously in their devotion to God.

6. Our age has been called by many the seventh, last, or Laodicean period in the history of the Christian Church.

7. That being true, it makes this letter from our Lord, infinitely more personal. It means it is addressed to you and to me as a warning at _____ Church in _____ (city), in _____ (date). Let us read it again in that way:

I. CHRIST TELLS US OUR SPIRITUAL CONDITION—"Lukewarm" (v. 16).

A. "... neither cold nor hot" (v. 16)

B. A wish for one or the other (v. 15)

C. "I will spue thee out of my mouth" (v. 16).

II. HE NOTES OUR UNAWARENESS OF THIS SPIRITUAL CONDITION (v. 17).

"Thou sayest"—

A. "I am rich . . ."

B. "Increased with goods . . ."

C. "Have need of nothing;

"And knowest not that thou art"—

D. "wretched; and miserable; and poor, and blind, and naked."

III. HE GIVES US COUNSEL FOR A CORRECTIVE TO THIS CONDITION.

A. "Buy of me gold tried in the fire, that thou mayest be rich" (v. 18).

B. "... white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear."

C. "Anoint thine eyes with eyesalve, that thou mayest see."

D. "As many as I love, I rebuke and chasten: be zealous therefore, and repent" (v. 19).

E. "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." (This opening of door spoken to whole church)

F. "To him that overcometh will I grant to sit with me in my throne" (v. 21).

ED IRWIN.

BULLETIN BARREL

God loves you every moment;
He never takes time out.
He hears your smallest whisper
As clearly as a shout.
His tenderness goes deeper
Than we can understand.
He loves you, and your future
Rests firmly in His hand.

—Selected

Certain Proof

"Mother," said a young lady noted for her troublesome ways, "what am I going to do about John? He refuses to believe in the existence of a personal devil."

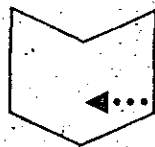
"Well, dear," the mother said, "don't bother him too much about it now. I'll come and spend a few days with you next month, and I'm sure that, between the two of us, we can convince him."

To realize the worth of the anchor, we need to feel the storm.

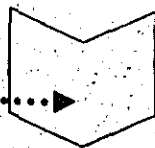
The love of Jesus should shine through us like sunshine through a pane of glass, so that people would say, not, "What a beautiful pane of glass!" but rather, "What a beautiful day!"

If there is righteousness in the heart, there will be beauty in the character. If there is beauty in the character, there will be harmony in the home. If there is harmony in the home, there will be order in the nation. If there is order in the nation, there will be peace in the world.

—Selected



HERE AND THERE



AMONG BOOKS

Conducted by the Editor

All books reviewed may be ordered from
Nazarene Publishing House, Box 527, Kansas City, Mo. 64141

HIDE OR SEEK?

By Dr. James Dobson (Fleming H. Revell, 1974; 159 pp., cloth, \$4.95)

Parents, teachers, all who are involved with youth will want to read this perceptive analysis of the epidemic of inferiority raging among our children. How do we counteract the false value-system of our society which places undue emphasis on good looks and high intelligence?

Dr. James Dobson, author of the best-selling *Dare to Discipline*, believes that "there are ways to teach a child of his genuine significance, regardless of the shape of his nose, the size of his ears, or the efficiency of his mind." And he outlines these very effective strategies in this book.

One regional director of special education plans to have all his teachers read this book.

This book is psychologically sound without using all the psychology jargon, and includes a fine Christian witness.

Do you want your child to HIDE behind feelings of inferiority or to SEEK the best life has to offer?

When the Ceiling Is Zero

By Robert D. Foster (Moody Press, 1974; 160 pp., paperback, \$1.95)

Here is one of the finest devotional books I have ever read. It is written especially for men. The author deals with the subjects and issues that confront every man. He deals with such issues as depres-

sion, money, honesty, and morality. He bases his thought on Job, Isaiah, Psalms, Proverbs and Ecclesiastes.

The title, *When the Ceiling Is Zero*, is considered throughout the book, and men are shown that, at the worst times of their lives, the low ceiling does not limit God.

PAUL NEAL

We Have This Ministry

By Leonard Griffith (Word Books, 1973; 122 pp., cloth, \$3.95)

This book is exceptional in its perspective for the ministry of the Church of Jesus Christ in today's world. I believe it to be a clear exposition of the central issues with clear examples for the Church in today's society. The book is constituted by a series of sermons given in a lecture-ship which has attracted a line of distinguished clergymen of our day. It will bring a clearer perspective of the Christian ministry to all who read it.

DONALD W. HALL

Divorce and Remarriage: A Perspective for Counseling

By John R. Martin. (Herald Press, 1974; 136 pp., \$4.95)

Martin shows how one can absolutely oppose divorce, and believe that it rarely solves problems, without becoming harsh and critical of those caught in its tragedy.

As a Mennonite, Martin writes from a conservative theological perspective with-

in a group which has traditionally opposed divorce. He examines the biblical evidence as well as the social situation, and tries to give guidance to ministers who seem caught in the middle of a hopeless situation.

He concludes that, while one should do all possible to solve problems short of divorce, he cannot live as if the evil did not exist. In counseling, a pastor should help orient those who have been divorced and forgiven to the future without excluding him from the Church. In working with couples on the verge of divorce, he urges going beyond Rogers' client-centered approach and actively engaging in suggesting and working out solutions.

The book certainly has deficiencies. It is, however, something which addresses a pressing need and may help some pastors with counseling ministries.

