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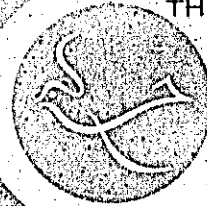
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THE
**PREACHER'S
MAGAZINE**

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

Think Thankfully



CONGRESSMAN SAM RAYBURN of Texas had a favorite anecdote, and he told it often during the many years he was speaker of the house of representatives. One of his constituents, the story goes, was expressing some dissatisfaction with his congressman. He wondered why nothing was being done for the benefit of the voters in his district.

Astonished that anyone would feel this way, the congressman reminded him of several notable accomplishments. There was a new post office in his city. There was a new courthouse in the county seat, a generous subsidy for the farmers, and some dramatic benefits for the schools in the area. During the congressman's term there had been a huge appropriation for a new dam, and a long list of projects which brought benefits to the voters in the district.

"I know all that," was the voter's response. "But what have you done for us lately?"

This story, we suppose, should arouse pity for the politician, if such short-lived gratitude is characteristic of all voters. But there is more of a moral here than the fickleness of the human mind which can forget so easily the benefits it has accepted so casually. There is portrayed here an attitude which should be recognized and shunned by Christians. It is the mental habit of dwelling upon the negative while overlooking the positive. It is the tendency to focus always upon what is wrong, seldom if ever upon what is right. Thoughts continually turn to discontent, and faultfinding becomes much easier than thanksgiving.

The Israelites demonstrated this attitude when they murmured in the wilderness. Turning their thoughts away from the manna from heaven, which tasted like wafers made with honey, they longed for the leeks and garlic of Egypt, which tasted like something else. It seemed easier for them to appreciate the oppression of Pharaoh than the leadership of Moses. The habit seems to have been "Think critically," when it should have been "Think thankfully"!

Some would argue that, if there could be more of the good things of life, there would then follow more of a sense of appreciation. But it does not always work that way. Rather, the opposite too often is true; the more benefits received, the less gratitude expressed.

Consider the case of the 10 men who met Jesus one day, and walked away with the most precious gift of a lifetime—an incurable disease completely healed and good health restored. One came back to express his gratitude. What happened to the other 9?

Walking through a narrow, dusty street in a Mozambique village, the editor saw a Bantu boy playing with a homemade toy. He had put it together with pieces of wire he had found, and it looked like a miniature automobile. It rolled along on its wheels; it turned corners, it stopped and started; and he found it delightful. One could not escape the contrast of this sight with that of boys whose more affluent circumstances provide them with rooms filled with multicolored, shiny space-age playthings, among which they fret in bored frustration. Possessing more things and receiving more blessings does not always result in thinking more thankfully.

To be sure, a noble discontent can be used of God to bring about needed change. God would not be pleased if His people went about pretending everything is wonderful, smiling foolishly when there is nothing to smile about, and being out of tune with reality. There comes a time when wrongs must be recognized, and made right. But the problem is compounded when nothing but wrong is ever recognized. The ability to point out faults, call attention to weaknesses, and emphasize failures can become a habit. Letting the mind dwell upon "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report" (Phil. 4:8) becomes more difficult and less likely. Woefully diminished is the ability to think thankfully.

Negative thoughts are destructive when they are frequently or continually applied to the self, and a person's feelings become fixed in the thought, I am a failure. No matter that he is not a failure in every way, or at all times. His mind dwells on failure, and he permits this to mean "always a failure, in all things a failure, in every way a failure, and forever a failure"! Ignored is the truth that he is God's workmanship, and that God loves him.

What a difference it makes when members of the body of Christ remember to practice the principle of thinking thankfully! Minimized is the tendency to look for the mistakes of other members, point out the failures of a pastor, or call attention to whatever faults there may be in denominational structures. Instead there is gratitude. Gratitude for forgiveness, and for the privilege of learning to extend it to others. There is gratitude for grace, and for the fact that it is undeserved, and has no limits. There is gratitude for cleansing wrought in the heart by the Holy Spirit. The Comforter has indeed come, and He abides. Jesus Christ is risen, and is alive forevermore. The Lord God omnipotent reigneth!

Our best Example, the Master himself, set the pattern. Just a few hours before Calvary, "He took the cup, and gave thanks . . ."

By His help, let us also take it, and think thankfully.

The hours that the Son spent with the Father in prayer were absolutely necessary if He was to fulfill His earthly task

Christ's Prayer Life— A Luxury or a Necessity?

IN INTERROGATING audiences as to why Christ made a large place in His busy and useful life to be alone with the Father, I have received varied and interesting answers. One of them has intrigued me, for it has in it what must be a very truthful and wonderful element. Yet if accepted as the final—and even the main—answer, it carries with it the eroding element that would undermine our prayer life, and make of Him an empty Example of prayer for us. In fact, it sets a pattern for us that is meaningless, and removes the power of His prayer life as an example for us to emulate.

The answer is "Christ had a long, preincarnate relationship with the Father, and it was a real luxury for Him to have long vigils with One with whom He was so well acquainted." That there is truth in this statement one cannot deny. But if there were no other reason for His praying, He left no pattern for us.

Prayer for Christ was a necessity. He needed resources that He could get only from His Father—resources that He did not possess. Yet they were indispensable if He was to carry out the Father's will, and that was His avowed purpose. Even a cursory review of Christ's statements concerning himself reveals His confessed dependence upon the Father. A few such statements will illustrate:

"The Son can do nothing of himself, but what he seeth the Father do" (John 5:19).

"I do nothing of myself; but as my Father hath taught me, I speak these things" (John 8:28).

"I speak to the world those things which I have heard of him" (John 8:26).

"As I hear, I judge" (John 5:30).

There are many more scriptures which show Christ's utter dependence upon the Father. He lived a life of faith in His Father while on earth. He had made his dependence upon the Father so clear, and His faith in Him so complete, that when He was in the agony of death and cried out, "Eloi, Eloi, lama sabach tha ni?" some of the bystanders, remembering that He had claimed that He trusted in God, said, "Let us see whether Elias will come to take him down" (Mark 15:36).

It is said of Him that He knew what He would do. He did. And why did



by
T. W. Willingham
Kansas City, Mo.

He know? He had been taught of God. "My Father hath taught me," or some such statements, were often upon His lips. His acts were limited to what He saw His Father do. He originated no business. His purpose, as well as His pursuit, was the execution of His Father's will, and He did it so perfectly that He could say, "I do always those things that please him" (John 8:29).

The very fact that He was taught of the Father explains much of the time that He spent in the mountains alone with the Father. It takes time to be taught, and what wonderful revelations He gave us from the Father! Too often we think of them as the matchless words of the Son. This He flatly denied. He took no credit for what He said. Neither the profound teachings of the Sermon on the Mount nor the graphic descriptions of the horrors of the last days, nor even the grandeur of His parables, came from Him. He declared with no uncertainty, "The words that I speak unto you I speak not of myself" (John 14:10). "For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak" (John 12:49). We could multiply such statements, but these are enough. He had to learn all that He was to say.

Some think that Jesus came to earth with all of His work known to Him. That was not the case. He "learned," and that takes time. He said that He could do nothing except "what he seeth the Father do." Lest someone cling to the false belief that this "seeing" was in ages past, he needs to read John 5:20. Jesus had been doing some things that He had seen His Father do, and the disciples were amazed. He then remarked, "He will shew him greater works than these, that ye may marvel." Note the "will shew." He hadn't seen the Father

do them as yet, but evidently the Father had told Him in an earlier class period that He had greater things in store for Him to perform, and would tell Him in a following session.

Christ must have gone to His classes with high enthusiasm and expectation. He had already turned water into wine, purged the Temple, healed the impotent man at Bethesda's pool. The whole countryside was dumbfounded at His words and deeds. Then He told them that more and greater things were in store, although He did not as yet know just what they were. He must have been happy when His last weary disciple turned in for the night, so He could steal away for the refresher course in the mountains.

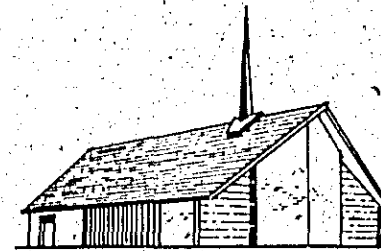
He needed strength, for He said, "I can of mine own self do nothing." The Bible does not paint a picture of an all-sufficient Christ, drawing upon His own resources for His words of wisdom and His acts of power. "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings" (Heb. 2:10). He must develop, and that took time and study. His schooling in the classroom of His Father and that in "the university of hard knocks" were both necessary to make Him perfect. We know that He took these paths, and we know that He made it, for we have the record: "And being made perfect, he became the author of eternal salvation unto all them that obey him" (Heb. 5:9).

Without a doubt, the hours that the Son spent with the Father—and they were many—were a delight; but they were not a luxury—a thing unnecessary. They were necessary and absolutely indispensable if He was to fulfill His earthly task. He knew not what course to take, what miracle

to perform, what message to deliver, at whose house He was to dine, what answers He was to give to the questioning lawyers. In short, He could do nothing of himself. He must have the wisdom and the enabling power

of the Father—hence His prayer life. Oh, to feel the need of God as He felt it, and to seek it and find it as He did! He is our perfect Example. Dare we follow Him? Dare we not? To do so is to live. To fail is to fall short.

Some ideas are shared by a pastor who has recently seen some miracles happening in the building of churches.



So You Are Going to Build?

By Kenneth Burton*

SEVERAL THINGS must be determined before entering into a building program.

First, one must decide about his own ability to do the job. To build, to lead people in a building program, or to supervise contractors, requires a lot of energy and know-how. Can you be on the job at 7 a.m. every day and stay until 5 p.m.? Much of the time you will not be able to get away for even a snack; or if you do get a break, you must visit someone who has a problem—for your ministry also must be served.

Can you return to the job in the evening, and work with your men who are employed during the day, but want to share in the building program? Can you keep this up for six months, or whatever time it takes, and not go to pieces? When day is done, everyone is gone, and you are alone, exhausted, hungry, and dis-

couraged because you didn't get as much help as you had hoped for, can you still lay out in your mind the work for tomorrow, so as not to waste precious hours in the morning?

Can your wife take it? My wife is a patient woman. She has made it with me for 32 years, so you know she is patient. For six months now we have kept house in the pastor's study, cooked in the church kitchen, and bathed at the Sunday school superintendent's house. She works so as to keep her sanity and so that we will have more money to put into the work, for we feel that we must set the pace in giving as well as in labors.

While we are here at this retreat, she is home working her shift, then rushes home to paint on that new parsonage. We work it together; yet at times my patient wife says, "You are married to the church and not to me." A less enduring and understanding wife would indicate that you had better stay away from church building, for it takes a dedication akin to the marriage relationship if you are to get the job done.

*Pastor, Church of the Nazarene, Helena, Mont. (This paper was presented to the pastors' and wives' retreat for the Rocky Mountain District, and submitted by Ross E. Price, superintendent.)

Second, can you buy and sell with wisdom? Please pardon these personal examples, but these we are familiar with, and so share them to God's glory. In Libby, Mont., one of the trustees said we would be fortunate if we could get \$6,500 out of our old property—and he had some basis for his reasoning. We sold it for more than \$18,000.

In Helena, our old church wasn't much, yet it sold for \$35,000. The parsonage was a building of less than 900 square feet, and we sold it for \$21,000—which was \$6,000 more than most hoped for. In Libby, the seller asked \$6,000 for our building site. We gave him \$5,000, and a donation receipt for the balance. In Helena, we dickered with the realtor until we purchased a sizable piece of land at a good price.

Third, can you talk to a contractor and make him a counterproposal? Can you go to a tradesman with a list of your needs and ask him for his best bid? Can you make do with what you have? Libby's building, with an insurance value of nearly \$200,000, was up and in use before we financed it. We went to the suppliers and told them what we were doing and when we would have money, and they worked with us.

One hardfisted businessman advanced us a large amount of material. When I took him his check, I told him I felt it would be a fair trade if he would give me one. I came away with a \$50.00 donation, and was told I was the first person to ever get a nickel from him. Such was our relationship that, when his wife announced that she planned to change churches, he told her she was to go nowhere until she had tried our church. I not only had his goodwill, his \$50.00, but I received his wife into the church membership.

In Montana's capital city, we

bought our site and built our educational unit from the proceeds of our old church building. We would have erected our parsonage out of the proceeds of the sale of the old parsonage, but we still owed \$5,500 on it, and we spent another \$10,000 for a house in which our assistant pastor lives. So we will finish our new parsonage with only a \$10,000 debt on a building that is appraised at \$52,000. Last week I deposited a check for \$40,000 of borrowed money. If I guard it carefully, it should complete our sanctuary, which is scheduled for next spring.

Fourth, can you preach on tithing and thus develop responsible stewardship among your people? Some pastors tremble at the thought of preaching on tithing. One man said, "I never preach it. That is something people have to decide for themselves." Granted it is, but are not also one's salvation and sanctification?

I have a family in my church to whom I've preached stewardship for two years, yet I have been unable to involve them in the church. Two weeks ago, after I had preached a message on tithing, the husband came to me after the evening service (which they seldom attend) and said, "After that message this morning we have decided that we must start doing things differently." And they have!

In Libby, the total giving for all purposes upon our arrival was only \$7,800 per year. When I left three and one-half years later, it was \$21,000, and it continues to increase. Helena's income has been \$12,000 to \$15,000 per year for some time. This week our treasurer deposited \$1,052 as a single week's income.

Finally, why should one build? What is the need? This is another item that must be determined. Am I seeking to build a monument to myself? This is not sufficient reason for

building—nor does it always work that way. Often when the monument is completed, you too have completed your task in that city, and move to a new field.

The only valid reason for building is the need for new and larger facilities. Has the old proven insufficient and unsatisfactory—either for worship or for education? Is parking a problem? Is traffic and noise a difficulty? Is the building in such a state of disrepair that it would be better business financially to start anew? Then by all means build!

But what should I build? Where should I build? In this day of auto transportation, it is usually best to get out where you can buy enough land to accommodate your building, parking, and expansion. On some districts there may be a need in large cities for the downtown church. How big should I build? How big is your faith? As we built in Libby, a neighbor asked, "Do you have enough people to fill this building?" "No," I replied, "else I would have built it larger."

Some Helpful Hints

If I am going to do the building, I must visualize the building in my mind as the first step. I take pencil and paper, and I sketch, draw, erase, drawn again, crumple, and start all over. It will take a few hours—perhaps a few weeks—before I come up with what I want. Then I go to my board for their suggestions. More drawing and erasing to incorporate their desires into the plan. Then back again to the board. If they like it, I go next to a draftsman for scaled drawings, preliminary in detail. These I take to the district board of church extension. They will suggest some changes, but hopefully they will approve. Brethren, you can get yourself into trouble if you bypass this board. Their purpose is to help you

get the very best construction for your building dollar. Having secured their approval, go back for final drawings, and then reproductions which go to contractors for bidding purposes. Then you are ready to go to work.

Your building committee should be small. Arrange for positive-thinking people to serve on this committee. Consult them often.

A word should be said about the "pastor-contractor." Should the pastor donate this extra time, or should he be paid at least a token wage? There is no more appreciation of your labors if they are donated than if they are paid for. In most instances there is a greater respect for your leadership and judgment if it comes with some expense to the church. I do not have a breakdown between my salary as pastor and my wage as builder in the Helena project, but they are being generous with me, and this works to their advantage. They will come to the end of their building program with nearly \$200,000 worth of property at a cost far less—so whatever they pay me, they are still saving greatly on costs.

Recently in Helena we have achieved the best arrangement I have ever had in a building program. The church hired—from the building funds—an assistant pastor. He helps both in the labor of building and in the preaching and pastoral ministry of the church. What a relief it has been in these past three months to have him with us! I am not working alone, and this saves hours of discouragement. The work of the ministry continues.

To sum it all up, if you have an aptitude for building, if you have a real need to build, then God will give you the grace and strength to get the job done, and just possibly He will give you a people with enough grace to put up with you while you are doing it.

Faith in **ACTION**

God's Promise of Blessing

Two pastors present their use, and God's blessing, of reading this inspired Book aloud to their congregations.



by
Earl G. Lee

Pastor
First Church
of the Nazarene
Pasadena, Calif.

This has been a year of obedience for us—and also a year of miracles.

One of the steps of obedience we took this year was one that was hard to understand. One day as I was reading alone in my "quiet time," the words of Rev. 1:3 (TLB) just stood out and demanded attention. This always means "listen!" and "do." The words were so clear as I read: "If you read this prophecy aloud to the church, you will receive a special blessing from the Lord. Those who listen to it being read and do what it says will also be blessed. For the time is near when these things will all come true."*

I had never heard of this being done before, but there is no more obvious promise in God's Word to the Church than this one in verse 3.

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

I accepted the challenge and began reading aloud the Revelation from *The Living Bible* as a scripture reading each Sunday morning. We began on April 29. It was not an accident—nor was it preplanned—that the last chapter was read on the closing Sunday of December. We took more than the 22 weeks to complete it.

Some of the most unusual and unexplainable things have happened since the time I began reading. It has been a tremendous experience in my own life, as I read chapter after chapter aloud to the church.

The climax came on that last Sunday of the year when the entire service was given to a review of the blessings and miracles that had happened in the lives of our people. I selected several of the outstanding "miracles" to share their testimonies as I interviewed them.

There were reborn individuals who had been on prayer lists for many years. Couples shared how God had healed their broken homes—homes that a year ago had been on the rocks, but were now on the Rock. We had a great service of praise for healed lives, healed homes, and healed bodies.

Yes, this has been a year of blessing and miracles in our church.



by
Mark E. Moore

Pastor
Church of the Nazarene
Piqua, Ohio

I knew the promise was there, A promise of blessing. A blessing for the Church. Twenty-five years of pastoring, and I had bypassed it. I had never really believed it was a promise for our church today.

Would I be foolish to claim this promise of blessing? This forgotten promise of blessing. "If you read this prophecy aloud to the church, you will receive a special blessing from the Lord. Those who listen to it being read and do what it says will also be blessed. For the time is near when these things will all come true" (Rev. 1:3, TLB).*

Why not? If God promised a blessing to the church, I decided to believe it.

I divided Revelation to fit an eight-week period, requiring from six to eight minutes for each reading. I selected two of the best readers in the church (a man and a lady) for each Sunday's reading. Each portion was broken down into natural divisions: A read the letter to the first of the seven churches, B the next, and so on. The scripture fit into a beautiful reading plan. Its division is almost automatic. Our reading was from *The Living Bible*.

Did we receive a blessing? Yes! I was amazed at how attentively the people listened to the Bible reading. It was common for "amens" to be heard at the conclusion of each reading. It was read without comments or interpretation. The Word spoke for itself and God honored it. At the conclusion of the last reading, the chapters of heaven, the choir broke into singing "What a Day That Will Be," and the warmth of God's presence climaxed the reading.

I am glad I claimed the forgotten promise, for God kept His promise to the church.

The eight-week plan I used, including the scripture readings, sermon titles, and texts, is as follows:

1. Revelation 1—2. A Sunday Morning Message to the Church. Text: 1:10-11.
2. Revelation 3—5. The Future as Seen from Heaven's Door. Text: 4:1-2.
3. Rev. 6:1—8:5. The Unsealed Seals. Text: 6:1.
4. Rev. 8:6—11:19. Trumpets of Tragedy. Text: 8:13.
5. Revelation 12—14. The Pageant of Prophecy—Act I. Text: 12:1.
6. Revelation 15—17. The Pageant of Prophecy—Act II. Text: 15:1.
7. Revelation 18—19. The Wrong Shall Fail, the Right Prevail. Text: 19:6, 20.
8. Revelation 20—22. The City, the Saviour, the Saints. Text: 21:1, 5, 7.



The greatest attraction in the Church is the Holy Spirit's presence. While the world totters on the brink of destruction, the Church needs His power more than ever.

The Cutting Edge

By Morris Chalfant*

PETER'S PENTECOSTAL SERMON in Jerusalem, as recorded in Acts 2, was one of the most effective sermons ever preached. "And the same day there were added unto them about three thousand souls." The Apostolic Church was a cutting edge in its cultural and social environment.

The difficulty with our situation today is that all too frequently we are not the cutting edge—we are just edgy. If you look these two words up in the dictionary, you will find the following:

Edge: sharpness, hence penetrating power.

Edgy: eager, impatient, anxious, irritable.

Peter's message had penetrating power.

"Blow the trumpet in Zion." Nobody uses a trumpet to put the baby to sleep. Trumpets are for waking people up. Trumpets in Zion are to arouse the Church to her mission. There is always some measure of suddenness about divine judgments. God's warnings precede them.

