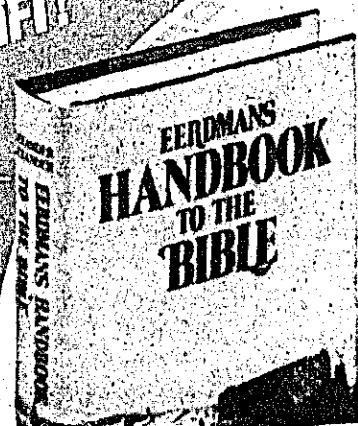


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# THE PREACHER'S MAGAZINE

—proclaiming Christian Holiness—

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JANUARY, 1975

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

## The Big "If"



**WHAT IF THIS YEAR** were to be your last on earth?

There have been many ifs along the course of life, but this is the big "if" for us as we turn the calendar to another year.

The "ifs" of life remind us that we never outgrow the joys of dreaming. The child within us can recall the dreams of heroism, the brilliant rescue of a helpless victim in the burning building, the skillful control of the largest and fastest jet airplane, the safe return in the space capsule from the landing on the moon.

Where is the youth who has never dreamed of being rich, powerful, popular, or beautiful? Who among us can recall no thought of what it might be like to be the president of the bank, the chairman of the corporation board, or the king in his castle?

While recalling with some amusement these dreams of bygone days, we could also think of more recent reveries. Into the consciousness of many a preacher have flashed thoughts of the spectacular breakthrough. What if the congregation were to come alive and begin to grow like a genuine New Testament church? What if those recalcitrant church members were to see the error of their ways? What if humility were to replace pride, fellowship were to be restored, and wrongs made right among the people of God? What if sinners were more open and responsive to the gospel and believers were being sanctified wholly? What if Christians everywhere were growing in grace and in the knowledge of the Lord Jesus Christ? What if every layman were to let the Holy Spirit make him an effective witness of the saving grace of Jesus?

All these are "ifs" of no small dimension. But the biggest "if" is the one we now face. What if this were to be our last year on earth?

It could be, of course. Some year must be the last, since our pilgrimage in these tabernacles is temporary. Then also we are reminded to "be . . . ready: for in such an hour as ye think not the Son of man

cometh." Whether it be that the trumpet shall sound, the dead in Christ shall rise, and we who are alive shall be caught up with them, to meet the Lord in the air, or we join the ranks of those whose days are fulfilled and the body dies—one year will be our last.

What if this were the last?

If it were, and we knew it, we might see some of our priorities in a different light.

Words of thanks and appreciation, long postponed for whatever reasons, would be spoken. Letters would be written. Love would be expressed.

There would be many things happening in homes and parsonages around the world. The boy who calls us "Daddy" would get some of the time and attention we have been devoting to "more important" matters. That promised visit to the zoo or that long-awaited fishing trip would be made with him.

That faithful pastor's wife, working tirelessly by her husband's side to build the Kingdom, might see her dream come true. The family would have some time together. Things long postponed would be done.

If this year were the last, there would be precious few sermonics duds preached in our pulpits. Each week there would be more time reserved for reading and study, and preachers would delve more deeply into the Word. There would be pastors who, like Wesley, would be "men of one Book." Can you imagine the effect of this upon the people in church pews?

There would be more pastoral calls if this were to be our last year to be ministers, and we knew it. Not the quick, professional, public-relations variety, but calls where a pastor sits down with the sick, or the aged, or the lonely, or the troubled person, as though there was nothing else in all the world he thought important at the moment but their needs. People would experience pastoral care in a new dimension if their pastors knew there was very little time remaining.

There might be a renewal of the spirit of stewardship among us if we knew this year would be our last. Fresh attention would be given to the words of Jesus, "But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal" (Matt. 6:20). The tithes would be paid, but that would not be enough to express our devotion to God. Double and triple tithing would be the norm. Some would go even further until, like Bud Robinson, one-tenth of the income would be kept for personal use while 90 percent would be given to God. With just one year left to live, some of us might be considerably more generous in giving to the Lord.

If this were to be our last year on earth, our prayer life would be revolutionized. Finding time to pray would not be the problem; we would take time. There would be ways of expressing praise and devotion never before discovered. There would be adventures in faith, and exciting examples of miraculous answers to prayer. We would experience the joy of coming much nearer Jude's ideal of "praying in the Holy Ghost."

If this were our last year to live—

Make that the thought for this season of the year. And then live as though the "if" were coming true. Now.

Our generation has de-emphasized the sermon. Here is an example of a quiet and studious ministry which the twentieth century has all but forgotten.

## A Preacher's Preacher

ONE OF THE GREAT homiletical teachers of the nineteenth century was Charles John Vaughn. During the later years of his life he spent much time in preparing students for ordination in the Anglican church. Lecture notes taken by his students reveal some very interesting ideas concerning the ministry.