The Twelve Who Walked in Galilee

By Woodrow W. Smith (Revell, 1974; 128 pp., cloth, \$3.95)

This book offers much background material on each of the 12 disciples. The author first preached these messages as a series in the church where he was pastor. After that time, he developed them into what is now this book.

It is well written, has good content, develops interest in each disciple, and would make a good source-book for any minister's library. Pastors could use the material presented here as background material for a series of sermons on the 12 disciples.

PHIL RILEY

DON'T SIT ON THE BED!

William C. Justice (Broadman Press, 1974; 64 pp., paper, \$1.95)

This book is exactly what it is represented to be, a handbook for visiting the sick. I found it to be very readable in that it moves along rapidly without skipping over necessary concepts so fast as to leave the reader without sufficient details. I would recommend it for reading for all new pastors or those without much experience in hospital visitation in particular.

DONALD W. HALL

Understanding Mental Illness

By Nancy C. Andreasen (Augsburg, 1974; 110 pp., paper, \$2.95)

This is a very interesting work on a subject where help is always welcome. It is well written. The author does not go into too much technical description, but uses a basic, elementary approach—telling "what" and "how to deal with" as well as some "religious" information. It deals adequately with a section on the problem of evil. Although the author makes no claim to be a theologian, she does a fair job.

The book may be of little value theologically, but is certainly helpful in understanding human behavior. It would be profitable for ministers and Sunday school teachers. The book makes good use of case studies, testimonies, and illustrations.

HUGH SMITH

My Third Reader's Notebook

By Gerald Kennedy (Abingdon, 1974; 208 pp., cloth, \$7.95)

As Churchill apparently said, "My tastes are simple; I like only the best." This book is it—a writer's and preacher's dream. I wish I had his first and second—this is the third and probably, he says, the last.

While it is illustrations and gleanings intended for the preacher, the book would be of great value to the well-educated, reading man. Most of the illustrations are from secular sources. They are wonderful seed thoughts for a writer. The average preacher may consider the price too high for its value to him.

E. STENBOCK

A Charismatic Approach to Social Action

By Larry Christenson (Bethany Fellowship, 1974; 122 pp., \$3.95)

Christenson believes both Evangelicals and social activists have failed to find an adequately Christian approach to social issues. Evangelicals have so emphasized individual salvation that frequently they have ignored social problems, and even been a part of oppressive institutions. Social activists have frequently devised

programs along lines established by humanitarians or alleged experts without concern for the direction of the Holy Spirit.

By a "charismatic approach" Christenson means allowing the Holy Spirit to determine when and how a believer should become involved in social issues. He thinks we are all "social activists" by virtue of living in our world; the question is how we will touch and transform it. To gain direction, he contends we need to open our minds and hearts to the Holy Spirit, who will direct us in new and creative ways.

Basically, Christenson thinks the most effective social work is done through building the Church. As a genuine community of believers is established, manifesting New Testament *koinonia*, the social issues of our time will be addressed and alleviated. "The most essential service which the church offers to the world is that of *example*" (p. 103).

The book is readable and takes a position of social concern without abandoning the New Testament Way.

Preachers' Exchange



FOR SALE—A pastor's library of 2,000 volumes; many holiness classics.—R. C. Johnson, 26036 Carlisle Dr., Mt. Clemens, Mich. 48043.

WANTED—Copy of *The Sermon, Its Homeletical Construction*, by R. C. H. Lenski, published by Baker, 1968 reprint, original in 1927.—Rev. Edward Stovall, 2140 Robert, Granite City, Ill. 62040.

WANTED—*Twice Born Men*—Dale E. Hilkert, 6219 Chestnut St., Painesville, Ohio 44077.

WANTED—Copy of the *Nazarene Preacher* magazine, April, 1970, issue.—Gene A. Haynes, 1218 E. 5th, Lacon, Ill. 61540.

**COMING
next month**

● **Think Thankfully**

Jesus "took the cup, and gave thanks"; by His help let us take ours, and think thankfully.

● **Christ's Prayer Life—Luxury or Necessity?**

The hours that the Son spent with the Father in prayer were absolutely indispensable if He was to fulfill His earthly task; and prayer is a necessity for the Christian today.

● **The Promise of Blessing**

Faith in Action—reports from two congregations of God's unusual blessings as a result of the public readings from the Book of Revelation.

● **The Cutting Edge**

While the world totters on the brink of destruction, this is no time to replace the power of the Holy Ghost with any of its substitutes.

AMONG OURSELVES

It is an unpleasant subject, any way you look at it, this problem of suicide. The average healthy, normal Christian has no idea how a person could be so depressed as to wish himself to be dead. Inconceivable! But the prophet Elijah felt this way languishing in the wilderness under his juniper tree. Many of the sermons preached from that portion of the Scriptures afford an opportunity for harsh criticism of Elijah and the displeasure of God toward such conduct. A different approach, perhaps needed more, is an attempt to understand what happens to people to bring them to such depths of human emotion; and better yet, how they can survive and be better for having overcome the experience through God's grace. In either case, a better understanding of the problem of suicide should enable today's pastor to meet any need of his congregation (p. 5). The view from Calvary, of course, is the clear view of this and all other problems. It comes to focus in Kenneth Dodge's article (p. 3). The pieces all seem to fit. Facing the problems rather than dodging them (p. 10), doing something creative in the church, even on Wednesday evening (p. 8), sensing the enthusiasm of a young pastor watching, almost like a spectator, as God works a few miracles and a small church grows (p. 13); and most important, the high office of preaching as a "change event" (p. 15). All of which makes our calling absolutely the most exciting challenge possible under heaven: "Do the work of an evangelist!"

Yours for souls,