Paul was using a trumpet when he wrote to the Romans "that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at

hand: let us therefore cast off the works of darkness, and let us put on the armour of light" (13:11-12). Our situation calls for repentance and re-dedication to God. If we have reached the "stomach-turning" point, we must now reach the "heart-turning" point.

Repentance involves self-dethronement, and men do not abdicate because they are pleased or tickled by a brilliant performance in the pulpit. Soft preaching is so far from uprooting the "green bay tree," spreading itself in pride, that it only sways the branches in its caressing breeze, and encourages the deeper rooting of self-sufficiency. True evangelism has a message that searches and shakes men's souls until they break in a contrition far deeper than mere regret.

Away with the baby prattle in the pulpits! Will tales by the talented Shakespeare bring men and women to the foot of the Cross? Will brain-tingling lectures about the sun, moon, and stars, about science, technology, industry, and outer space, bring about a soul-saving revival? Will lukewarm, shallow, prayerless, tearless, soft-soaping, sin-covering, mushy sermons move America to God and shake the foundations of hell? Will turning over a new leaf, doing nice things for your fellowmen, and reform bring revival? Will even add-

ing new property and gigantic edifices to the general church? Will adding worldly new members to our church rolls be the means of saving the souls of the lost, and sanctifying the souls of believers? God knows, and you and I know, that none of these produces earthshaking revivals. At times we try to tell ourselves that they do, but deep in our hearts we know they are not the answer.

Over the years our numbers have increased, our church buildings are more imposing, our missionary program is outstanding, our schools are recognized; but do we still have the soul travail which caused preachers and laymen to weep over the erring

ones, to miss their meals, and have sleepless nights? Do we have more adoptions than we have births? Are we more dependent on the supper room than the Upper Room? Do we substitute organizing for agonizing?

The attraction of the past in our church was the Holy Spirit upon its people. While the world totters on the brink of destruction, this is no time to replace the power of the Holy Spirit with the influence of spectacular movies and personages of prestige. The glory of standing in the gap in days like these is a challenge to us. Will we hold the banner of holiness of heart and life, or will *Ichabod* have to be written over our doors?

How It Feels to Be Lonely

It feels pretty bad to be lonely. Like when your father, who is a preacher, gets called to another city. You have to go to a new school. The first day at school you just sit there feeling funny. They do things that are new to you, like maybe grading papers differently. You sit there while someone else figures your grade. Then you find out you have to ride the bus. You make a friend or two at the bus stop, but they're either not your age or they go to the Lutheran school. Then you find out there is a boy in your class that rides your bus; and another who lives down the street, and still another one who lives about three blocks away. They become your good friends and school is alright. Then a few months later you find out they are going to tear down the part of the school that you go to and you will be transferred to another school for about a month. You hardly know anybody at your school, much less at another school!

It is almost the same thing with Sunday school. Your dad is in charge of the churches on the Dakota District and has to go to a different church every Sunday. You're just getting used to one church when you go to another. You make a few friends at about every church but never really get to play with them. Well, I think I can hold out right now.

By David Riley (age 11)
Jamestown, N.D.

This short essay, written for a school assignment, gives a P.K.'s viewpoint of pastoral moves.

Concern for Souls



IN PSALM 42:4 we read, "I looked on my right hand, and beheld, but there was no man that would know me: refuge failed me; no man cared for my soul."

Originally, the pitiful words of the text were the wail of David while hiding from Saul in the cave Engedi, about 1061 B.C.

If David was a type of Christ, the text could well be applied to the Saviour on the Cross. It was written of Christ in Isa. 53:3, "He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him." But verse 5 says, "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."

It would do no injustice to truth to apply the text to the condition and unexpressed attitude of multitudes of crushed souls in the darkness of sin's terrible night who wonder why more interest, more love, and more action are not manifested by the church for their salvation. "Why is the gospel chariot so long in coming?"

Gen. 2:7 says, "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Man, with his immortal soul, made in the image of God and capable of fellowship with God, will never be satisfied with anything less than the Spirit of God in his heart. Wealth, fame, or high position will

not satisfy the soul. Ps. 42:1 bears this out; "As the hart panteth after the water brooks, so panteth my soul after thee, O God." Souls are hungry for God and looking for help. The text says, "I looked on my right hand, and beheld, but there was no man that would know me . . . no man cared for my soul."

In Luke 10:2, Jesus said, "The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest." Put the text and these words of Jesus together, and you have both the unsaved and the Lord himself waiting on the Church—waiting for Christians to act in behalf of dying humanity. Are we too busy with our jobs, reputations, and church programs to care?

B. Carradine confessed it this way:

I was working in the Temple with my Saviour by my side,

Where the multitudes assembled with their misery and pride.

Glancing upward from my labors, I just caught His distant smile;

"You have placed your work between us—come and talk with Me awhile."

As we commune with Christ, we imbibe His spirit and likeness. Paul said in Phil. 2:5, "Let this mind be in you, which was also in Christ Jesus." Luke 19:10 says, "The Son of man is come to seek and to save that which was lost." The chief concern of Jesus has always been the salvation of souls. It is so stated in Titus

2:14, ". . . that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

The word *Christian* means Christ-like. Whatever the means and processes of our Christian activity, it must all be to the end that souls for whom Christ died might be saved. Any motive or goal other than the salvation of souls in our Christian program is a gross miscarriage of God's purpose for us.

According to the teachings of Christ in John 15, it is most impos-



by
E. Homer Land

Evangelist
Rifle, Colo.

sible to remain Christian unless we are concerned for souls. "Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." The last part of this second verse contains the secret to real concern for souls—complete purging and cleansing. "Ye shall receive power, after that the Holy Ghost is come upon you" (Acts 1:8).

It was Pentecost which girded the Early Church with soul-saving power to win 3,000 in a day. Luther was effective only after he was filled with the Spirit. It was the same with Wesley, Knox, Finney, Moody, the early church fathers of our holiness movement, and effective preachers of the present day.

Rom. 5:5 informs us that "the love of God is shed abroad in our hearts by the Holy Ghost which is given

unto us." We might try our best to be concerned for the lost, but the Holy Spirit must put the love and burden within us. Otherwise it is wasted effort—like tying artificial leaves on a growing tree. Many of us need to be anointed with fresh oil as indicated in Ps. 92:10.

For some examples of concern for souls, listen to Moses plead with God, "Yet now, if thou wilt forgive their sin—; and if not, blot me . . . out of thy book which thou hast written" (Exod. 32:32). David was concerned for his third son when he asked, "Is the young man Absalom safe?" (2 Sam. 18:32). Elisha was concerned when he said to his servant, Gehazi, about the Shunammite woman, "Run now, I pray thee, to meet her; and say unto her, Is it well with thee? is it well with thy husband? is it well with the child?" (2 Kings 4:26). Andrew was concerned when "he first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ. And he brought him to Jesus" (John 1:41-42). Hear Paul say, "I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh" (Rom. 9:3).

I was my mother's pastor at Abilene, Tex. She confided to me her great burden for my brother Paul, who was single and living in deep sin. She said, "Homer, I can't stand it any longer." I went to my study and prayed for Paul with real Holy Ghost burden and faith. God gave assurance he would be saved at once.

The altar was full that night, and my brother was among the seekers. Everyone prayed through except Paul. God whispered, "Go out to the house—he will make it yet." The car battery was frozen. My tired feet measured every foot of the three miles against a freezing blizzard. We went to the hayloft. Mother and my

sister Gladys joined us. We prayed all night. At sunup Paul leaped to his feet with God's praises ringing from his lips like silver bells.

Let it never be said of us that somebody looked to us for spiritual help—and we failed to care for his soul.

Throw out the lifeline across the dark wave.

There is a brother whom someone should save.

Somebody's brother! Oh, who then will dare

To throw out the lifeline, his peril to share?

Evangelism can nurture not only the growth of new Christians, but also the training of the average layman to help them grow.

Follow-up Evangelism

By Paul Lorenzen*

Part 4. Its Objectives

According to the director of follow-up of the Billy Graham Evangelistic Association, "Follow-up does not take time! *It takes your life!*" A physical parent is able to raise effectively only a small number of children. The average family has about 4 children, and these 4 children demand the full attention of the parents to meet their needs. When the family becomes larger, perhaps reaching a size of 8 or 10 children, the older children are given some responsibility to care for the younger children in the family, though under the supervision of the parents.

When a spiritual parent (that is the soul winner who leads a person to Christ) begins to be responsible for more than a small number of new Christians, he is unable to give the needed attention and care to each. The pastor is usually the spiritual parent of most of the new Christians in the local church, and when the

number of new Christians becomes larger than one person can effectively handle, one of two things happens: (1) the new Christians are neglected, and little or no spiritual growth takes place, or (2) the new Christians are given the needed attention and care by the more mature Christians in the congregation, and the church as a whole works together in the follow-up effort.

When a church begins to see its members evangelizing and laymen winning persons to Jesus Christ as Lord and Saviour, this problem is multiplied, for then there are several spiritual parents in the church who multiply even more the spiritual infants who need the spiritual parental care.

Thus it is evident that, if proper parental care is to be given to the new Christians, there must be some way in which the local church can coordinate its follow-up efforts and provide adequate nurture for its spiritual children.

When one attempts to develop the adequate objectives for, follow-up efforts, he must keep in mind two important aspects. First, he must develop objectives that will meet the needs of the new Christians being won to Christ. Second, he must develop objectives that will provide the spiritual parents to give the care necessary for spiritual development in the new Christians.

Thus two comprehensive objectives can be clearly developed which will ultimately meet the needs of follow-up evangelism. The first objective may be stated as: to provide the love, nourishment, protection, and training necessary for the spiritual infant to grow into a spiritually mature Christian, faithfully serving Christ and the church under the leadership of the Holy Spirit.

The second objective may be stated as: to enable the spiritually mature (that is, older brothers and sisters in the family) to do the work of follow-up with the new Christians, providing the necessary parental care.

In order to accomplish these objectives effectively, a certain amount of organization must be structured in the local church. Principles must be stated and taught to the laymen who will provide the parental care. This should involve an approach to follow-up evangelism which would not only be comprehensive enough to meet the needs of the new Christian, but also would be simple enough for the average layman in the church to be able to execute, with the help of a follow-up coordinator or some other responsible person to act as an overseer.

Some of the principles involved, and the problems encountered in such a program, along with materials and methods which have proven effective, will be shared in future articles.

Practical Points

that make a difference

He Talks too Much!

Dear Son:

I love our pastor, but I wish that his college professor had told him of the danger of overexposure.

He talks before the service, during the service, and after the sermon. There is no time that he doesn't feel compelled to say something.

Now what he says is good—and in small doses it is excellent. But I just see too much of him!

He exhorts during a youth musical, preaches a sermonette after a choir program, and feels that a church evening is not complete without his speaking.

Son, laymen listen to their pastor a lot during any one week. I'm not a psychologist, but a farmer, and I like a variety of fare. Don't you have the "sneaking suspicion" that his speaking would be much more effective if we heard less of it?

Well, I may be wrong. I have been in the past. But it seems to me that a pastor ought to make his exposure worthwhile and let some of his laymen take responsibility. It will help us and him too.

What I am trying to say, Son, is make your moments of exposure count in the great moments of the congregation's life. We will love it!

Love,
Dad

A Tuesday Morning Prayer In the Pastor's Study

This is Your church, Lord,
and I am Your servant.
As we—You and I—begin this week,
help me to work efficiently and effectively,
not wasting time in trivials, but
investing myself in the central tasks.
And yet, as I seek to concentrate on the major responsibilities,
help me to be sensitive to “the little things”—
like phone calls, and people stopping by, and writing notes
of love and appreciation.
Although You have given me projects to complete by virtue of being
Your servant, direct my mind again and again
to the fact that these “projects”
are only
ways to reach people where they are with Your good news.
By Your help, Lord, I will gear all my work and time to ministering
to others—whether that is being with them face-to-face
or
being *with* them as I study and pray and ponder and plan.
When it is with them face-to-face, help the time to be a real
spiritual encounter, producing spiritual growth in all of us,
and not just a visit—unless just a visit is what You want.
As I study, Lord, may it be diligently,
drinking deeply of Your Spirit and Your Word,
so that I am Your man in life and thought and pulpit.
Give me anew each day
that selfless perspective and motivation
that comes only from You.
Thank you for calling me to a lifework for which I am inadequate,
in order that my adequacy can be from You.
So as we—You and I, Lord—begin this week,
which really has been in the making for weeks and months,
May it and I
be filled with Your plans,
saturated with Your Spirit,
endued with Your power,
characterized by Your love.
Thank You, Lord.
I am Yours;
This church is Yours.
Lead, Lord.

By Randy Michael

NAZARENE

Compiled by the General Stewardship Commission

EARL C. WOLF, Executive Director
DON WILDE, Office Editor

FOR
PASTORS
and LOCAL
CHURCH
LEADERS

A Good Old Word

General Superintendent Coulter



OME WORDS fall into disrepute with the passing of time. One of these is the word *loyalty*.

John Ruskin once wrote, “Loyalty is the noblest word in the catalogue of social virtues.” Because of the excessive demands for “personal rights” in our modern society, some have felt that to be *loyal* somehow curtails a person’s freedom. Some feel that loyalty cancels out the freedom of the individual to think for himself. However, loyalty is a part of the very “tapestry of liberty.”

No society can long exist without the basic ingredient of loyalty. It has been said that “loyalty is the cement that holds men and groups together.” Without it the whole framework of life crumbles.

Loyalty is a very practical thing. It is more than an emotion. It imposes rigid, ethical requirements on us. It involves careful discrimination, clear thinking, and fair judgments. “It is intelligent devotion to an idea, a cause, a person, or a group.”

Perhaps it is time for those of us who are in the ministry to shake the dust off this good old word and revitalize it with all its legitimate meaning and significance. Intelligent devotion to an idea, to a cause, to a purpose on the part of the church’s ministers is the only hope for the progress and vitality of God’s kingdom.

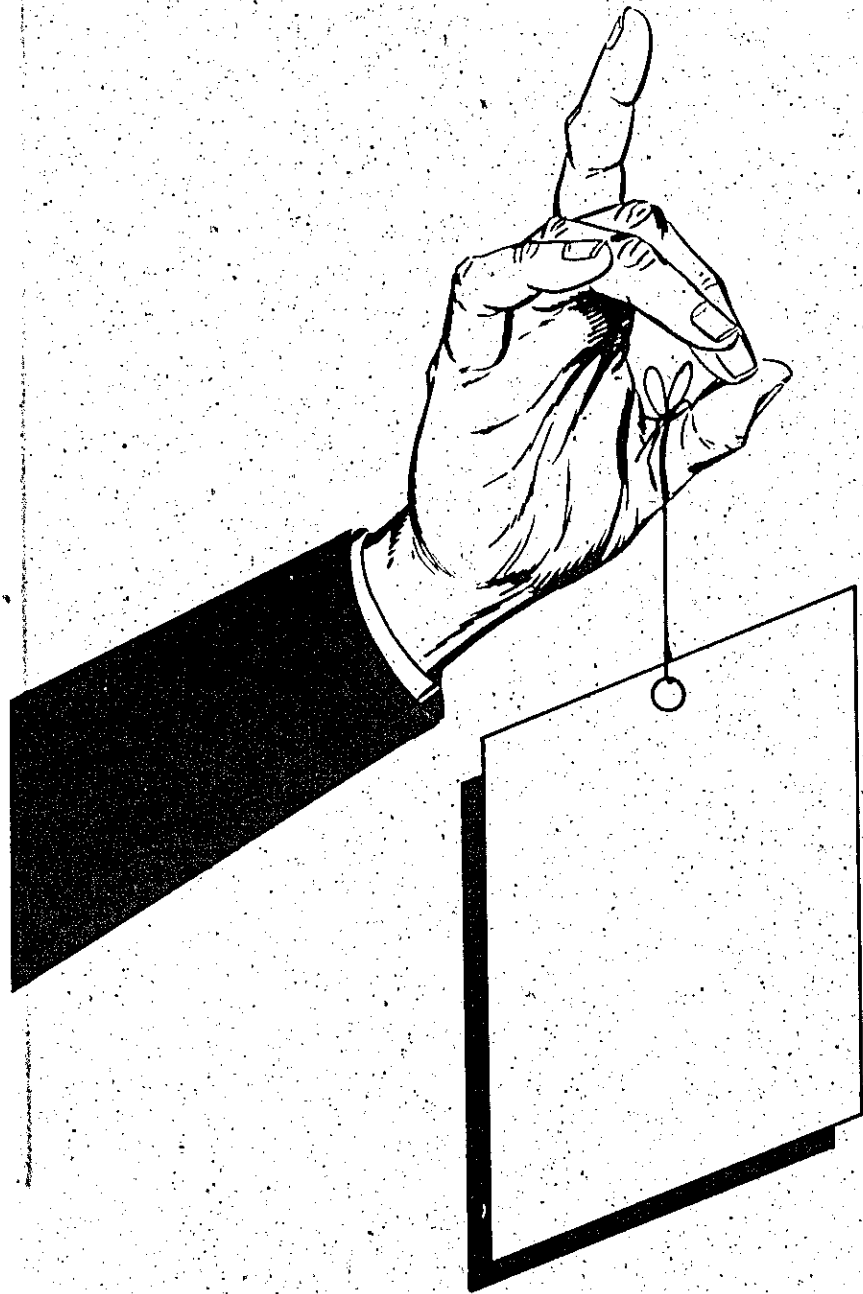
A fresh infusion of loyalty to the doctrine and life of holiness would bring spiritual direction and blessing to the entire church.

An unashamed loyalty to the ethical demands of Christian conduct would save the church from compromise and indirection.

An aggressive loyalty to the commitments of the church to her worldwide program of evangelism would provide the financial support and the response of God-called youth to carry the gospel to the ends of the earth.

The church doesn’t ask for “blind” loyalty, but for intelligent, honest, and responsible commitment of life and service to the cause of Christ.

With loyalty the battle can be won. Without it the cause is lost.



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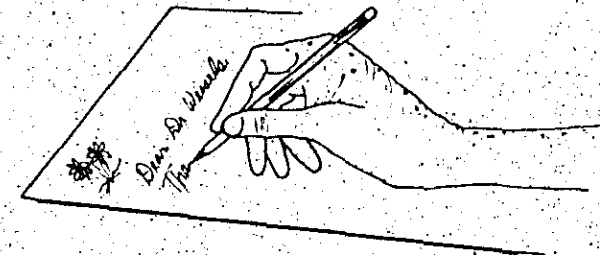
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November 1 1974

Dear Pastor,
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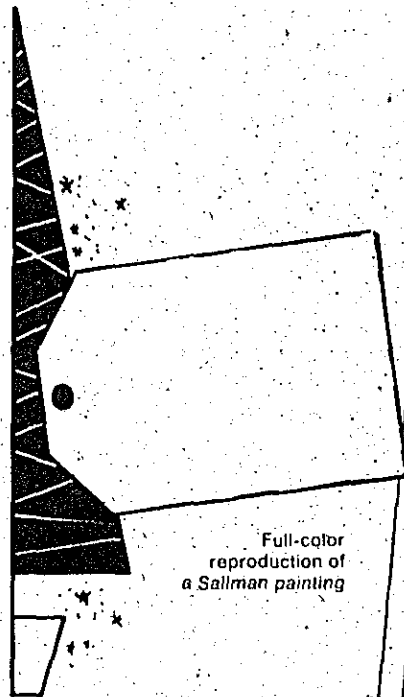
"Thank you so much for remembering us."
 "What a lovely thing to do!"
 "God only knows what my check means to me in this high cost of living."
 "Just a word of personal gratitude for the increase in pension."
 "We are grateful for the increase in our pension."



Yes, your Christmas Love Offering for our retired ministers and their wives helps make possible pensions that can take these saints through the current financial tensions of our day. This offering, taken anytime in December, counts toward your Pensions and Benevolence Budget. Why not fill in the clip-out below and mail it today? You will receive enough free envelopes for your offering next month.

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Dean Wessels
 Dean Wessels



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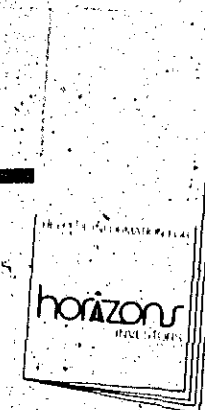
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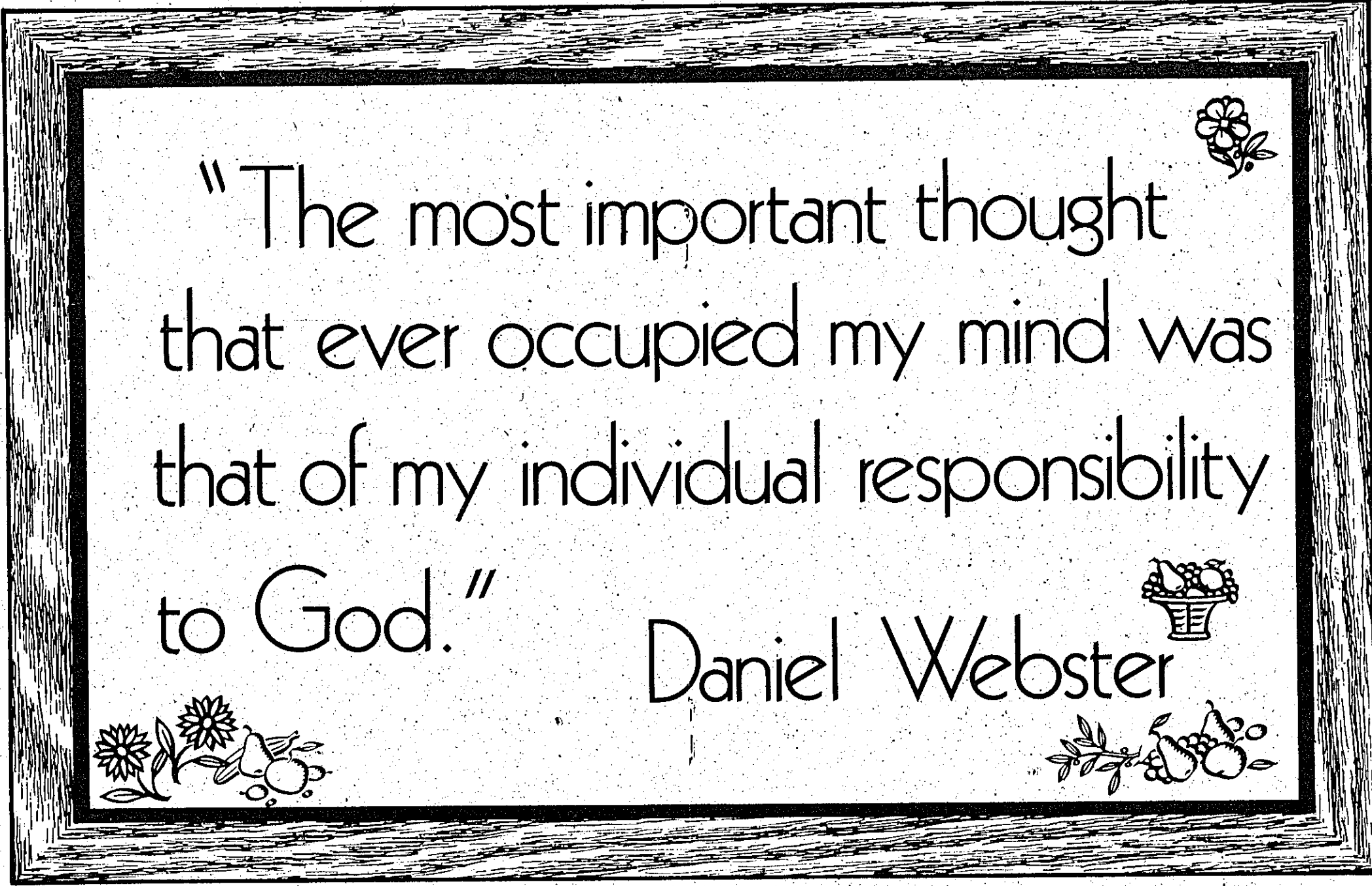
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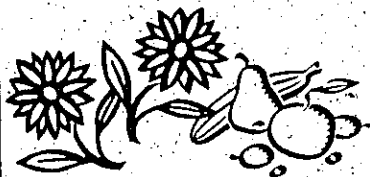
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"The most important thought
that ever occupied my mind was
that of my individual responsibility
to God."

Daniel Webster





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But God also wants our talent; namely, any natural ability, endowment, power, or potential divinely given. Paul put it squarely to the Corinthians in his first letter: "Who makes you, my friend, so important? What do you possess that was not given you? If then you really received it all as a gift, why take the credit to yourself?" (4:7, NEB).*

and

That individual was right who said, "The Christian life simply cannot be built upon the sacrifices of other people!" And again, "When a man comes into money, either God gets a partner or man loses his soul." But Jesus' supreme illustration of "plus giving" came from a poor widow who gave her all (Mark 12:41-44). Who would join His honor roll in the twentieth century?

Denomination-wide Study, February and March, 1975
Unit, 113.1a, "Studies in Stewardship"
Text: *Giving and Living*, Samuel Young
 Refer to order blank on page 16k

*From *The New English Bible*. © the Delegates of the Oxford University Press and the Syndics of the Cambridge University Press, 1961, 1970. Reprinted by permission.

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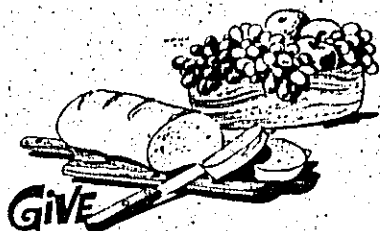
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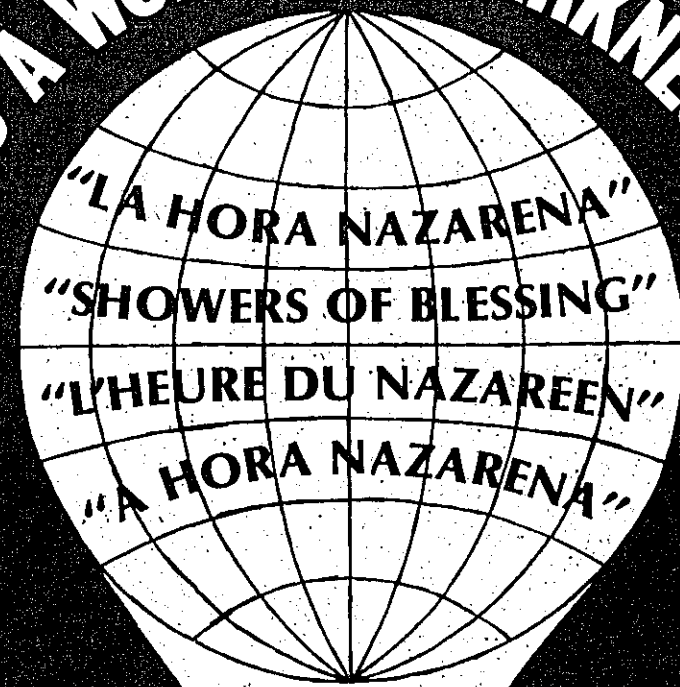
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having difficulty getting all the people in your church involved in missions?

Recently Aubrey R. Ponce, Sr., pastor of Jacksonville, Fla., First Church, shared this idea he is using to involve Sunday school scholars as well as church members:

One Sunday of each month we teach the missionary lesson in every class. We have appointed roving teachers who will rotate and reach everyone from the youngest to the oldest. Reading charts will be by classes, hoping by this to reach every Sunday school member with the message of missions.

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PASTOR—why not suggest these items to the Sunday school classes as appropriate, inexpensive remembrances for their teachers?

As men in the ministry we have a responsibility to the world, but may God help us to remember the responsibility to our own children.

Lest We Forget Our Own

IN THE SIGNING of our covenant to become Salvation Army officers, we pledge ourselves to spare no effort in the leading of the lost to Christ. In our constant contact with other people, ours is the responsibility of informing them of the claims of the gospel.

While preparing for summer camp activities, a tremendous feeling of responsibility came over me for the many children that would come to camp. I concentrated on trying to become acquainted with all the campers, with the hope that many of them would make a decision for Christ by the time they left camp.

In my concern for decisions to be made during the close of our Music Institute, I took great pains to prepare a "fagot service" around the campfire. At the conclusion opportunity was given for a time of decision—and there were many.

After it was all over, I stood there

in the empty campfire ring—the lights were turned off and the fire still burning. While there in the silence, with just the burning wood crackling, I felt two small arms slip around my leg. As I looked down, there was my daughter. With tears in her eyes she looked up at me and said, "Daddy, I didn't get a chance to throw my twig in the fire."

With tears coming down her cheeks, she clutched harder and said, "I don't pray to God, and I should."

I picked my daughter up in my arms. I hope in some way she will understand that I asked her at that point for forgiveness.

You see, I had stood there in the midst of people with the thought of doing something for someone else's child. In looking over that group of young people I failed to recognize that my child was in that group. Somehow I had lost my own daughter in that crowd. I can't remember seeing her face while giving the message and the invitation. I can't recollect thinking that possibly she could be one who needed to make a decision.

There is danger of concentrating so much on other children that we forget our own. It is difficult to admit the fact that we can be so busy with other children that we do our own an injustice.

I attempt to express myself because



by
**Alfred R.
Van Cleef**

Captain, Salvation Army
School for Officers'
Training, Dean of
Married Students,
San Francisco

November, 1974

possibly there are others in the ministry who face the same problem. I am deeply convinced that, unless our own children understand the gospel and our motive for service in the ministry, we will cause them great spiritual damage.

Lest we forget our own! Lest we forget that our children need what we give to others! Lest we forget to share with them as we share with a stranger's child! As men of the ministry, we have a responsibility to the world; but, O God, help us not to

forget the responsibility to our own children!

What we are is what they will be. I have seen many ministers' children who were bitter and unhappy. Part of this is due to lack of spiritual depth; part is the fact that they are individuals; part is the fact that they make their own choices. But also part of it is their understanding of compassion as they see it in their parents.

We have a responsibility to the lost of the world—and that includes our own children!

Thrones are immobile, but the pastor's desk chair is equipped with a swivel that enables him to turn to his board member and say, "I believe you have a point, and we should consider it."

His Lordship, the Pastor

By Earl Wachenschwanz*

A FELLOW COMMUNITY PASTOR said in my presence recently, "Don't expect me to bow to my people. I am the minister and they must respect me as such." My reply was an unanswered question, "What does the word *minister* mean?"

It is true that the Bible has something to say regarding a congregation's respect for its pastor (Heb. 13:17). It also has a message for the shepherd. "Feed the flock of God

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which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock" (1 Pet. 5:2-3).

While churchmen may debate the margin of distinction between the clergy and the laity, the real pastor identifies himself with his people. History has no more obnoxious tyrants than the clergymen who lord it over God's heritage. So the question

we face at the moment is: Are we lording it or are we ensamples to the flock?

The true pastor will identify with his people in the act of public worship. He does not see the pulpit chair as a throne. When the music director, as an exercise of worship, asks the congregation to stand, why shouldn't the pastor stand also? Does he not need to join in worship? Is it merely patronage for the pastor to join in reading the responsive selection that deals with repentance and forgiveness? Daniel, the holiest man of his day, never stood taller than when he identified with his people in his intercessory prayer: "And I prayed unto the Lord my God, and made my confession, and said, O Lord. . . We have sinned. . . We do not present our supplications before thee for our righteousnesses, but for thy great mercies" (Dan. 9:4-5, 18). This identification prompts the pastor to employ more of "we" and less of "you" in his sermonic admonitions.

As chairman of the board, the pastor occupies a distinct chair, but it is not a throne. He recognizes that there are men on his board who are more conversant than he in matters of economics, business, and other matters of administration. He will not initiate his "superior" program on the strength of a slim and fragile margin of a sometimes coerced majority. He realizes that at times unanimity is impossible, but when it appears within reach he believes it to be worth waiting for. Thrones are immobile, but the pastor's desk chair is equipped with a swivel that enables him to turn to his board member and say, "I believe you have a point and we should consider it."

An important segment of the pastor's professional equipment is his training and experience in counseling, but he will not lord it over the conversation in interviews. He gladly

sets aside his prerogatives of proclamation and listens politely and sympathetically to his counselee. By so humbling himself he often discovers that he is the beneficiary rather than the benefactor of the visit.

As an ensample to the flock, the pastor cannot afford to be too dependent upon the aura of detachment—a sort of mystery maintained by aloofness. Ezekiel, the chaplain of the disconsolate refugees in Babylon, sat where they sat. He had no occasion to employ the aura of aloofness, because he also was a refugee. By the same token, the shepherd is also a sheep. This fact should be sufficient to nullify his supposed credentials of lordship, and reduce his ambition to the level of minister and servant.

Are we demeaning the ministry? No, we are exalting it. The spiritual law that states that "he that humbleth himself shall be exalted" has a prime application to the pastor. Are we concerned with our image? He whose image we seek "came not to be ministered unto, but to minister, and to give his life. . ." (Matt. 20:28). What about the prestige of our profession? To the community we are vocationally classed as a professional. But in reality ours is more than a vocation—it is a calling.

Our calling makes us more amenable to God than to standards of prestige. And think how prestigious it will be to hear our Master say: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. . . Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25:34-40).

The Parsonage

An interview with Mrs. Ross Hayslip, Tucson, Ariz.

Lora Lee Parrott. I am very much interested in talking with you because of your wide experience in the parsonage. Just how many pastorates have you had through the years, and how many parsonages have you lived in?

Mrs. Hayslip. Five pastorates—in Wooster, Ohio; Circleville, Ohio; Carthage, Mo.; Whittier, Calif.; and Tucson, Ariz.

L. L. P. Can you remember how many different parsonages you have lived in during these years?

Mrs. Hayslip. Eight!

L. L. P. Apparently yours is one of the most beautifully appointed parsonages in the country. Is this the culmination of many years' experience or have you always had a beautiful home like you now enjoy?

Mrs. Hayslip. I guess the most depressing parsonage I ever did have was a huge old house with dark woodwork and creaky floors. In fact, I cried all night after our arrival. And the thing that made it worse was the fact that I had moved out of a beautiful new home into that one, complete with old black pipes and terrible old-

fashioned plumbing—a hot-water tank on the kitchen floor, fully exposed.

L. L. P. How were you able to make the adjustment to the parsonage which had proved to be such a disappointment?

Mrs. Hayslip. To begin with, we started adding color. My husband helped me and we were able to paper some of the rooms, and then something wonderful happened. I have noticed this reoccurring through the years. When the church realized I was interested in the parsonage and wanted to make it a happy place for our family and official residence for the church, they suddenly became interested also. They redid that old kitchen of their own volition, taking out the ugly plumbing and the hot-water heater. They went on through the house to make it a good, pleasant place for our family to live.

L. L. P. I think it would be good if you could describe for us the southwestern Arizona-type house you now live in.

Mrs. Hayslip. We were here five years when the church decided to re-

place an older home by building a new parsonage. And all of us decided at the beginning that it was going to reflect the area in which we live—southwest America, Indian, Arizona, desert, etc.

L. L. P. What about the colors?

Mrs. Hayslip. I wanted the house—when I walked through the door—to look like sunny Arizona.

L. L. P. How did you accomplish this?

Mrs. Hayslip. My main color was to be yellow.

L. L. P. You don't mean yellow on the floor?

Mrs. Hayslip. Yes, I do—and it's beautiful!

L. L. P. What about the rest of the colors?

Mrs. Hayslip. The colors we decided on include orange and white with a small accent of purple.

L. L. P. Does this mean you have modern furniture?

Mrs. Hayslip. All the way! It really is called contemporary—Parsons' tables, cubes for end tables, white divans (Whittier church gave us the huge, smoked-glass coffee table). With the contemporary furniture and bright colors there are also antique pieces of decoration both on the walls and on the white bamboo and glass shelving.

L. L. P. With all of this beautiful home, how does it become your ministry? I know that you do not play the piano, direct the choir, or do a lot of other things some wives do, and that your home—in a special way to you—has become your ministry. Could you explain this?

Mrs. Hayslip. This means having people from the church in your home and making them feel welcome. It is the very opposite of trying to impress

them with either what you have or the way you serve.

L. L. P. What kinds of groups do you enjoy having in your home?

Mrs. Hayslip. We invite new families, young people, and older people—more so than people of our own age. It definitely is not to meet our own social needs, but to have our home as an extension of our outreach and purpose in the ministry of the church.

I used to feel inadequate and inferior because I could not play the piano or sing like lots of pastors' wives, but I feel God has given me the parsonage as a real ministry that I understand how to work with. My home is where I feel at ease.

I do not like to have regular groups on a monthly basis, but like to have people come by my own invitation when I feel we are ready for them and can help make a contribution to their lives.

L. L. P. Do you have any word to young wives getting started in the ministry on how they may develop the parsonage as a home for themselves, or a haven for their family, or a place of witness and usefulness for their church?

Mrs. Hayslip. I think a neat, uncluttered house will welcome people.

L. L. P. Is this why you go for contemporary furniture?

Mrs. Hayslip. Probably so, because it has straight lines and has an uncluttered look. Another thing that helped me was the fact that we lived, when we were first married, beside an Italian lady who had two children. She told me that every night before she went to bed she picked up things in her home, so that she woke up the next morning to a clean house.

L. L. P. How do you entertain your district superintendent?

(Continued on page 23)

THE STARTING POINT



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

You Can Hope Again

Col. 1:9-14

FLOYD PATTERSON was interviewed after his losing the heavyweight title to Sonny Liston, and among other things, this is what he said: "Now, if I were a wise man, I would retire. But I'm not a wise man. . . . All my life I've been waiting, waiting, waiting. Waiting for the next fight. Waiting for the decision. Waiting for the next fight again. And now my children are growing up and life is passing me by and I'm still waiting" (Duncan E. Littlefair, *The Glory Within You*, Westminster Press, 1973, p. 25).

Patterson is typical of a lot of people—waiting. Waiting for something to happen. Waiting for some bit of magic to pick up the pieces of their lives and put them together. Waiting for hope. That's where a lot of people are.

The good news of the gospel is that man can hope again—now—and he doesn't have to wait.

Paul shares this promise of hope with the church at Colosse.

I. WE CAN HOPE AGAIN—BECAUSE OF REDEMPTION. "For he has rescued us out of the darkness and gloom of Satan's kingdom and brought us into the kingdom of his dear Son, who bought our freedom with his blood"

(Col. 1:13-14, TLB).¹

There are two things about this redemption that we should know:

1. It is *costly*. Rom. 5:6-8 is a reminder of this. But to realize that its cost is for us is to pass beyond the stage of argument that His redemption is our hope.

2. It is *complete*. Paul emphasizes that Christ ". . . bought our freedom with his blood and forgave us all our sins" (TLB).

It is one thing for man to be aware of the redemptive possibilities; but when he experiences the redemptive process, and its forgiveness, then he knows the full extent of hope.

Man never breaks through to hope until his guilt has been taken care of, and forgiveness erases the guilt. Redemption is complete in that it goes beyond what anything or anyone else can do.

Redemption means to buy back, to create atonement—at-one-ment with God. The redemption that is possible through Christ allows a man to hope again, to live again, and to live with the promise of eternal life.

II. WE CAN HOPE AGAIN—BECAUSE OF A RELATIONSHIP. Paul relates how

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we are "always thankful to the Father who has made us fit to share all the wonderful things that belong to those who live in the "kingdom of light" (Col. 1:12, TLB).

One of the "wonderful things" of redemption is the relationship we have with the Father.

Malcomb Boyd, in his book, *The Lover*, relates, through the book, the growing relationship evolving between himself and the Father.

The developing relationship with the Father is one of life's great touchstones of hope.

There is also the relationship with the family of God. *The New International Version* says, ". . . the Father . . . has qualified you to share in the inheritance of the saints in the kingdom of light" (Col. 1:12).²

In the family of God there is a love that nurtures our hope, a concern, a faith—all the ingredients that hope needs to stay healthy.

III. WE CAN HOPE AGAIN—BECAUSE OF RESOURCES. Paul says: "He has rescued us from the dominion of darkness and brought us into the kingdom of the Son" (Col. 1:13, NIV).²

When we are ushered out of darkness into the kingdom of light, it makes available to life all kinds of resources for living—victorious, hopeful living.

The kingdom of the Son makes available to us the Father's love, His care, His presence, His Spirit—all the resources life needs to get it all together in a spiritual way, and to have a truly valid hope.

And while all three of these reasons to hope really come from redemption, they are different ways of looking at our inheritance in Christ.

You can hope again! Indeed, it is good news!

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

The Parsonage

(Continued from page 21)

Mrs. Hayslip. I used to feel a little under bondage with Dr. Aycock because I was a lot younger then; but I cannot honestly say I was ever under bondage in keeping leaders of our church in our home.

L. L. P. Do you keep evangelists?

Mrs. Hayslip. It depends on who it is; and of course at various stages in our lives, circumstances have been different. However, now we have a room at the opposite end of the house with its own bath, and I do enjoy keeping evangelists. But we do not cook for them—they take all of their meals out.

L. L. P. I think some young pastors' wives are fearful lest they appear they want too much in desiring to have the parsonage upgraded or brought up to standard. How do you feel about this?

Mrs. Hayslip. I do not feel there is any house which cannot be made to look presentable with a small amount of money when colors are used and some good old-fashioned hard work.

L. L. P. I also know that, when your children started to college, you felt you had to go to work. How do you react to a pastor's wife working?

Mrs. Hayslip. I feel it helps the pastor's wife to work if she wants to work. I have been blessed with real good health and have been able to work all day and still go every night to revival meetings and other church activities. Some women cannot do this; but I think for myself I am a much better pastor's wife because I have the opportunity to get out of the house and meet people on a different level and from a different perspective. And of course it relieves the financial bur-

den to a point where we are able to do more things for our ministry and our people than we could otherwise do.

L. L. P. You do not feel, then, that a pastor's wife must stay home in the parsonage all day in order to be a blessing?

Mrs. Hayslip. Of course not. And with every other woman in the church working, what would the pastor's wife do anyhow? She probably has better mental health and even physical health by the diversion of activity, since energy often generates energy.

IN THE STUDY

Meditating with the Master in Matthew

November 3.

A DATE WITH DESTINY (25:10)

SCRIPTURE: Matt. 25:1-13

INTRODUCTION: Wedding feasts are an important part of the culture of the Middle East. The festivities often go on for a week. In Jesus' day wedding celebrations sometimes lasted for three weeks.

There is one wedding feast that we cannot afford to miss. It is called "the marriage supper of the Lamb" (Rev. 19:9). How can we be sure that we will be there, and not be left outside? Our text (v. 10) tells us: "They that were ready went in with him to the marriage; and the door was shut."

The Second Coming will be at a time of separation. This fact is illustrated in the parable of the 10 virgins. We find this separation in three stages.

I. SEPARATION IN PREPARATION (vv. 1-4)

Jesus told about 10 virgins, or bridesmaids, who took their lamps and went out to meet the bridegroom. These lamps were made of clay and would fit easily into the palm of the hand.

Five of these virgins were "wise." The

Greek word *phronimoi* means "sensible" or "prudent." The other five were "foolish." This is the adjective *moron*, which we have taken over into English. It means "dull, stupid."

The five wise bridesmaids took along a container filled with oil. (In the Bible "oil" regularly means olive oil.) They prepared for any unexpected emergency, as sensible, prudent people always do. But the foolish just assumed that no emergency would arise.

II. SEPARATION IN CONFRONTATION (vv. 5-9)

The bridegroom and his friends were delayed in coming. So finally the bridesmaids "slumbered and slept." The Greek



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says that they "began to nod" (*enystaxan*) "and went on sleeping" (*epathendon*).

Suddenly at midnight the cry rang out: "Behold, the bridegroom cometh; go ye out to meet him." The watchman had spotted the lights of the bridegroom's party approaching the town.

All 10 of the bridesmaids got up quickly and "trimmed their lamps"—that is, snipped off the charred ends of the wicks. But the five foolish ones discovered that their oil was almost gone. Frantically they begged the wise companions: "Give us of your oil." The King James Version then says: "Our lamps are gone out." But the Greek clearly reads, "Our lamps are going out" (*sbennyntai*, "being quenched"). Their oil was so low that their lamps were flickering.

The reply of the five wise virgins may on the surface seem selfish and cruel. But the symbolism is clear: No one can derive his spiritual life from anyone else. Every person must have his own spiritual experience.

III. SEPARATION IN DESTINATION (vv. 10-12)

While the five foolish virgins went to look in vain for oil—all the markets were closed at that time of night—the bridegroom came. "They that were ready went in with him to the marriage; and the door was shut."

Finally, frustrated, the five foolish ones came to the bride's house. Standing outside in the street, they called earnestly, "Lord, Lord, open to us." But he answered, "Verily, I say unto you, I know you not." They were left outside in the dark—a type of the "outer darkness" in which lost souls will live forever. Inside was joy and light and feasting. But they had missed it.

CONCLUSION: How may we be sure of being ready for the second coming of Christ, our Heavenly Bridegroom? First, we must have an up-to-date spiritual experience. It is not enough to avoid backsliding into sin. We must be sure that our lamps are not "going out," burning dimly.

In the second place we must be filled with the Spirit. In both the Old and New Testaments oil is a type of the Holy Spirit. The ones who were ready and went in to the wedding feast had their containers filled with oil.

In the third place we must live godly lives day by day. A good motto for all of us is:

Do nothing you would not like to be doing when Jesus comes.

Say nothing you would not like to be saying when Jesus comes.

Go to no place where you would not like to be found when Jesus comes.

November 10

USE WHAT YOU HAVE (25:29)

SCRIPTURE: Matt. 25:14-30

INTRODUCTION: The parable of the 10 virgins emphasizes the need of inward experience as a preparation for the Second Coming. The parable of the talents stresses the other side of the coin—the need for outward service as a preparation. We must not only be holy in heart, to be ready, but we must also be busy about our Master's business.

I. THOUGH WE HAVE DIFFERING ABILITIES, WE ARE RESPONSIBLE TO USE WHAT WE HAVE (vv. 14-15)

Jesus told about a man who was going to a distant country. He called his servants and gave each of them some money to invest while he was gone. To his most capable servant he entrusted five talents. To another he gave two talents and to a third just one talent. (The talent was worth about a thousand dollars.) Then he left on his journey.

II. REWARD IS BASED ON CHARACTER AND SERVICE (vv. 16-23)

The man who had received five talents invested them and doubled the amount. The next servant did the same with the two talents he had received. But the man who had been entrusted with one talent buried it in the ground.

Finally the master returned and settled accounts with them. The first servant reported what he had done and was rewarded with the words of v. 21. The same thing took place with the second servant. Both received exactly the same reward (vv. 21, 23) because both had doubled what was given them to invest. ("Thou" in v. 21 is not in the Greek, as indicated by italics.)

These men were not rewarded for cleverness or spectacular achievement. The "well done" came because they were "good" in character and "faithful" in service. That is all that God requires of us. And all of us can receive that same reward.

III. FAILURE TO USE WHAT WE HAVE RESULTS IN LOSS OF EVERYTHING (vv. 24-30).

Those who do nothing usually put on others the blame for their failure. The one-talent man came with his whining complaint and his stupid alibi (vv. 24-25). "Gathering where thou hast not strawed" perhaps means "gathering from a place where you have not threshed." (The last verb, *diaskorpizo*, is used for winnowing grain.) The servant was accusing his master of filling his barns from other men's threshing floors.

Castigating the slave as wicked and "slothful"—that is, "lazy"—the owner ordered that the talent be taken from him and given to the one who had 10 talents. Because he failed to make use of his talent, he lost it. To be lazy is to be "wicked."

The 13-volume *Oxford English Dictionary* indicates that our present use of the word *talent* for a natural or acquired ability stems from this parable. So we may apply its lesson to the use or disuse of the talents God has given us.

CONCLUSION: There are two main lessons we can learn from this parable. The first is that if we do not use our talents, we lose them. This truth applies to scores of areas in our lives. The second is that too often in our churches one-talented people do nothing, while the many-talented do all the work. This should be a solemn warning, for that path of inactivity can lead down to "outer darkness" (v. 30).

November 17

THE FINAL SEPARATION (25:46)

SCRIPTURE: Matt. 25:31-46

INTRODUCTION: Matthew 25 contains three parables on preparedness for the Second

Coming. (Some object to calling today's scripture a parable, but the use of "sheep" and "goats" suggests a parabolic form.) The parable of the 10 virgins underscores the importance of having an up-to-date spiritual experience. The parable of the talents calls attention to the demand for faithful service. The story of the sheep and the goats deals with the realm of social relationships. All are essential.

I. SIN IS NOT ONLY DOING WHAT IS WRONG, BUT ALSO FAILING TO DO WHAT IS RIGHT.

"The Son of man" is Jesus' favorite designation of himself (over 80 times in the Gospels). He declared that when He comes in glory, with all the holy angels, He will sit on the throne of His glory. All nations will be gathered before Him and He will separate the people as a shepherd separates the sheep from the goats. The sheep (good people) will be on His right, and the goats (bad people) on His left.

The people on His right will be welcomed into His eternal presence. Why? Because they ministered to Him when He was in need.

Surprised, they will ask, "When?" The answer: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." To fail to do our duty in helping those in need is to bring on ourselves the condemnation of Christ.

II. THE JUDGMENT DAY WILL BE A TIME OF FINAL SEPARATION.

There are many sad separations that take place in this life. But often there are new comforts and compensations. But in that day it will be final. There will be no appeal from the supreme court of heaven. Its decision will be irrevocable. When God makes the division, there is no recall or reconsideration. For His verdict is based on His perfect knowledge of all the factors involved. He never gives a wrong decision.

III. THERE ARE ONLY TWO ALTERNATIVES IN THE NEXT LIFE: ETERNAL PUNISHMENT AND ETERNAL LIFE.

This is spelled out very precisely in our text: "And these shall go away into everlasting punishment: but the righteous

into life eternal." There are no halfway houses. The Bible nowhere teaches that there is a purgatory. Rather, it declares that our sins must be purged in the cleansing fire of our personal Pentecost.

Are we ready for Christ's coming? This chapter shows us how we may be ready.

Some people major on deep piety and even devoted service. But they neglect their social responsibilities. Others glory in being social activists, but they ignore inner, individual salvation. It is not a case of either/or, but of both/and.

November 24

AN APOSTLE TURNED TRAITOR (27:5)

SCRIPTURE: Matt. 26:14-25, 47-50; 27:3-5

INTRODUCTION: Any wasted life, any lost soul is a tragedy. But the tragedy is compounded when the person was once a trusted follower of Christ and a leader in His kingdom. Such was Judas Iscariot.

I. THE TREACHERY OF JUDAS (26:14-16)

Judas was "one of the twelve"—one of Jesus' chosen apostles. He had traveled with the Master for some three years. He had even been sent out by Christ on a preaching mission (10:1-15). Yet now he conspired to betray Him. And all for "thirty pieces of silver"—about \$25.00!

II. THE TESTING OF JUDAS (26:21-25)

As Jesus and His disciples were eating the Last Supper, He suddenly surprised them by declaring: "Verily I say unto you, that one of you shall betray me." Shocked and sorrowful, the disciples began one by one to ask, "Lord, is it I?" The Greek says, "Surely not I, Lord?" Jesus indicated that it was the one who dipped his hand into the same bowl with Him, as they ate together. Startled, Judas asked, "Surely not I, Rabbi?" (NIV).¹ It is noticeable that Judas did not address Jesus

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

as "Lord," as the other disciples did. The Master's reply was, "Thou hast said," which probably means, "Yes, it is you" (NIV).

It seems evident that Jesus was giving Judas a last opportunity to repent and renounce his evil plans. But the traitor was adamant and sealed his doom in the Upper Room (cf. John 13:30).

III. THE TRICKERY OF JUDAS (26:47-50)

The traitor led a large contingent to the Garden of Gethsemane. There he quickly stepped up to Jesus, said, "Greetings, Rabbi!" (NIV) and kissed Him. The perfidy of this is almost beyond belief. Here was a close friend and the trusted treasurer of Jesus and His apostles. Yet he now betrays the Master with an affectionate kiss.

In reply to this atrocious trickery Jesus said, "Friend, wherefore art thou come?" or "Friend, do what you have come for" (NASB).²

IV. THE TRAGEDY OF JUDAS (27:3-5)

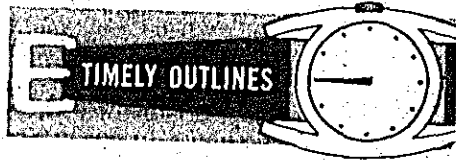
When Judas saw that Jesus was condemned to die, he "repented himself." This is not the strong and usual verb in the New Testament for "repent" (*metanoeo*, "change one's mind") but *metamelomai*, "regret." He felt sorry that he had done this awful deed, but he did not experience a moral and spiritual repentance.

So he went back to the religious leaders of the nation and said, "I have sinned in that I have betrayed the innocent blood." Their callous attitude is shown by their reply: "What is that to us? see thou to that!"—"That's your responsibility" (NIV).

Throwing the money into the Temple, Judas went out and hanged himself. Thus ended the tragic life of a man who had the greatest conceivable privilege and opportunity, but who threw it all away for political ambition and a few paltry pieces of silver.

CONCLUSION: How cheaply do we sell Jesus? For fleeting pleasure, or the privilege of having our own way? How much does it take to make us betray His trust in us?

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



God's Eulogy of the Saints

SCRIPTURE: Eph. 1:3-14

THESIS: God's blessings to the saints may be profitably and scripturally considered "eulogies."

INTRODUCTION: The imprisoned Apostle Paul writes a beautiful and spontaneous hymn of praise at the beginning of his Ephesian letter, the drabness of his cell having extracted nothing from his jubilation. Reading this passage in the original language, one can almost see tears streaming down Paul's face as his praises gush forth.

The expressions "Blessed," "hath blessed," and "blessing" in v. 3 come from the Greek word *eulogeō*, the basis for our English word *eulogize*. Paul is saying, "May the God and Father of our Lord Jesus Christ be eulogized, who hath eulogized us with all spiritual blessings in heavenly places in Christ." Note His eulogies:

- I. GOD PICKED US OUT ONE BY ONE FOR HOLY LIVING (Greek) (v. 4).
 - A. Gave this act precedence over creation of the world (v. 4).
 - B. Anticipated delight in making scrutinizing examinations of our holiness (v. 4b). This meaning is resident in the compound word *katenōpion*.
- II. HE ADOPTED US INTO HIS FAMILY AS ADULT SONS (Greek) (v. 5).
 - A. Gave us access to His immense wealth (v. 7).
 - B. Reveals to us the intimate secrets of His kingdom (v. 9).
 - C. Extends to us the most exalted of privileges (v. 12).
- III. HE PAID THE EXORBITANT PRICE REQUIRED FOR OUR RANSOM (v. 7).
 - A. Ignored the suffering of His own Son.

- B. Ignored the loss of heaven's greatest Treasure.
- IV. HE MADE US HIS INHERITANCE (vv. 13-14).
- A. Ignored an exhaustless supply of material wealth (v. 4).
 - B. Gave us the Holy Spirit in a reciprocal transaction (v. 14).

CONCLUSION: These are only the beginnings of God's "eulogies." Let us mingle our tears and our voices with those of Paul and say, "Let the God and Father of our Lord Jesus Christ be [eternally] eulogized!"

RUTH BRIZENDINE

Lessons from Jonah

SCRIPTURE: Jonah 1

TEXT: "Arise, go to Nineveh . . . But Jonah rose up to flee unto Tarshish" (vv. 2-3).

I. God has a specific place where He wants us, and a specific task for us.

- A. He wanted Jonah in Nineveh for a preaching engagement.
- B. For each person today He has both a position and a mission.

II. Even though God's command and purpose are clear, we still have wills of our own.

A. After Jonah received his instructions, he thought the matter over and decided to disobey.

B. God desperately wants to use us, but that use is contingent upon our wills.

III. To disobey divine directives is to invite misery, heartache, and even disaster.

A. When God says, "Nineveh," and we turn to Tarshish, we're headed for trouble.

B. Relate incidents in chapter 1.

C. A popular TV program some years ago was entitled "Father Knows Best"; when will we learn that God knows best?

IV. Because of His limitless love, God follows us even when we flee Him.

A. Jonah was fleeing (v. 3); God was preparing (v. 17).

B. Was God cruel in His dealings with Jonah in chapter 2? No. He was pursuing His man.

C. God has a marvelous way of bringing circumstances and events to bear upon us so that we will be reminded again of Him, and perhaps be made willing to obey (2:9).

V. What we may want doesn't alter what God wants.

A. When God spoke the second time, His instructions hadn't changed in the least (3:1-2).

B. Whenever we transact business with God, we do it on His terms.

JAMES CHESSE

The Prevailing Prayer of Christ

TEXT: "And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren" (Luke 22:31-32).

INTRODUCTION: The Speaker in these verses is Jesus; the scene is in the Upper Room; the occasion is the Last Supper. The purpose is to forewarn, prepare, and strengthen the disciples. There is a tone of urgency in Christ's voice— "Simon, Simon, behold [listen, take heed]."

I. THE ANCIENT THREAT: "Satan hath desired to have you . . ."

A. Not only Peter, but all the disciples.

B. "Satan has asked excessively that (all of) you be given up to him— out of the power and keeping of God" (Amp.).¹

C. This is also true today.

II. THE DEVIL'S PURPOSE: "that he may sift you as wheat"

A. To sift means to separate:

1. The disciples one from another
2. Each and all from Christ

1. *The Amplified New Testament*, copyright 1958 by the Lockman Foundation, La Habra, Calif.

B. What disaster if these men had been scattered and lost!

C. If Satan had his way, every sinner would be deterred from grace, and every child of God would be brought to ruin.

D. He desires the Father to surrender us to him. Alone, we could never stand and resist him. But wait—

III. THE PRECIOUS PROCLAMATION: "But I have prayed for thee!"

A. Glorious and wondrous thought! How it thrills, blesses, strengthens, and comforts!

B. Addressed to Peter especially, but surely all of the disciples were included in Jesus' prayers ("pleaded in prayer," TLB).²

C. Doubtless in the darkest hours, the apostles recalled that Jesus had prayed for them, mentioned by name, in His dialogues with the Father.

D. We all know people in whose prayers we place great confidence. But to have Jesus himself pray for us! What power there must be in His prayers!

JAMES CHESSE

The News of Forgiveness

SCRIPTURE: Luke 7:36-50

INTRODUCTION: A newsman is taught to ask, "Why, when, who, where, and what?" Let us apply this technique to the "Good News."

I. WHY do we need forgiveness? (vv. 48-50)

- A. We need to be saved from our sins.
- B. We need release from our guilt.

II. WHEN do we need forgiveness?

- A. When we have sinned outwardly, as the woman (v. 37).

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

B. When we have sinned inwardly, as Simon.

III. WHO pays for forgiveness? (vv. 41-42)

A. The person who is wronged.

B. An example is Hosea (Hosea 3:2-3).

IV. WHERE do we find forgiveness? (v. 48a)

A. Jesus paid for our forgiveness (Isa. 53:6).

B. Jesus offers us forgiveness (1 John 1:9).

V. WHAT is my response to forgiveness? (vv. 44-47)

A. Our gratitude should be great.

B. Our lives should be different.

BLAIR F. RORABAUGH

Some offertory sentences for the Sunday bulletin:

It isn't what you give that you will have to give account of; it's what you keep.

* * *

Riches will do strange things to a man, if he becomes a slave to them.

* * *

The poor are made rich by giving.

* * *

God gave the empty tomb, so that we might have full hearts.

* * *

The hand that comes from the heart is bigger than the hand that comes from the head.

Jesus made the supreme sacrifice for you. You show appreciation by giving yourself.

MRS. CHARLES L. LEHMAN

BULLETIN BARREL



I Voted to Close the Church

Last Sunday I voted to close the church—not intentionally, nor maliciously, but carelessly, lazily, indifferently. I VOTED.

Yes, I VOTED to close the open Bible that has been given us by many years of struggling and by the blood of martyrs who died that we might have it to read.

I VOTED for our minister to stop preaching the great truths of the gospel of Jesus Christ.

I VOTED that the children no longer be taught the wonderful stories of the Bible in Sunday school.

I VOTED for the darkness of superstition and the degrading influence of sin, the blight of ignorance, and the curse of selfish greed once again to settle on the earth.

I VOTED for the voice of the congregation to be stilled and no longer be heard in joyous song.

For you see I COULD HAVE GONE, and I SHOULD HAVE GONE—but I didn't!

—Selected

I Helped My Church to Live

I helped my church to live—I was there.

I was one more vote for Christ.

When I became a member of the church,

I promised to be there.

I did not become a member to stay

away.

I WAS THERE!

I helped my church to live—I paid my

way.

I did not let others pay my way—

any more than I would permit them

To pay my utility bills, buy my clothes,

feed my children, or pay my taxes.

I PAID MY WAY!

I helped my church to live—

I prayed for my church.

I want every blessing and grace for her,

As naturally and normally as I do for

my dearest ones.

I PRAYED FOR MY CHURCH!

I helped my church to live—

I worked for my church.

When called upon to do a task that I was

qualified to do, I did it.

I WORKED FOR MY CHURCH!

—Selected

ARE YOU IN THIS LIST?

Horace Bushnell made an interesting list of all who might be excused from giving to missions:

1. Those who believe that it is "every man for himself" in this world.

2. Those who believe that Jesus Christ made a mistake when He said, "Go ye into all the world, and preach the gospel to every creature."

3. Those who believe the gospel is not the power of God and cannot save the heathen.

4. Those who regret that missionaries ever came to our ancestors with the good news of salvation.

5. Those who do not want to share in the final victory.

6. Those who believe they are not accountable to God for the money entrusted to them.

7. Those who are prepared to accept the final sentence: "Inasmuch as ye did it not to one of the least of these . . . ye did it not to me."

Courtesy, Rev. Keith Bottles
Bartlesville, Okla.

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

Talks on the Miracles of the Bible

By Robert G. Lee (Baker Book House, 1927; reprint, 1974. 102 pp., paper, \$1.95.)

This book is one that people will enjoy reading and pass around as "proof at last" that the miracles of the Bible are scientifically possible and utterly believable.

The chapters cover 29 miracles, beginning with the "myth" of the Garden of Eden and including Daniel in the lions' den, the loaves and fishes, and the sundial turned backwards for Hezekiah.

The author is a past president of the Southern Baptist Convention who is apparently a well-read person. He has

drawn from literature and science to show that miracle accounts are as easily believed as many other historical and/or mysterious facts.

This book should strengthen a pastor's own faith in the "unexplainable" and give him facts and illustrations from which he could build "miracle" sermons. In addition, it should be a popular book in a church library.

Wise Up and Live

By Paul E. Larsen (Regal, 1974. 239 pp., paperback, \$1.25.)

Reverting from a bias against the book when first begun, I have come full circle

AMONG OURSELVES

in being so taken up with it that I read almost every word. The introduction is by Dr. David Allan Hubbard (president of Fuller Seminary and speaker on "The Joyful Sound"), who also was one of Larsen's parishioners at one time.

Larsen avoids the extremes on social issues, standards, theologies, current events. Yet in so doing, he zeroes in on some vital matters in an almost prophetic manner. It was gripping to this reviewer.

The by-line is "Wisdom from Proverbs." It is a Bible commentary for laymen. Very contemporary, yet holding out for Bible beliefs and standards in a very refreshing manner, without compromise. Example: "Unemployment with a clean conscience is better than the memories that haunt you as long as you live even though you are never caught."

In discussing wisdom, he includes such subjects as chastity, filial piety, cleverness, knowing God, liquor, the city, talk, death, laziness, criticism, hate. This is an ideal book for ministers.

JOHN JAMES

Preachers' Exchange



WANTED—*Twentieth Century New Testament*, published by Moody Press. —Rev. Paul N. Smith, P.O. Box 4777, Kansas City, Mo. 64109.

FOR SALE—The final 16 issues of the *London Quarterly and Holborn Review*, published by Epworth Press. Offers to Robert Emsley, 432 Eden St., Buffalo, N.Y. 14220.

Items for this Exchange may be either **WANTED** or **FOR SALE**, but must be confined to old periodicals and out-of-print books. All response should be directly with the advertiser and not with this office or the Nazarene Publishing House. We are glad to render this free service on these terms. This service not available to bookstores or laymen.

• Christmas and the Christian

The Christian need not permit himself to be squeezed into anybody's mold in the celebration of Christmas.

• The Sunday Evening Service

Knowing how it began may suggest some ideas as to how it can be kept vital and effective in the program of holiness evangelism.

• The Minister as a Sufferer

All Christians suffer at times in behalf of others, but the minister is called upon to do so on a "full-time" basis.

• The Minister and the Language

The preacher of truth is the messenger of God, and a messenger transmits truth through language.

Start counting your blessings, and before going very far down the list you count prayer. What a privilege to carry (as the songwriter put it) everything to God in prayer! And had you noticed that, among those who have made the dynamics of prayer their special interest of study, there is absolute agreement on one fact: There is no better teacher and no greater example than Jesus. His prayer life is our model, His approach to prayer our norm. The question, then, is important: Is His prayer life merely a luxury or is it a necessity? Think about it as you hear Dr. Willingham out (p. 3). A better understanding of prayer and its implications will affect every other area of our lives and our ministry. The need to erect a new building arises, and prayer changes everything (p. 5). In danger of losing the cutting edge in our preaching? Prayer brings us back to the basics (p. 10). As necessary as is the deep and abiding concern for lost souls (p. 12), it can happen in our hearts only as we follow the example of Jesus in prayer. He tried repeatedly to get the lesson across to His slow "learners." "This kind goeth not out but by prayer and fasting," He told them, after their ministerial power had been ineffective in casting out devils. So start counting. Think about the most precious privilege we tend to take for granted and neglect to use. At the risk of sounding quite trite, let it be shouted from the housetops in these trying times, "Prayer does change things!" Believe that, and act like it, and how can you help but "think thankfully"?

Yours for souls,

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THE

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



Christmas and the Christian

CHRISTMAS IS A CHRISTIAN CELEBRATION!

That statement seems rather unnecessary, but it does need to be made, and it needs repeating. Christmas is slowly but certainly moving through times of change. It is in peril of losing its meaning. It could go the way of many other Christian festivals and become just one more occasion for thoughtless revelry and extravagant commercialization.

The apostolic admonition to the Roman Christians was "Be not conformed to this world" (Rom. 12:2). In J. B. Phillips' pungent style, this verse applies very directly to Christians today in their observance of Christmas. "Don't let the world around you squeeze you into its own mold."* Now, as never before, Christians need to heed this warning and be different. They must observe Christmas as Christians, rather than as other people on this planet who either do not believe in Christ or have never heard of Him.

The world has some strange ways of celebrating the birthday of our Lord. Liquor sales skyrocket as people prepare for plenty of drinks in all the variety of ways they can serve them. Having polluted their bloodstreams and inhibited their brainpower, they will go right ahead and climb into their automobiles to endanger their lives, and the lives of their victims, with drunken driving.

In America, more than 40,000 traffic accident deaths are recorded each year, and at least half that number have been attributed to driving while under the influence of alcohol. Alas, more of this happens during the Christmas season than at any other time of the year!

This is but one example of the kind of mold into which the Christian does not permit the world to squeeze him. And there are ways of maintaining his nonconformity that he has hardly realized.

Today's Christian can be different from the non-Christian world by letting Christmas joy saturate his spirit. If there is any season of the year when "the joy of the Lord is your strength," it should be when His birth is celebrated. The world seems to be missing this point completely.

*From *The New Testament in Modern English*, copyright © by J. B. Phillips, 1958. Used by permission of the Macmillan Co.

Watch their faces as they trudge grimly from store to store, hurrying to finish the shopping list. Hardly a smile anywhere, and not much notice of other persons. These human beings all around them are but a nuisance in the path, things to get in the way, and sources of impatience.

Sense the world's attitude toward the Christmas season, and wonder how they ever lost its true spirit. Clerks are inefficient and impertinent, the world seems to be muttering. You can't get good help these days. Prices are sky-high. What are we coming to? And look at this merchandise. It is as shoddy as it is expensive. It will likely fall apart before it is wrapped and delivered.

Furthermore, the world fumes, yearly taxes will soon be due to add to the misery of Christmas expense. This year they are higher than ever. Highway robbery, that's what it is!

Will today's Christian be squeezed into that mold?

He need not be. He must not be drawn into the secular spirit of the Christmas celebration. He can resist the impulse to go along with the crowd, missing the meaning of this glorious season. He can keep Christmas as a Christian celebration.

For one thing, the Christian can refuse to let Christmas coerce him into extravagant spending. Stewardship works here, as it works elsewhere. True, there are financial obligations during this season, but they need not be cumbersome and irksome to the point of destroying the spirit of joy. It is trite but true, the spirit of love makes the gift precious, not the price tag. The homemade sweater a grandmother knits is a delight to the recipient because he knows it was conceived and made with him in mind, every stitch an expression of love.

The Christian can "remind his face" that he is redeemed. Everybody around him may be glum, but he need not be. He can move about the street, through the shops, and among the crowds with a pleasant expression on his countenance. He might even smile as he drops a coin in the Salvation Army kettle. He is a child of the King, a sinner saved by grace, and a pilgrim traveling to a better world, and he can remember to act like it.

What better way to celebrate Christmas like a Christian than with a time for worship on that day of all days? One pastor always schedules a worship service in the church on Christmas Day. While some people believe families want to be together and no one would attend such a service, he goes ahead with one of the richest worship events of the year. There is an appropriate time for it—usually a vesper service in the late afternoon. It is not too long, just an hour. But there is special music, some of the finest that has been heard during the entire year. Families sit together in the sanctuary. The message is right to the point, and it sounds like good news. There is warmth and fellowship in the greetings of the members for one another as they leave.

The Christian need not permit himself to be squeezed into anyone's mold. He can, in more ways than he realizes, do his part to keep Christmas as the Christian celebration that it is. His song is:

*Joyful, all ye nations rise;
Join the triumph of the skies;
With th' angelic hosts proclaim,
"Christ is born in Bethlehem."*



After four centuries passed without any biblical revelation, God broke the silence and Jesus Christ was born in Bethlehem.

When God Broke the Silence of Four Hundred Years

By Joseph T. Larson*

FOR FOUR HUNDRED YEARS God had been silent before His people. There had been no written revelation from God during that period. Malachi had given God's final message of the Old Testament to Israel: It was God's challenge to Israel for holy living in view of the coming of Jesus Christ the Messiah.

During the 400 years of silence that followed this book, Israel had suffered much at the hands of Gentile rulers. Civil wars prevailed, and five Maccabean brothers aided Judea against much oppression. In 165 B.C., Judas Maccabaeus and his brothers gained possession of Jerusalem and rededicated the Temple. After the death of Judas Maccabaeus, Judea was again ruled by Jewish rulers under the Roman Empire. Civil war followed, and Jerusalem, with Judea, was conquered by Pompey in 63 B.C. Later Herod was made governor of Galilee.

After the death of Julius Caesar, Herod fled to Rome. While there, he was made king of the Jews. Upon returning, he conciliated the people by marrying Marianne, and appointed her brother, Aristobulus III, as high priest.

Jesus Christ, the promised Messiah and King, was born in Bethlehem. "For unto us a child is born, unto us

*Chaplain, Tucson, Ariz.

a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, the everlasting Father, The Prince of Peace" (Isa. 9:6).

God chose Mary, a virgin, to be the mother of the Son of God. His was a royal birth of ancient lineage with a divine mission to all the world. Christ's birth was in the flesh, an incarnation, but the Son of God came from heaven. Joseph was the legal husband of Mary, but God was the Father of Jesus Christ, the Child of Mary. She was with child before their marriage by supernatural conception of the Holy Spirit (Matt. 1:18-21).

There was no little stir that night in Bethlehem when Joseph and Mary arrived, "because there was no room for them in the inn" (Luke 2:7). Christ's birth fulfilled the prophecy of Micah: "But thou, Bethlehem Ephrathah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting" (5:2).

There were several witnesses of Christ's birth: the angels announced it, the shepherds saw Him, and the wise men came to worship Him, pre-

senting gifts of various kinds. Anna, the prophetess, praised God for His birth (Luke 2:36-38).

Simeon, a godly saint, came and took Jesus in his arms and blessed God, saying, "Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel" (Luke 2:29-32).

There was joy in heaven and earth as men and women gave glory to God in the highest. The Messiah had been born.

But Herod sought to slay Jesus. Herod believed that Christ was a rival for the throne of Judea. God warned Joseph and Mary in a dream to go into Egypt, where they remained until the death of Herod. Later they returned to Nazareth, where Jesus lived with them (Matt. 2:13-15). The silence had been broken by God.

Through Christ has come salvation with melody of song and music, filling hearts and homes through the centuries. This has become our Christmas season for almost 2,000 years.

Every Christmas is a confirmation of these events in the birth and life of Jesus Christ. He is God's final Word to the whole world, shouted over hill and plain, over radio stations, and by gospel workers over the whole earth. No more should God's people be silent about this great event. "Joy to the world, the Lord is come!"

Jesus Christ offers salvation to all who will trust in Him. As God broke the silence, He spoke words of life to all who would listen to Him. Real communion and fellowship has come to millions of people during almost 20 centuries. No one should allow anything else to supplant Christ's birth and its vital message to all nations. As obedient children of God, we must *break the silence*, proclaiming Him Lord of our lives.

The Sunday Evening Service

Have you ever wondered why or how the Sunday evening service was initiated into church life?

In the early part of the nineteenth century, many evangelical ministers were sensitive to the need of evangelizing the last man, woman, boy, and girl in their communities. They used any available device to make contact with unbelievers. In 1792, William Murdock developed a coal-gas light which was soon put into use in factories, stores, and public places. Because gas lights were yet too expensive to be used in the home, people flocked to buildings where this new invention made the room as "bright as day."

Clergymen were quick to take advantage of this new fad, and installed gas lights in their sanctuaries. They began Sunday evening services, attracting large audiences who were not interested in religion per se, and who did not attend Sunday morning services. Using the fad of the gas light, along with human curiosity, they were able to proclaim the redemptive message to people unreachable through other means.

MICHAEL SELLARS



That's Christmas

By Byron C. Ford*

Christmas is decorating the tree in an old-fashioned way—with popcorn and cranberries strung together.

Christmas is receiving packages with faraway postmarks—Indiana, Kentucky, Ohio, FPO, U.S.A.

Christmas is making gifts for loved ones and friends with our own hands. It is decorations not made in a factory on an assembly line.

Christmas is making candy, and date breads, and fruitcakes.

Christmas is meeting children at the airport, a hug, a kiss, a tear, the laughter of a grandchild.

Christmas is sending and receiving the greetings of friends afar, yet close for the holiday.

Christmas is shopping in busy stores, hurrying feet, shuffling of packages, tired arms, and cold noses.

Christmas is the little lady on the corner, or the blue-and-red-uniformed man of the Salvation Army, ringing their bells.

Christmas is the church play; the cantata; the treats of candy, nuts, and fruits.

Christmas is open house to our friends, a time to exchange our glad feelings.

Christmas is children begging to open the gifts under the tree, trying to guess what is in each wrapper of gold, red, blue, and green.

Christmas is a new dress, new shoes, or a new coat.

Christmas is a record player or radio sounding forth music of the newborn Saviour. It is a group of carollers going from door to door.

Christmas is a boy home from college; a phone call to loved ones.

Most of all, Christmas is a story—a story that tells of a shining star, a manger, a town called Bethlehem, angels, shepherds, a newborn Child called Jesus.

Without this story, there would be no reason—no reason at all—for all of the ideas mentioned above.

This is Christmas: "Mary . . . brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn. And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke 2:5-11).

*Pastor, Church of the Nazarene, Thousand Oaks, Calif.

It is when we are rushed that we get confused. When we are confused, we confuse others. When all are confused, bedlam breaks out, and the wheels of progress turn backwards.

There Are No Conflicts in the Divine Assignments

THEORETICALLY, the Christian desires to be led of God, and would like to believe that he is.

Yet, even when he claims that his life is guided by the Lord, conflicts seem to appear in duties. One often hears such expressions as "I can't possibly find time to do all that I ought to do" or "Life is too short for one to fulfill his mission."

Something is radically wrong here. If an all-wise God is directing the life, there is all the time that is necessary to fulfill His purposes. One cannot say honestly, who is thus directed, "I am too busy, and have too many things to do, to do all that I should do."

The fact is that the things such a person is referring to are not all in the will of the Master for that life—at least at that time. Such a one should listen to the rebuke of the

Master to Martha, "Martha, Martha, thou art careful and troubled about many things" (Luke 10:31)—too cumbered to please Him. He was alluding to the same thing when He spoke of the "cares of this life," and the destructive effect they have upon one.

One might as well face the fact that, if he is too busy to do all that he thinks he should do, he either thinks he should do more than he should or he is trying to carry on the Lord's assignments in his own strength.

"God is not the author of confusion" (1 Cor. 14:33). Anyone who is confused is certainly not in tune with the Unconfused. The most important thing for the confused to do is to get in tune with the "meek and lowly" One who is the essence of peace and quietness. The maddening "rat race" of our day will engulf us if we are not careful, and will drive us mad in the belief that we are "wearing out for God," when in reality we are but trying to keep up with the demands made upon us by others, or desiring to "keep up with the Joneses." God is not in a hurry! He has time for everything that He desires to do, or feels He ought to do.

It further simplifies the matter when we remember that God makes

no duplicate assignments. His commands are clear, simple, and integrated. He is not in a mad rush to keep up with anyone else or to get there first. He moves with ease, and desires that we do likewise.

I remember from youth the old adage "Haste makes waste." It does! Certainly there should be no haste to do that which we are not sure that we should do. If we should do it, there will be plenty of time for the doing. "In quietness . . . shall be your strength" (Isa. 30:15). It is when we are rushed that we get confused. When we are confused, we confuse others. When all are confused, bedlam breaks out, and the wheels of progress turn backward instead of forward.

In the Christian life, there is no place for envy or jealousy; for no one else has the task that God has willed that you have, and you should have no desire to have what does not belong to you. What God gives to you He does not give to another. He makes no double assignments.

If only every individual would get the mind of God for his own life and fulfill that plan, there would be perfect harmony and satisfaction everywhere and in everything. Our greatest need is to understand God well enough to be directed by His Spirit, that we may know and do His will. This would settle the matter of personal ambition and position seeking. No one would desire or reach for anything but the divine will for his own life, and thus living, he would have no desire to reach for anything that God had in mind for another.

Certainly this kind of life would be pleasing to God. Following this pattern of doing the will of God, one lays aside the feverish race to amount to something in the world, and seeks only to fulfill the plan and purpose of God for his own life. He is no longer in competition with anyone else. He

is not in a race to stand at the head of his class, be the best farmer in the community, or to have the largest Sunday school on the district. He is not chagrined when his neighbor receives the highest awards that the group can give. He looks for one approval, and when received, he is perfectly satisfied. This is the pattern of life that removes the ulcer-producing sickness and sets one free for effective and loving service.

If someone objects that this kind of living is "too good to be true," I answer that it is both good and true. It is the New Testament standard of living. This is taking "no thought for the morrow," as the Master commanded. It is being "careful for nothing" that Paul tells us about. It is the life of faith that the Word so urgently presses upon us.

This is not a life of idleness, nor is it a life of non-accomplishment. On the contrary, the achievements of such a life will be greater and more enduring than those of any other type.

If one could erase all the needless care and worry of the past, eliminate all the steps that had to be retraced, redeem all the days that he spent preparing for that which never came, and had used only one-half of that time in seeking and obtaining guidance from above, he could have done twice as much in life, and would have had time for other things that he wanted to do but for which he found no time.

God moves on a straight course. He does not zigzag on and off the main path. If He changes His plans, as the record states that He has done, He changes to meet some of the freedoms which He has given to His creatures. But no such changes are reversals of His ultimate intentions. His plans were made from all eternity, and He will execute them—man and the devil notwithstanding.



by
T. W. Willingham
Kansas City, Mo.

Since it is the nature of God to move forward without variation, it is His desire that His children do likewise. He wants us to keep a single eye and have it ever on the goal that He has set for us individually. This is necessary if we are not to collide with His plans for others.

In dedicating oneself to the plan that we are advocating, one must strike a death blow to his most powerful foe—the self. His own wisdom and understanding must be set aside. He must seek and follow the mind and the will of Another. Here the very center of man's nature must be changed. By nature he is self-willed. He wants to direct his own life. He would rely upon his own thinking. He would guide his own bark to his own selected harbor, and in his own strength.

To accept the divine assignment is to relinquish all personal desire and to desire nothing more nor less than to know and to accomplish the will of God. One becomes a slave—a love slave—bound by the strongest ties known to God and to man—the ties of divine love.

If such a life appears to be one of self-abnegation—it is just that. But it may be as truly affirmed that it is the only way to attain self-realization. It is the surrender that brings freedom—the losing that saves—the death that brings life. This is as strange as it seems. God does strange things, and in so doing He lifts us to a path that is strange to the worldly-minded and sin-bound. Herein is the

Christian unlike the world.

One who is following the divine assignments runs counter to those who are not. Here is where the warfare comes in. The two orders are in conflict. The kingdom of God is now in the territory of Satan. He, at present, is "the god of this world." All of the divine plans and orders are in conflict with those of His enemy—hence the eternal and continuous conflict. One who would execute the divine plans must accept the scorn, ridicule, and hostility of those who are under leadership which is hostile to his Master. This hostility is clearly taught in the Word, and must be expected by all who would live godly.

While the conflict of the Christian will never be over in this present life, if he is true to his divine assignments, there will be no conflict, but perfect unity, between him and other Christians. The conflict and tensions are with those of the other kingdom, not with the followers of God; for God does not cause internal conflicts.

No one need be without an assignment from God. He has something for everyone to do. There will be no idle persons in the Lord's kingdom if all listen for His orders and stand ready to obey them. There is a place for everyone—the largest and the smallest, the wisest and the most unlearned—and every assignment has significance.

There is a task that exactly fits me and you, and it is our glory to find it and to fulfill it. We can if we will!

Taking God seriously means taking him at his word and giving him the chance to act the way he has said he will act. We can never receive anything with closed fists or drooping hands.

—*Helmut Thielicke*

The more time that passes between the decision to receive Christ as Saviour and Lord and the beginning of the follow-up of that decision, the more difficult is that follow-up. It should begin immediately.

By Paul Lorenzen*



Follow-up Evangelism

Part 5: Establishing the Ministry

The previous four articles of this series have attempted to establish the theoretical basis for follow-up evangelism. We now turn to the practical side and set forth the steps that one would take in establishing the follow-up ministry in the local church.

The first aspect of an effective follow-up ministry is to *start small and to start slowly!* A follow-up ministry grows, and growth takes time.

I. RECRUITING THE SPIRITUAL ADOPTIVE PARENTS

People are the most important part of the follow-up ministry. The laymen who will be involved in this ministry will be working directly with new Christians in a one-to-one situation. They will build solid, positive relationships, and they need to be solid, mature Christians themselves. They will produce Christians "after their own kind," so they must be chosen carefully.

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Recruiting of the spiritual adoptive parents should be done on an individual basis. Public announcements will seldom produce the results needed. (1) Begin on your knees. Pray much for God's choice in your personnel. (2) Recruit follow-up workers in person, and on an appointment basis. Never catch a person walking down the hall and say, "Hey, how about being a follow-up worker?" (3) Always state clearly and thoroughly what will be expected of the person. (4) Let the person know that he is making a *commitment* to the church, to the new Christian, and to Christ. (5) Give the person time to think and pray about it before he gives a final answer. (6) The persons working in the follow-up ministry should not be burdened with other heavy church responsibilities.

II. TRAINING THE SPIRITUAL ADOPTIVE PARENTS

People who are willing to serve in this ministry often do not have the know-how. To give a Christian some

Bible studies and turn him loose with a new Christian can sometimes be disastrous. Training is *important*. Those who are *willing* must be *trained before they are able*.

The training of a follow-up worker should involve three parts: (1) classroom instruction, (2) homework assignments, and (3) on-the-job training.¹

1. *Classroom instruction* should include a series of classes in which the theory and biblical basis is presented to the worker. He must be motivated in this course to take his task seriously. He must become familiar with the tools that he will be using in his work with new Christians.

2. *Homework assignments* should consist of scripture memorization of verses most likely to be used in follow-up sessions, completion of the actual Bible studies that will be used with the new Christians, and some reading in a good-quality textbook.¹ The follow-up worker should be required to do everything that the new Christian will do, plus more, to prepare him for this task.

3. *On-the-job training* is an indispensable part of the training. Each worker trainee should be exposed to three or four actual sessions with a new Christian under the guidance of an experienced worker. At first this will need to be done by the pastor, but eventually there will be enough trained laymen to give this on-the-job training to the new workers.

III. ASSIGNING THE SPIRITUAL ADOPTIVE PARENTS

When a person is converted through the local church, that church is responsible for "making a disciple" of

1. For example, *New Testament Follow-up for Pastors and Laymen*, by Waylon B. Moore (Wm. B. Eerdmans Co., 1963, \$1.95). The Nazarene Publishing House has published a packet-form book of follow-up, *Basic Bible Studies for New Christians* (VE-80), by Chic Shaver, 75¢ each; 6 or more, 50¢ each.

that person. The task of follow-up should begin immediately. If the person is converted at the altar of the church, there should be materials available at the altar for this. If he is converted in his home, the follow-up should begin in the home *within 24 hours* of his conversion. The more time that passes between the decision to receive Christ as Saviour and Lord and the beginning of the follow-up of that decision, the more difficult is that follow-up. It should begin immediately.

The person who prays with the convert should be the person who *starts* the follow-up, but he is not necessarily the one who should continue through. When deciding who should be the one to follow up a particular convert, the following principles should serve as guidelines.

1. The person instrumental in *winning the person to Christ* would be the logical person, assuming he has been trained in the follow-up ministry.

2. Match the new Christian with the follow-up worker as well as you can as to age, sex, occupations, children, interests, church background. The more similarities between the convert and the worker, the better working relationship they are likely to establish.

3. When the worker is to be someone other than the person who prayed with the convert, the one who prayed with him, or the pastor, should have at least one session with the new follow-up worker and the convert together to make the transfer smoothly.

4. No worker should be expected to have more than one assignment with a new Christian at a time. If a husband and wife have been saved, one worker could work with both of them together, but he should not be expected to work with two individuals not related. Also, a husband

and wife working in follow-up should not be assigned to different converts. They should always be considered a unit and work with the same individuals.

5. Seldom should a worker be assigned to relatives who have been converted. Workers with no previous intimate contact with the new Christian seem to work better. The relationship is then established for the purpose of spiritual growth, and both parties know it and respond to it.

6. If needed, a change of follow-up personnel can be made. This should be done hesitantly, and only if the spiritual growth of the new Christian can be helped by the change.

It is also helpful to arrange for a "prayer partner" for the follow-up worker. This is a person who agrees to pray daily for both the worker and for the new Christian. He "undergirds" the follow-up effort with prayer.

IV. RECORDS AND COMMUNICATIONS

If the pastor or one layman were the only one doing follow-up with new Christians, records and communications would not be necessary. But since this follow-up ministry involves, eventually, as many as several dozen laymen working with different new Christians, records are needed, and communication is essential for an effective, overall follow-up ministry.

Record systems will vary, but the information should include: (1) personal data about the convert—age, race, date saved, etc. (2) Name of follow-up personnel assigned. (3) Record of current progress—Bible studies completed, etc. (4) Evaluation of progress made. (5) A communication system between the follow-up personnel and the follow-up director. This communication is vital. It should be on a weekly basis, and should inform the director of the current status of the new Christian.

Any problems that occur can be handled immediately.

V. INVOLVEMENT OF NEW CHRISTIANS' IN CHURCH MINISTRY

The involvement of the new Christians in the ministry of the church is the goal of this basic follow-up ministry. After spending 8 to 12 weeks learning from the Word of God and experiencing the fellowship of Christ through the spiritual adoptive parent, the new Christian usually is able to begin participating in some meaningful ministry in the local church. He should, of course, continue growing spiritually, and there should be some sort of continued small-group Bible study and fellowship for him, but he is usually able to become a contributing member of the congregation upon completion of the studies.²

VI. MATERIALS TO USE IN FOLLOW-UP

There are many different kinds of materials that can be used in new Christian follow-up. This author uses and recommends the *Basic Bible Studies for New Christians*, published by the Nazarene Publishing House, as the basic format. Other materials are used in addition to these Bible studies. For more information concerning materials and instructional methods, write the author in care of the *Preacher's Magazine*.

Using the principles set forth above, the average church can develop and maintain an effective follow-up ministry in which each convert is given adequate spiritual nurture and care. The church which conserves its evangelistic efforts by careful follow-up will find itself a growing, dynamic, exciting part of the body of Christ.

2. This author uses a "Discipleship Training School" for "graduate" work beyond this basic follow-up. This is a small-group, "class meeting" type of approach which can continue as long as three years after conversion.

Needed:



Three Kinds of Preachers

By Jon Phillip Johnston*

"Some of us have been given special ability as apostles; to others he has given the gift of being able to preach well; some have special ability in winning people to Christ [i.e., evangelists], helping them to trust him as their Savior; still others have a gift for caring for God's people as a shepherd does his sheep, leading and teaching them in the ways of God" (Eph. 4:11, TLB).¹

Proclaiming the unsearchable truths of scriptural holiness must ever be the crowning mission of the Nazarene clergy! However, as the preceding verse declares, there exists a divinely ordained assortment of tasks related to this goal. God's "called-out ones" must respond by becoming involved in certain crucial

Editor's note: A summary of recent research related to the author's Ph.D. dissertation at Ohio State University. Although the research was limited to ministers in the Church of the Nazarene, it is published here with the belief it may be of interest to our readers in sister denominations.

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

role-assignments, based on their special abilities and the Master's guidance.

To be sure, each pastor characteristically seeks to include all such roles in his total ministry. However, typically, each tends to gravitate toward one "pet" role more than (and even at the expense of) the others. Many conceive of the latter as their "calling within a calling."

Several basic assumptions can safely be stated in regard to this important subject. They are as follows:

1. One role should not be considered to be inherently superior to any other, for each legitimately falls within the purview of the Church's total mission. (Cf. 1 Cor. 3:6.)

2. The roles are not to be seen as competitive, but complementary; not divisive, but mutually supportive and unifying. (Cf. 1 Corinthians 12.)

3. The clergy of a healthy church must contain all of these roles working effectively together. (Cf. Eph. 4:11.)

With these thoughts in mind, a doctoral study was recently completed which focused on the existence (and implications) of the various pastoral roles within our Zion. The results from a questionnaire sent to 20 percent of this nation's full-time Nazarene ministers revealed the presence of three distinct roles. The researcher termed the latter "doctrine-centered" (*D*), "community-centered" (*C*), and "group-centered" (*G*). As defined, these types generally correspond to "evangelists" (term implied), "apostles," and "shepherds" described in the scripture above.

Again, remembering that each pastor embodies all three roles in varying degrees, the latter are outlined in the following manner:

1. *Doctrine-centered*: strong reliance on evangelism through preach-

ing (revivalism); perceives church as a "lighthouse"; sees self as most closely resembling the prophet-type; tends to be isolated from community concerns and non-Nazarene religious functions; seeks to build protective "walls"; and is more conservative theologically than the other two types.

2. *Community-centered*: heavy reliance on evangelism through contacts (outside the church) and Christian education (inside the church); perceives church as a "school"; sees self as most closely resembling the parson-type; is greatly involved in community concerns and non-Nazarene religious functions; seeks to construct "bridges" into the world; and is the least conservative theologically of the three types.

3. *Group-centered*: primary reliance on evangelism through well-organized, efficient programing; perceives church as a "business"; sees self as most closely resembling priest-type (i.e., administrator); tends to be isolated from community concerns and non-Nazarene functions, though not on the basis of theology (like *D* type); seeks to construct a "model" institution for the secular and religious worlds to behold; and ranges between *D* and *C* types (depending on the "local climate") in theological conservatism.

As defined by the preceding dimensions, and as investigated by the previously described analysis, the three roles were found to exist among our clergy. To be more specific, approximately 60 percent of the sample was predominantly *D*, 25 percent *C*, and 15 percent *G*. Such a blend strongly suggests institutional diversity and flexibility, as well as an ordering of role-priorities that parallels our stated doctrinal tenets. Also, it implies that particular churches needing a pastor who is strong in a

specific role-area will probably have an adequate number of candidates from which to choose.

In addition to examining the actual existence of the roles, this study related the latter to other kinds of information. First, the question was posed: Is there a significant relationship between a pastor's role-type and his background? This was answered in the affirmative, provided one compares *C* and *G* types (which tended to be very close) with the *D* type. In contrast to the other two groups, the *D* role was characterized by: less education for self and spouse (post-high school); more experience in and preference for small towns; later conversion; more likelihood of being a first-generation Nazarene (i.e., convert); later and more instantaneous call (and more influenced in the latter by an evangelist versus parents/pastor in the other two groups); and slightly higher percentage of own children converted.

Finally, the investigation related role-type to various facets of the preacher's occupational style. Again, in comparing *C* and *G* categories with the *D* type, some noteworthy relationships emerged. The *D* group tended toward: smaller and slower-growing church memberships and Sunday school averages; lower salaries and "fringe" allowances; less involvement with social projects and organizations in the community, non-Nazarene pastors, and district boards/programs; less recognized "serious stress" (28 forms were listed, and looking at the total sample, Nazarene pastors recognized less than clergy of 21 denominations in a parallel study); more incidence of giving "Nazarene doctrine," "meaningful traditions in our denomination," and "evangelism" as primary reasons for remaining in the Nazarene pastorate; and if forced to discontinue pastoring, more incidence

of stating "become an evangelist" as a first alternative (compared to "college teaching" and "entering business," which were given by the C and G groups respectively).

In summary, it appears as though the clergy within our denomination are well-distributed among the three

role categories outlined above (though not equally). Also, a preacher's role-type tends to suggest factors related to his background and occupational style.

Finally, this is seen as structurally sound and in accordance with the roles mentioned in Ephesians 4:11.

A modern-day Christian can no more live victoriously without the Comforter than the apostles could succeed without the support of the Lord's physical presence.

Motivation to Seek the Comforter

STATISTICS SHOW that one out of every three persons who make a decision for Christ drops out of the church within three months. No doubt many more drop out within one year. It is an exercise in futility to win souls for Christ and then lose them in so short a time. The best guarantee against dropouts is the abiding presence of the Holy Spirit. This study aims to accomplish two things: (1) to broaden the base of our appeal to seek the Comforter; (2) to encourage the new converts to begin immediately to seek the Comforter.

The strength of the motivation to

seek the Comforter depends more or less upon the breadth of the appeal. I believe that there is a relation—within reason—between the strength of motivation and the number of sound reasons we give for seeking the Comforter. Traditionally, the appeal has been based largely upon the need for cleansing. This is a very narrow base for the appeal. A much broader one is available.

The greatest of all appeals is the Lord's promise to send another Comforter. No one who has experienced the goodness and grace of the Lord in the forgiveness of sins should hesitate to seek this Gift. The abiding Comforter can do more for the believer than the physical presence of the Lord. This is why it was expedient for Him to go away (John 16:7). The new convert should be encouraged not to neglect or reject the Comforter, his special Helper and personal Representative of the Lord Jesus Christ. Surely the ultimate in presumption and ingratitude is to neglect or reject

the Comforter.

Another great appeal is to seek the Comforter for His own glorious self. Nothing greater can happen to a man than that his heart should become the temple of the Holy Spirit. How can one adequately describe the sin that leads a professed child of God to close his heart against his Lord's wonderful Gift? We must proclaim the heavenly joys of His presence, and we must not neglect to point out the losses and defeats incurred through our neglect and rejection of Him.

The new converts must be urged and encouraged to seek the Comforter because of what He does when He comes in to abide.

1. He cleanses the heart. The apostles were conscious of this work in their own hearts (Acts 15:9). We should help the new babe in Christ to see the necessity of the Spirit's purifying work. An unclean heart is the root cause of backsliding.

2. When the Comforter comes in to abide, He provides strength to live for Christ by strengthening with might the inner man (Eph. 3:16). The joy and victory of the newly converted may blind him to his need of this strengthening. He needs to be warned of the subtlety and power of the enemy. Only the Comforter can save him from the blight and scars of defeat at the hands of the enemy.

3. The young convert needs to learn a great many things. We can recommend no greater teacher than the Comforter. Jesus said that He would teach us all things and bring all things that the Lord spoke to our remembrance (John 14:26). When the truth is difficult to ascertain, the Comforter will guide into all truth (John 16:13).

4. Young Christians usually have a strong desire to glorify Christ. The Comforter is the ultimate Authority in this special work. He testifies of

Christ (John 15:26), and He has a special assignment to glorify Christ (John 16:14). Only the Comforter can impart the ability to see and understand the true greatness and glory of the Saviour.

5. It is the Comforter that imparts those characteristics to the Christian life that distinguish it from the best that we can do in our own strength. When He sheds abroad the love of God in the heart (Rom. 5:5), He also imparts to the heart all the fruit of the Spirit (Gal. 5:22-23). A life that bears an abundance of this fruit glorifies the Father (John 15:8).

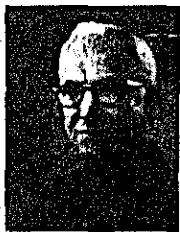
It is imperative that we impress the new convert with the importance of immediately seeking the Comforter that Jesus promised.

1. It is inconceivable that a successful Christian life can be lived without Him. A modern-day Christian can no more live victoriously without the Comforter than the apostles could succeed without the support of the Lord's physical presence.

2. There never can be a more favorable time to consecrate and seek the Comforter than immediately after reconciliation with God. The spiritual tide is running high and in the right direction. The heart is aglow with love for God. The desire to please God and the sense of victory are strong. Also carnal defeats have not weakened his faith.

3. He desperately needs the Comforter's help to make a successful transition from the old life to the new life in Christ. The seeds of success or failure are planted in this period. Jesus cannot be present in the physical to comfort and help, but He has sent another Comforter, God the Holy Spirit. He is abundantly able to keep those whom the Father has given unto the Son (John 17:12).

4. There is no such thing as a reasonable or acceptable excuse to delay or neglect to seek the Comforter.



by
**Ralph A.
Gallagher**

Fort Wayne, Ind.

Everything, except the carnal mind, counsels the new babe in Christ to begin immediately to seek the Comforter.

To implement a program seeking to strengthen the motivation for seeking the Comforter, I would suggest three steps as a beginning: (1) In our general preaching program, emphasize the above suggestions for a broader appeal. (2) Set up special study or instruction groups for new converts after revival meetings. (3) If numbers do not warrant group meetings, try to have counseling sessions with each convert.

At all times keep in mind that we are endeavoring to lead them to the Comforter. Do not confuse them by urging them to seek something that will be remedied when the Comforter comes in to abide. In assisting them with their consecration, always keep in mind that the central idea of consecration is the presentation of themselves to God to be His love slaves forever.

CHRISTMAS COMMANDMENTS

1. Thou shalt do honor to Christ the Lord on Christmas.
2. Thou shalt not spend and be spent before Christmas, until thy money is all gone and thy strength is all gone, and thou comest to the day bowed in weariness, debts, and regrets.
3. Thou shalt not take the Christ out of Christmas.
4. Remember Christmas Day to make it holy.
5. Thou shalt make Christmas Day a home day, when the family gathers together and family fellowship takes precedence over all; when father and mother and brother and sister are more closely bound in Christian love.
6. Thou shalt not fuss and stew.
7. Thou shalt not give to anyone more than thou art able.
8. Thou shalt not forget the needy.
9. Thou shalt declare, "Merry Christmas," to thy neighbors and mean it.

10. Thou shalt so conduct thy life during Christmas that there will be no hangover—either mental or physical, moral or spiritual, or financial. For the Lord will not hold him guiltless who lives this day in vain.

Practical Points

that make a difference

He Threw the Book at Us— And Missed!

Dear Son:

Well, I have seen it all! Sunday, in many respects, was a great day. The choir sang under the anointing of the Spirit. The "open altar" was filled with humble followers of our Lord, and the sermon was excellent.

But you know, I noticed something that might help you. The emotional climax came early in the service, and the people were not ready for a second.

Following the sermon our pastor did everything he could to pull us up to another moment of blessing, but we had feasted once in the service and were not emotionally ready for a second.

Now you may criticize my observations. Am I right in assuming that any one service can take only one emotional climax, and when it comes early in the service the preacher ought to thank God and move in another direction—awaiting another day?

There are "moods of the Spirit" which are observed by a discerning spirit. Please be sensitive to His direction.

Love,
Dad

The Preacher's Magazine

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Holiness Forevermore

WHOM SHALL he teach knowledge? and whom shall he make to understand doctrine?" asked Isaiah. He then answered his own question and proclaimed that it (the doctrine) shall become known by "precept upon precept, line upon line."

When we add to this inspired call of the prophet the definition of precept, "a prescribed rule of conduct, instruction regarding a given course of action," we realize the magnitude of our assignment as holiness preachers.

We must continue preaching the doctrine and experience of entire sanctification. The emphasis properly generates with the preacher. He shall "teach knowledge." Here is the preaching of the doctrine. Both must be done over and over again, "line upon line." Some other denominations that once preached, believed, and witnessed to the reality of the baptism with the Holy Spirit have forgotten it. They did not blot it out of their doctrinal statements. They just left it there unnoticed and unproclaimed.

It all began with the preachers. They neglected to heed Isaiah's pleading, and soon it was forgotten in the pew. Great holiness revivals begin by preaching the doctrine and urging the experience on the people.

Spiritual fervor fades through preaching that ignores the doctrines of redemption. It must not be said of us that we allowed the reality of the precious experience of sanctification to disappear in our church.

We must preach it to the many, many new people who have joined and are joining our ranks. They are precious in the sight

of God. He has led them to us and us to them that they might know Him in saving and sanctifying power.

We need to preach it because we must have our people ready for the return of our Lord. Let us urge on them all the necessity of full preparedness for the second coming of Christ. *They must be ready now!*

We shall preach it to maintain our priceless heritage of this great gospel and its fullness.

We will preach holiness of heart, for it is scriptural and real. We must possess it. It is a vital part of our call to proclaim divine truth.

We will preach it, for the world we live in needs it so desperately.

Let us center our worship and evangelistic services around this wonderful truth. Let's sing about it, pray for it, and present the doctrine precept by precept, line upon line.

Back in the 1800s, the couriers would go from the king's court throughout the countryside to issue the decrees of the king and to bring news to the people of the country. The people would listen eagerly and observe the couriers closely. After they had passed by, the people would imitate their manners and attire. So it was the couriers of the king who set the customs of the day.

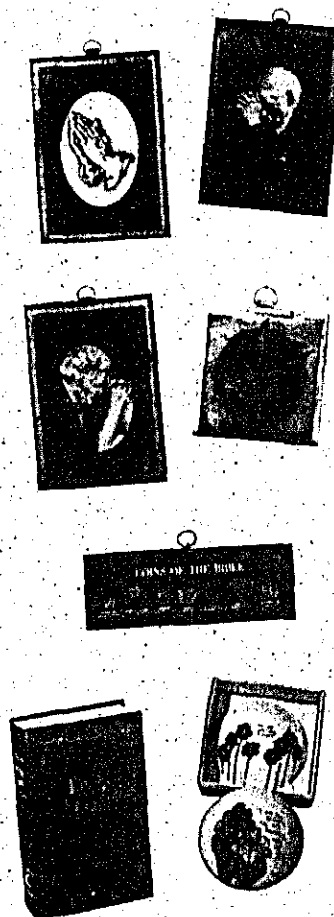
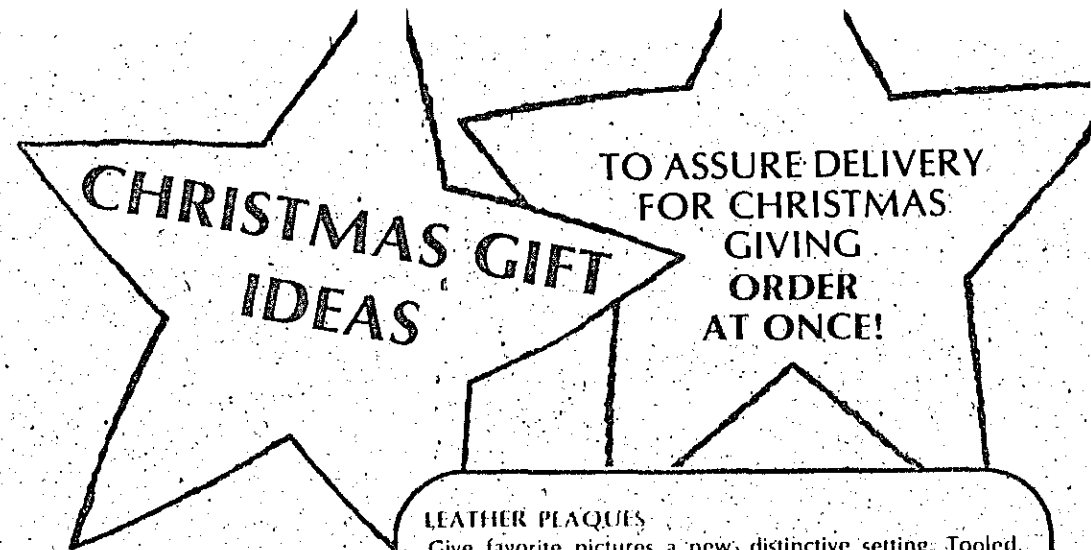
In righteous living our people can carry the great decrees of the King and the customs of the "good life" to this generation. So the holiness pulpit's ministry is multiplied and becomes light and life to the people.

*From this standard we will not depart,
Holiness forevermore!*

*'Tis the song of the purified in heart,
Holiness forevermore!*

*Holiness forevermore! Holiness forevermore!
We will sing it, shout it,
Preach it, and live it,
Holiness forevermore!**

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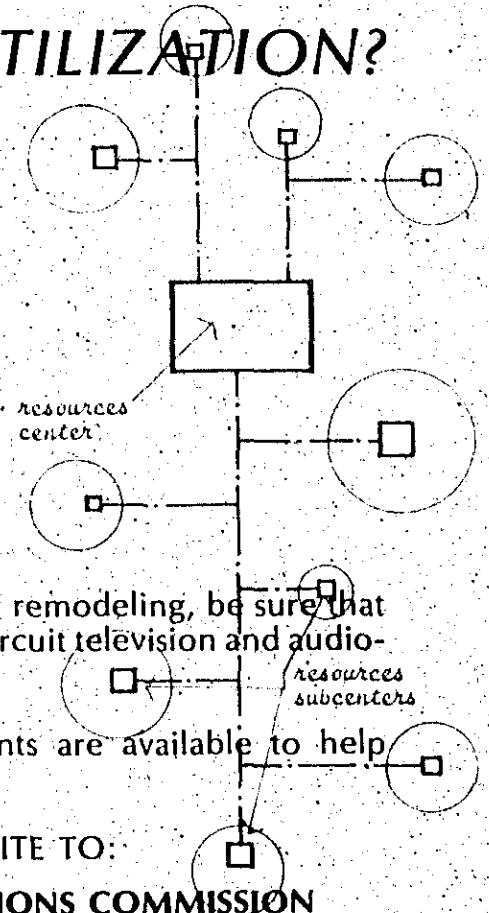
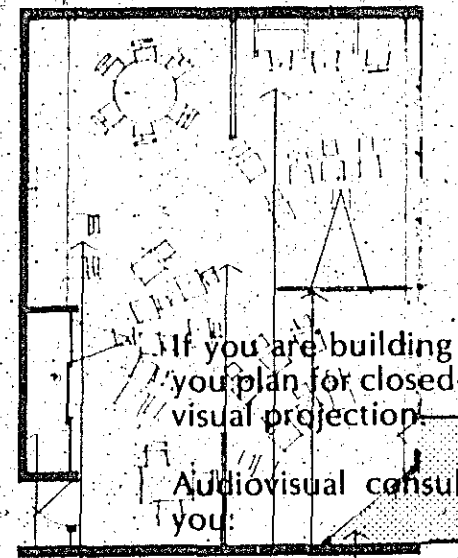
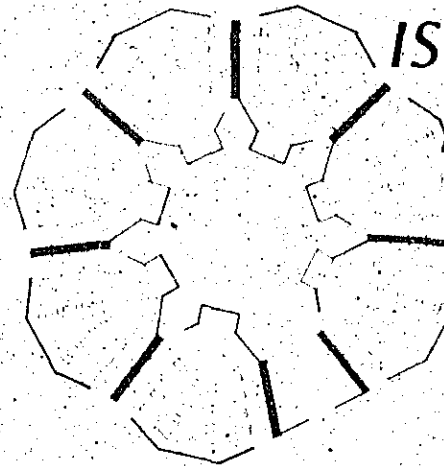
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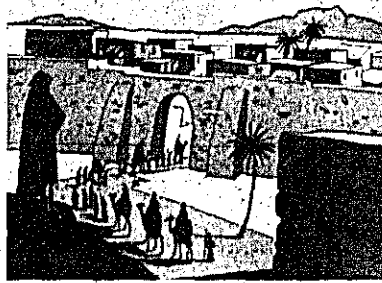
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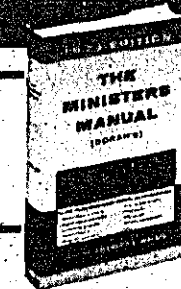


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(Sermon Starters)

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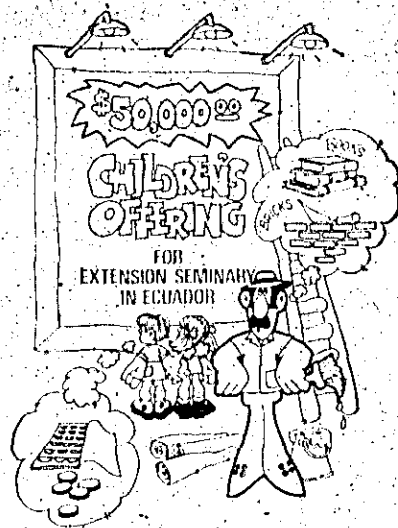
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John B. Nielson
General Director,
Christian Family Life



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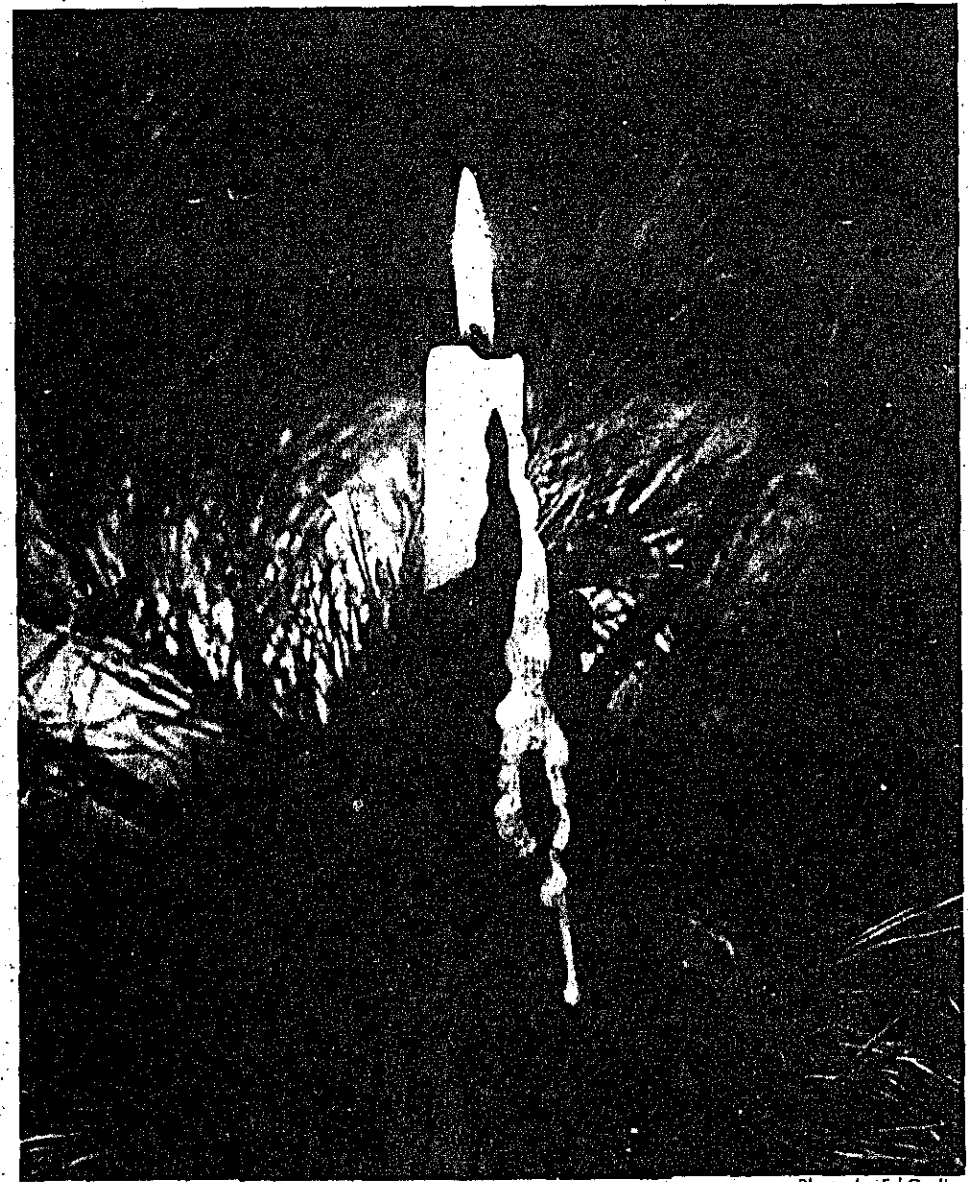


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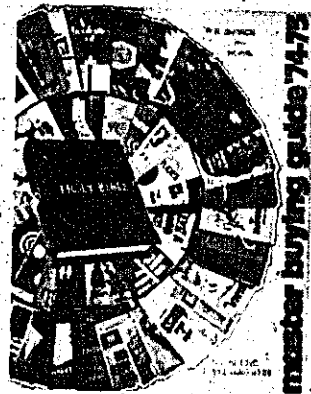
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General Council Member.
Memorial Roll Emphasis*

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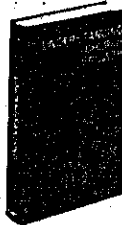
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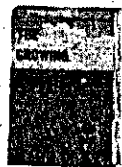
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February 26, 1975 - Home Missions Sunday

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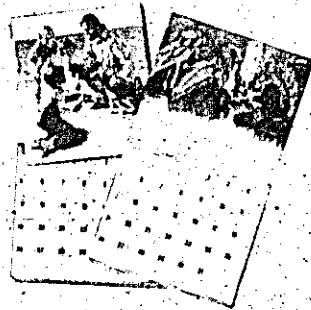
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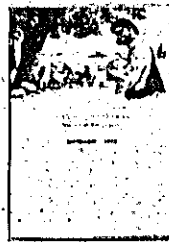


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THE MINISTER OF Jesus Christ is a sort of professional sufferer—along with all the exhilarating experiences that come his way.

Suffering seems to hunt him out. It intrudes into his sleep when an accident occurs and the smell of it is all over somebody to whom he is a "carer." He empathizes with people who suffer, builds and delivers sermons to help sufferers. Perhaps he runs a taxi and bellboy service for them. To him "it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake" (Phil. 1:29).

Paul the Apostle, as Christ's minister, suffered aplenty; but he rejoiced in his sufferings, realizing that they are redemptive. He writes, "Now I rejoice in my sufferings for your sake, and in my flesh I complete what is lacking in Christ's afflictions for the sake of his body, that is, the church, of which I became a minister . . . to make the word of God fully known" (Col. 1:24-25, RSV).*

This does not mean that the sufferings of Christ on the Cross were

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

incomplete without Paul's sufferings, so that Paul's suffering has infinite redemptive efficacy the way Christ's does. It means that Paul's suffering helped to get the infinite redemptive worth of Christ's sufferings implemented. Paul completed the sufferings of Christ because, by his own sufferings on behalf of others (jail, stripes, shipwreck), he illustrated what God did through Christ.

An interesting thing about suffering is that, as in the case of Christ's suffering on the Cross, an innocent party often suffers on behalf of a guilty party. Christ was sinless, hence guiltless; so when He suffered, it was "the just for the unjust" (1 Pet. 3:18). Today the righteous often suffer for the unrighteous. When we lock our cars and houses, and have to unlock them on returning, we suffer a little because of the unrighteous people in our society who would rather steal than work. When a wife has no grocery money because a husband drank it up or gambled it away, the innocent is suffering because of the guilty. In numerous ways, this happens.

All Christians suffer on behalf of others, but the minister does so on a sort of full-time basis. On his dismal Mondays, when he might get to wondering how much more of it is in his tomorrows, he would do well to remember that, although redemption is through Christ's suffering, it is often by his own that he helps people to realize what Christ did, and to accept for themselves the benefits of Calvary.



by
J. Kenneth Grider

Professor of theology
Nazarene Theological Seminary
Kansas City, Mo.

The minister is first a messenger of God, a preacher of the truth. What he uses to transmit that truth is language, and the language must be commensurate with the message



The Minister and the Language

By Larry L. Finger*

WHY SHOULD A MINISTER try to master the language? Some of the reasons are obvious—at least they are to some ministers.

A minister should know the language in order to communicate effectively. Your message demands it. Most of you, if not all of you, feel a call to the ministry. That is one of the high callings, if not the highest calling, from God to man. And what are you called to do? *To preach.* Yes, I suppose you are called to pastor; that is the term I keep hearing today. We even have senior pastors, so I guess we have junior pastors, too. But I think there's something to be said for the old-fashioned term *preacher.* (I remember well my father being called "Preacher Finger" by some of his church members.) The minister is first a messenger of God, a preacher of the truth. What you use to transmit that truth is language, and the language you use must be commensurate with your message. That's the main reason, as I see it, a

*Associate professor of English, Trevecca College, Nashville (from a paper read to ministerial students).

minister must be a student of the language.

And now to be a little more practical. *How* does a minister go about trying to write well? I'm not at all sure. Writing is frustrating; at least for me it is. (Marriage is frustrating too, but I love my wife and children and will go on living with them. Tennis is frustrating, but I keep playing.) No, I don't have easy answers, but I will make some suggestions. You will notice that some of the statements apply to public speaking as well as writing.

(1) Avoid the worst grammatical errors. That's the least you can do. For example, you should know how to use *lie, lay, lain, lay, laid*, although there aren't many people who do. There are dozens of other grammatical goofs you should try to avoid.

(2) Know the distinctions between frequently confused words—*affect, effect; sensual, sensuous; continual, continuous; farther, further; imply, infer.* If you do something continually, you're not doing it continuously. Appetites can be sensual and,

we're told, some blonds, too; but Keats's poetry is sensuous. Writers imply; readers infer. Careful distinctions. They're worth making.

(3) Keep your writing simple. Use a lot of ordinary words. Don't say *delve*, say *dig*; don't say *cease*, say *stop*; don't say *endeavor*, say *try*; don't say *sever*, say *cut*. Simple, ordinary words make your writing sound alive.

(4) To balance the everyday words, use less familiar words carefully, cautiously, and use them only when they are functional. Use them because you need them, not because you want to impress somebody.

(5) Read. Reading improves writing. I don't know of any proof off-hand, but I believe if you read good English prose your writing will improve, although you may not be reading for that reason at all.

(6) Write. Write a lot. If you hate to write, you really ought to do something else. Don't preach.

(7) Subject your writing to criticism, your own and somebody else's as well, even if it's your wife's or husband's. We think we write what we intend to. But we don't. Not always. Somebody else's questions about our intentions can help us see just how unclear our writing frequently is.

(8) Revise what you write. There is no substitute. Delete unnecessary words and phrases, even whole sentences and paragraphs. Add necessary details. Rewrite unclear passages. Rearrange sentences and paragraphs. Tighten coherence. Rewrite and rewrite and rewrite.

(9) Be honest. Make sure your words suit what you're describing. To do this you'll have to avoid Madison Avenue writing, words like *fan-*

tastic, stupendous, colossal, great. The word *great* is so misused it has no meaning. We say he's a great guy when we know he's hardly ordinary. We say we had a great time when it was in fact hardly a good time. The minister says he had a great service when he knows he's really not telling the truth. As one writer put it recently in a *National Observer* article, lying has become the life-style of today. We have lied so long I'm not sure we can recover. But maybe we can—if ministers lead the way.

(10) Remember to say something. What you write in your sermons is, after all, more important than the way you write it. Pretty words won't cover up a worthless sermon.

Finally, a note on pronunciation. When someone else's pronunciation differs from yours, check a dictionary to see who's right (not in his presence, of course). Regardless of how educated the person is, don't assume he is right. Be especially careful with frequently mispronounced words like *grievous, solace, affluence, mischievous, heinous.*

Thoreau made the following statement about the poet, but it's good advice for anyone who writes:

He would be a poet who could impress the winds and streams into his service, to speak for him; who nailed words to their primitive senses, as farmers drive down stakes in the spring, which the frost has heaved . . . whose words were so true and fresh and natural that they would appear to expand like the buds at the approach of spring, though they lay half-smothered between two musty leaves in a library—ay, to bloom and bear fruit there, after their kind, annually, for the faithful reader, in sympathy with surrounding Nature.

True and fresh and natural—these qualities the minister can at least work toward in his writing.

The Facts About Pastors' Wives

Section Five: The Personal Problems of Pastors' Wives.

IT MAY BE SAID in general that pastors' wives enjoy being pastors' wives. More than 75 percent of all women in the parsonage, regardless of age, like their role "very much." Education does seem to make a difference in the degree of enjoyment in being a pastor's wife, since women with less education are well below college women in their level of enjoyment. And women in churches of 51-150 members enjoy their role as pastor's wife significantly more than women in both smaller and larger churches.

But enjoyment does not exclude personal problems. Women of all ages in the parsonages see church-related problems as their first concern. Women under 50 see interpersonal relationships as their second most important problem, while older women see physical health as their second most important personal problem. The third most significant problem for women under 50 are "emotional and spiritual," while older women face the problems of "finance and employment." Women in all levels of education see church problems as their first con-

cern, as do women in churches with more than 50 members.

However, in smaller churches, physical health and financial problems are their first and second most important concerns. Home and family, along with love and sex, do not appear to be significant problems except among pastors' wives who have been to college and serve the larger churches.

There are some interesting reports concerning physical and mental health. None of the pastors' wives had been to a professional counselor in the past three months except for one significant group—women under 35. Eighteen percent of these younger pastors' wives had visited a counselor recently. About half or more of all women in all categories had visited a doctor in the last three months, with one exception. Of women in churches with less than 50 members, only half as many as others visited a doctor. This may be because they are healthier, but is more likely to be the result of limited finances.

A sizable proportion of pastors' wives admitted to misunderstandings with their husbands "some-

times." But a somewhat smaller proportion said they "almost never" had misunderstandings with their husbands. Women with less than 12 years of education reported misunderstandings more often than others. In general, pastors' wives must be well adjusted in their marriages. Almost none reported "very serious" misunderstandings in their parsonages. The largest proportion was only 3 percent among the less educated wives. About 10 percent of the women 35 years of age in churches above 150 members report "serious" misunderstandings.

Most pastors' wives report they receive positive feelings from their congregations. This acceptance is checkered among women above 50 with less education, in churches of less than 50 members. Ten percent or more of these report negative feelings from their congregations. However, the feelings do not flow back toward the congregation in the same way. Except for the pastors' wives in churches of more than 150 members, a portion of every other category of women saw their congregations as "not very spiritual."

With the exception of pastors' wives in small churches, a great proportion of women like living in the parsonage "very much." Almost none were willing to say, "I do not like it."

Divorce may seem like a strange question to ask ministers' wives. But the question was raised and they responded. Most women had "never given it serious thought." A minimal number—about 5 percent—of women under 35 with a high school education or less, in churches of 51 to 150 members, have "given it serious thought." Some wives—never more than 14 percent—had "thought about it some."

Finally, pastors' wives tend to have positive feelings about the advantages children have growing up in parsonages. Only older women with less education tended to see disadvantages in the parsonages. Women under 35 who are still raising small children accented "special problems in the parsonages" in an equal proportion with wives in churches of less than 50 members. All other women saw children in the parsonage as "just like other children" or as "having advantages."



What Is Beauty?

A beautiful person, the dictionary tells us, is one who "is delightful to the senses." But whose senses? Here is one reason why feminine beauty is so hard to define. "Beauty" depends on WHO is looking at it.

THE STARTING POINT



By C. NEIL STRAIT

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

Who's Behind the Product?

(1 Thess. 5:15-23)

WHEN ANYTHING with grand promise is offered, we inquire: "Who's behind the product?" For we know the product is only as good as the firm behind it.

When we encounter the holy life, we know that the God of the universe stands behind the promise and the product—the sanctified life.

In the Scriptures, we see a *saving God* (1 Thess. 5:9)—One who forgives our sins. A *keeping God*—sanctifying God—(5:23). One without the other is unreasonable.

Thus, in the Scriptures, we have the promise of God for sanctifying, cleansing power. It is the promise that God can help a man live a holy life.

The phrase "holy living" or "the holy life" is a broad concept, and not too easily translated into language the average man would understand—especially if he has no background in scripture or acquaintance with the Church.

Perhaps a working definition of the holy life would be "God-pleasing living." When a man gets an idea of what God-pleasing living really is, he has the idea of the holy life pretty much in mind.

It is our belief, in the Wesleyan holiness tradition, that a man can be saved from his sins (past), and from sinning (present/future). And that the processes that follow these works of grace evolve into God-pleasing living. We see all of this redemptive/sanctifying work of grace as fulfillment of God's promise. In response, of course, to man's repentance, belief, yielding, and obedience.

Examine the promise of God for the holy life from two areas: scripture and logic:

1. The scriptural promise of the sanctified life is seen in a number of areas. Matt. 1:21 says, "Thou shalt call his name JESUS: for he shall save his people from their sins." John 1:29, "Behold the Lamb of God, which taketh away the sin of the world." 1 Pet. 3:18 reminds us that "Christ . . . suffered for sins, the just for the unjust, that he might bring us to God." Titus 2:14 says that Christ "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people" (a people for His own possession).

Other scriptures, along with the text, that support this promise are:

Eph. 5:25-27; Rom. 6:6; 8:3; Heb. 7:25; 13:12; 1 Pet. 2:21-22; and John 1:9. And perhaps the key verse is Acts 1:8, "Ye shall receive power, after that the Holy Ghost is come upon you."

2. The promise of the holy life is deducted from logic.

A. See the promise as a follow-through to creation. Would a holy God create man, equip him with freedom, watch him fall, and be powerless to help him? Or would a holy God create man and then, because of sin, leave him at evil's mercy, without a plan to help?

No! Logic concludes that the creation powers of God are operative in a creating way—after the fall of man—creating victory over sin and deliverance from sin.

B. See the promise as a follow-through to the Cross. Would Christ's death be only a deterrent to sin? No! Logic forces us to assume that Christ's death was for atonement—our at-one-ment with God. And to be at one with God is to conclude the cleansing from sin.

The very term *redeem* implies that full value is received when redemption or the redeeming act is completed.

Logic, thus, forces us to believe that God has the power to deal with sin in the human heart in such a way

that it is conquered—for us—and that His conquering power becomes our staying power and the strength for our God-pleasing living.

Just as any product is as good as the firm behind it, so the sanctified life is only as good as the power—the God—behind it. And the strength of the holiness message is the God who promises it and provides it.

The value and reliability of the promise of the sanctified life are in the nature of God. His attributes (characteristics, being, etc.) reveal to us a God of power and possibility. When you get a glimpse of God—who He is and what He is—the promise of the holy life is not too much to expect.

These attributes are: self-sufficiency, eternity, immutability (unchanging), omnipresence, omnipotence, and omniscience.

When you add these up, you have a God who could promise and who could provide resources for holy living.

Would a doctor, seeing a child possessed with poison, use only a pain-killer? No! He would do everything to drive out the poison and bring healing to the child.

Our God is a God of hope and healing. He does not provide only a deterrent to sin. He provides deliverance. Man can be delivered from sin—serving living to God-pleasing living.

Grace does not force unnatural and distorting obligations on the human personality but asks only that the powers inherent in humanness, and called into alertness by the Holy Spirit, be exercised about the lordship of Christ.

—Mildred Bangs Wynkoop

IN THE STUDY

Meditating with the Master in Matthew

December 1

THE MESSAGE OF THE EMPTY TOMB (28:6)

SCRIPTURE: Matt. 28:1-10

INTRODUCTION: The Home Moravian Church in Winston-Salem, N.C., has four stained-glass windows at the rear of the sanctuary, two on each side of the main entrance. The two on the left portray Gethsemane and Calvary, the two on the right the Resurrection and the Ascension. The sun never shines on the two left ones, but each afternoon in clear weather the other two are beautifully illuminated.

Gethsemane and Calvary were dark hours. But on the Resurrection morning the sun broke through again, and the Ascension resulted in the full sunlight of Pentecost. Everything depended on the Resurrection.

I. THE MYSTERY OF THE EMPTY TOMB (v. 6a)

"He is not here." What a mystery! Friday afternoon the women had seen the body of Jesus laid away in Joseph's sepulcher on the rocky hillside. Now the angel startled them with the shattering announcement: "He is not here." Where was He? What had happened to Him? It was a tense moment of anxiety.

Too often today people do not find Jesus where they seek Him. They look in vain, for He is not there. They have heard He was, but He has escaped them somehow.

This, however, was a deeper mystery. How could a dead man leave a sealed,

guarded sepulcher? It was impossible! But it had happened.

We look back at the empty tomb from the vantage point of nearly 2,000 years of Christian history. But we must remember that the two Marys had none of this background.

II. THE MIRACLE OF THE EMPTY TOMB (v. 6b)

"He is risen." This was still more startling. An empty tomb might mean a grave robbery. But this was a resurrection. Jesus was alive! The question now was not, What was happened to Him? but, How did it happen?

The answer was: A miracle! This was the only possible explanation. His enemies circulated the rumor that His disciples had stolen His body during the night. But a sealed tomb and Roman guard would have made this impossible. God had raised His Son, the Messiah. The evidence was incontrovertible.

III. THE MEANING OF THE EMPTY TOMB

The New Testament indicates that there was a threefold meaning:



By Ralph Earle

Professor of New Testament
Nazarene Theological Seminary
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A. An Accepted Sacrifice (Rom. 4:25)

The Resurrection was the divine validation of the Crucifixion. Without the former, the latter would have been in vain. How do we know that Christ's death on the Cross atoned for all our sins? Because the Father raised the Son from the dead and thereby declared that His sacrifice was accepted and sufficient. Calvary and the empty tomb belong together. Jointly they guarantee the salvation of all who believe.

B. An Abiding Presence (John 20:16-17)

Jesus told Mary Magdalene not to cling to Him, but to let Him go. Then He would return to her in the person of the Holy Spirit to be with her everywhere all the time—no longer limited by time and space. He would be an abiding spiritual Presence.

C. An Appointed Judgment (Acts 17:31)

The Resurrection is God's guarantee that there will be a final day of judgment. We have no excuse for being lost.

CONCLUSION: Acts 4:10-12

December 8

THE GREAT COMMISSION (28:19-20)

SCRIPTURE: Matt. 28:16-20

INTRODUCTION: Jesus said, "All power is given unto me in heaven and in earth." The regular Greek word for power in the New Testament is *dynamis*, from which we get *dynamic*, *dynamo*, *dynamite*.

But the Greek word here is *exousia*, which means "authority." The correct translation is: "All authority in heaven and on earth has been given to me" (NIV).^{*} Because Jesus has this authority, He can command us to go to all nations in His name.

I. MAKING DISCIPLES (v. 19a)

"Teach" in verse 19 and "teaching" in verse 20 are two entirely different verbs in the Greek. The latter is *didasko*, which properly means "teach." But the former is *matheteuo*, which comes from *mathetes*, "disciples." The followers of

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BULLETIN  BARREL

A Christmas Confession

... a manger; because there was no room (Luke 2:7).

Lord, things haven't changed much. Room for You was tight from the start. I suppose You expected that. I mean, the inn was full, and I'm sure You didn't really want anyone to move. Just think of the inconvenience. And the innkeeper's reputation. Besides, all their minds were on important things—like their families, and local politics, and religion. Surely You didn't want to intrude on all that.

And, Lord, if they'd let You in and given You the best room, who would have paid? After all, You didn't want people to run themselves short, did You? Not at Christmastime, anyway.

But that manger, Lord. That's the thing that really bothers me. You see, Lord, I think . . . I mean . . . maybe I have put You in a manger too.

—MICHAEL CASSIDY

Jesus were commanded to go and "disciple" all the peoples of the earth by pointing them to Christ.

II. BAPTIZING (v. 19b)

Water baptism has been especially significant in missionary work, where it usually involves and indicates the fact that the candidate has renounced his pagan religion and turned to God. In the first century, of course, it was also used for those who turned from Judaism to Christianity.

It should be noted that no particular mode of baptism is prescribed. Furthermore, in other passages in the New Testament we do not find the Trinitarian formula used, but simply baptism in the name of the Lord Jesus (Acts 8:16; 19:5). The modern insistence on a particular mode or liturgy is unbiblical.

III. TEACHING (v. 20)

After people have become disciples of Christ and have been baptized, they must be taught. Taught what? Jesus said:

"To obey everything I have commanded you" (NIV). * This is a long assignment. New converts need to be grounded in the Word.

The Great Commission is for all of Christ's disciples today. We cannot all go as missionaries to distant lands. But we can all pray and give so that others may go and get the job done.

Looking at Our Lord in Luke

December 15

THE VIRGIN BIRTH (1:35)

SCRIPTURE: Luke 1:26-38 (Read NIV.)

INTRODUCTION: For many years it has been popular to question the doctrine of the virgin birth of Jesus. But it is very clearly stated in both Matthew and Luke. At this Christmas season it is good to look at the subject again.

I. THE ANGEL'S ANNOUNCEMENT (vv. 31-33)

We are told that the angel Gabriel appeared to a virgin named Mary, who lived in Nazareth. His greeting (v. 28) startled her. But there is nothing in his words to suggest or support the worship of Mary. She was highly honored to be chosen as the mother of the Messiah. But that certainly did not make her the "mother of God," as she is widely acclaimed. She was the mother of Jesus' human nature only.

The angel then specifically told her that she would give birth to a Son and was to call Him Jesus, which signified that He was to be Saviour. This Child would be called "the Son of the Most High" (NIV). * He would also be the Son of David and would rule forever over God's people.

II. THE ANGEL'S EXPLANATION (v. 35)

When Mary protested that she was a virgin and so could not have a child, the angel told her precisely how it would come about. The Holy Spirit would take the place of a human father in bringing about conception. "So the holy one to be born will be called the Son of God"

CONCLUSION: If and when we obey the Great Commission—and only then—we can claim the glorious promise: "Lo, I am with you always, even unto the end of the world." The Greek says: "I am with you all the days"—the bad as well as the good—"until the end of the age." The "lo" is for those who obey the "go"—bodily or in their prayers and giving.

(NIV). * Though this is a supreme mystery, the language is clear and plain.

III. MARY'S ACCEPTANCE (v. 38)

This is an important part of the story. Mary's submission was immediate and complete.

We must realize that it cost a great deal of suffering for Mary to accept this role. Without doubt she was slandered and ostracized by her neighbors at Nazareth. But Mary humbly said, "I am the Lord's servant" (NIV). * If we are to have a part in God's redemptive work, we must have the same attitude.

CONCLUSION: Are we willing to say, "I am the Lord's servant," no matter what the cost?

December 22

THE BIRTH OF JESUS (2:7)

SCRIPTURE: Luke 2:1-20 (Read NIV.)

INTRODUCTION: The King James Version has "taxed" three times (vv. 1, 3, 5) and "taxing" once (v. 2). Actually, the Greek indicates that it was a census preliminary to taxation.

I. THE BIRTH IN A MANGER (v. 7)

Joseph had to go to David's hometown, Bethlehem (nearly 100 miles away), to register. While there, Mary gave birth to Jesus. Since there was no room in the inn, she placed Him in a manger. Tradition says that this was a cave-stable. Probably it was warmer for the newborn Baby and His mother than the unheated caravanserai would have been. So what

looked like a disappointment was actually "His appointment."

II. THE ANNOUNCEMENT OF THE ANGEL (v. 11)

"I bring you good news" (v. 10, NIV) is all one word in Greek—*evangelizomai*, from which we get *evangelize*. It literally means "announce good news." The birth of the Saviour of the world is the best news that mankind has ever heard.

Christ means "Messiah." In the Septuagint translation of the Old Testament the Greek word for "Lord" (*kyrios*) is used to translate Yahweh (or *Jehovah*). So here we have a divine Messiah and Saviour.

III. THE CHORUS OF THE ANGELS (v. 14)

As the angelic spokesman finished his announcement, suddenly a host of angels chimed in with this beautiful couplet:

"Glory to God in the highest, and on earth peace to men on whom his favor rests" (NIV). *

The late Greek manuscripts have "good will toward men." But the best Greek text, based on the early manuscripts, has "to men of goodwill," or "to men of God's good favor." Peace comes only to those who accept God's grace and so enjoy His favor. That seems to be the thought here.

Both the political and religious leaders in Palestine missed the announcement of the good news. It was humble shepherds who heard it and then hurried to see the Babe in Bethlehem. And it is still humble, trusting folk who find the Saviour.

December 29

THE BOYHOOD OF JESUS (2:52)

SCRIPTURE: Luke 2:39-52

INTRODUCTION: The so-called Infancy Narratives are found only in Matthew and Luke. In Matthew they are told from the standpoint of Joseph, in Luke from the standpoint of Mary.

Matthew tells how Joseph took the baby Jesus to Egypt to escape Herod's wrath, and how he brought Him and His mother back and settled in Nazareth. But only Luke gives us anything about the boyhood of Jesus. And often Mary's

reactions are noted.

Luke begins with Jesus' circumcision when He was eight days old (v. 21). That is followed by His presentation to the Lord when He was 40 days old (vv. 22-25). In this connection we have the fascinating account of the adoration of Simeon (vv. 25-35) and of Anna (vv. 36-39). There is perhaps a suggestion here that Christian parents should dedicate their children to the Lord at an early age.

I. HIS STRENGTH AND WISDOM (v. 40)

Jesus was a strong boy physically. The portrayal of Him as weak and anemic has no foundation in scripture. He could not have stood the strenuous regimen of His public ministry if He had not had a rugged constitution. It should be noted that "in spirit" (KJV) is not in the good Greek text. The boy Jesus was strong in body.

He was also "filled with wisdom," keen and alert. Best of all, "the grace of God was upon him."

II. HIS SPIRITUAL INSIGHT (v. 46)

Luke alone relates this interesting incident that took place when Jesus was 12 years old. His parents took Him up to Jerusalem for the Feast of the Passover. This may very well have been the nearest passover to His thirteenth birthday and so the time of His bar mitzvah, when He became a Member of the male "congregation of Israel." This would explain why the parents traveled one whole day back toward Galilee before they discovered His absence. Joseph thought of Him as still staying with the women and children. Mary assumed that He had now taken His rightful place among the men.

Returning to Jerusalem, they found Him sitting among the "teachers" (NIV) *—"doctors" (KJV) always meant teachers in earlier English. Jesus was both listening to these religious teachers and asking them questions. Everyone was amazed at His "understanding and answers." He was an intellectual and spiritual Prodigy.

When His mother chided Him for causing them to search a long time for Him, He replied, "Why were you searching for me? Didn't you know I had to be in my Father's house?" (NIV). * Verse 50 indicates that they did not possess the spiritual understanding that He had.

III. HIS NORMAL DEVELOPMENT (v. 52)

In this verse we are told that Jesus had a normal development in four ways: physically, mentally, socially, and spiritually—to use the order we would use today.

Jesus was our Example. As a true human being, one of us, He had to have a truly human development. He had to

grow in mind and body. He had to develop in spiritual apprehension as well as in social graces.

This verse is a challenge to both parents and children. And it is also a challenge to pastors and new converts. Growth is the law of life. We should be interested in all aspects of the lives of our children and the babes in Christ.

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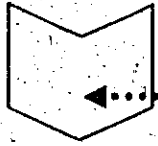
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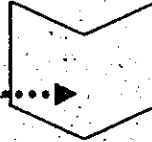
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HERE AND THERE



AMONG BOOKS

Conducted by the Editor

All books reviewed may be ordered from your Publishing House

Courageous Jernigan

By Johnny Jernigan and Margaret Jernigan Ramsey (Nazarene Publishing House, 1974. Paper, 77 pp., \$1.00.)

A brief biography, such as this cannot go into all the minute details of a busy preacher's life; but by the same token, a biography this brief has the advantage of giving a quick view of a long life. It is an intimate view, through the eyes of two of his daughters. This pioneer of the holiness movement blazed a trail for God and holiness across 25 states. He organized 130 churches, established the Church of the Nazarene in 7 states, and founded the

city of Bethany, Okla., the home of Bethany Nazarene College. Dr. Orval Nease called him "the Daniel Boone of the Church of the Nazarene."

Nazarenes, of course, will especially want this book, but members of all sister holiness denominations will find it inspiring and exciting.

J. M.

COMING next month

Preachers' Exchange



FOR SALE—*Quit Your Meanness*, by Sam P. Jones, published in 1886, 505 pp., good condition; *Primitive Piety Revived*, or "The Aggressive Power of the Christian Church," by Henry C. Fish, published in 1856, fair condition. Will send to best offer.—Robert I. Basham, 11 E. Roney Ave., North East, Md. 21901.

Items for this Exchange may be either WANTED or FOR SALE, but must be confined to old periodicals and out-of-print books. All response should be directly with the advertiser and not with this office or the Nazarene Publishing House. We are glad to render this free service on these terms. This service not available to bookstores or laymen.

• The Big "If"

What if the coming year were to be the last to be lived on this earth? Of all the "ifs" ever faced, this one may be the biggest.

• A Preacher's Preacher

Our generation has all but de-emphasized the sermon in the total task of the ministry. More men like Charles John Vaughn could reverse this trend.

• The Pastor as Sage

The Church needs more "wise men," along with her prophets, for the responsible guidance of the people of God.

• I Pray for My Pastor

A layman shares his thoughts about prayer and faith in behalf of his pastor, and it heartens us all to realize this source of our stability is there in the pew.



AMONG OURSELVES

How do you send sincere best wishes for a season of joy and blessings to readers all over the world, most of whom you have never met and do not know, without making it seem mechanical and formal? Do you think about those you have met and you do know, some of whom have taken the time and trouble to write words of encouragement and appreciation during the year? That might help some, but it would not be inclusive enough for a genuine word of greeting for all the others. There is no way, really, that mere words can do it. Needed is a deeper level of communication, a spiritual one. That is what we hope comes through to every one of you as you pick up this issue and browse through these pages. The message, we hope, is clear: Merry Christmas to our colleagues and fellow ministers, and may all of us take the leadership in making it so also for our flocks. Celebrating a Christian Christmas, may our people be reassured that God does lead His children (p. 6); that He does break His silence and reveal himself (p. 3); that He needs us, all of us, every type of us (p. 12); and that our suffering is for His sake and theirs (p. 17). The editor and his staff are praying that the message will be received and understood. Who you are, and what you are doing, matters! The world needs you and others like you! That you "hear" this is our prayer for your Christmas season, and this is our way of wishing you a Merry Christmas and Happy New Year.

Yours for souls,