Vaughn emphasized above all that the preacher must be in earnest himself. It was of little use to describe imaginary cases or to exhort to unrealized feelings and unpracticed duties. Moreover, it was important for the preacher to have a definite aim, and to have faith in his source of strength. In order to fulfill these conditions, it was necessary for a clergyman to take great pains in his preaching. This meant learning, variety of methods, reading, observing, and praying. Vaughn urged his pupils to rely on their own gifts, and not to

depend on others. This did not forbid using others' sermons, or even on occasion preaching them; but Vaughn warned his students that this should be done "cautiously and sparingly, not in idleness but from conviction such as one can name before God."

As to the difference between written and unwritten sermons, Vaughn believed that they required equal preparation. He felt that it was wise to interchange the two plans, especially if the congregation enjoyed extempore preaching. As a general rule, a written sermon well delivered was better in itself and scarcely less effective than the other. It was the delivery that made the difference.

Vaughn felt that the text of the sermon should be chosen before the subject. He recommended a short text that "gave pith to the point." This could be a question or a pungent saying that would be easily remembered and catch the attention of the hearers.

Vaughn warned his students against long and tiresome beginnings. Much depended on the first words. It was of extreme importance to catch the attention early. Short sentences were of more importance than short words, and Vaughn recommended that few texts be quoted, "though the whole sermon should be



by  
Ross W. Hayslip

Pastor  
Church of the Nazarene  
Tucson, Ariz.

saturated with scriptural thoughts." He urged his students to lose no opportunity of arousing the conscience, touching the emotions, and appealing to the interest as they went along, and not waiting until the conclusion of the sermon to seek to do this. He urged them to make their preaching practical and to check it against the question: Would this interest me?

During a ministry that extended over half a century, Vaughn preached thousands of sermons. Most of his preaching was devoted to biblical exposition. His sermons were delivered with a powerful appeal to the individual. They were thoughtful, essentially spiritual, didactic, and

strongly charged with exhortation. Illustrations were skillfully introduced and never overdrawn. The classical and biblical scholar was always behind the sermon, but did not obtrude through it.

Our generation has seemingly de-emphasized the sermon in the task of the Christian ministry. Vaughn is an example of a quiet and studious ministry which the twentieth century has all but forgotten. Vaughn was the favorite preacher of Queen Victoria. Perhaps there were some things in the Victorian period that we preachers can look back upon with approval—this was the age of C. H. Spurgeon, T. W. Robertson, H. P. Liddon, and Joseph Parker.

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

## The Pastor as Sage

By Robert Branson\*

OUR CONCEPT of the ministry has perhaps been shaped more by the image of the prophet than any other model—biblical or nonbiblical. There is something inspiring about these men who appeared seemingly from nowhere, like Elijah, to preach the word of Yahweh which they had heard in the heavenly council. We envision them striding manfully onto the stage of history, not fearing any man—be he king, priest, or commoner—and delivering a word of judg-

ment against sinners. Their authority lay in their commission from God. They took orders from no man and never compromised their message, regardless of the hardships that they had to endure. Extending their historical tradition, we sanctify the memory of the Reformers, cherishing especially the memory of Luther, who stood defiantly before the emperor and the Church at the Diet of Worms.

Within the Bible there are, however, more than the prophets depicted as the servants of God. One of

these models which can contribute a richness to the ministry is that of the wise man or sage. This is the man of the practical turn of mind who observes life with the purpose of drawing lessons about both man and God: Brevard Childs in his book *Biblical Theology in Crisis* describes the interest of the sage as "concerned with questions of whether an action is wise or foolish, fitting or inappropriate, timely or premature, prudent or rash."

The danger of overemphasizing the prophetic model is more acute in the early years of a man's ministry. Do you remember those early years in that first church? I do. Just out of college, fired with the "zeal of the Lord," with not a little idealism, and with the impatience of youth to do something "big" for God, we set forth to enlarge the kingdom of God. Yet immediate success escaped us. We just could not understand why the people did not catch the vision and win their neighbors to God and the church. They seemed so indifferent, even hardened to the gospel. We thought the solution to our problem was to take up the mantle of the prophet and get the church lined up. Oh, how we preached, proclaimed the Word of God in all its purity and forcefulness, but they just sat there. Slowly we learned that the prophet had to give way to the sage. In leading people we could not always

approach a problem "in the spirit of Paul before Agrippa or Luther before the emperor, when the issue was one which called for compromise after the manner of the sage in Proverbs."

Compromise? How we dislike that word, and rightly so if we are talking about personal morals or doctrinal confessions. But in the realm of working with people, the board, the Sunday school cabinet, the various committees, the pastor is not a prophet. Here the wisdom of a sage must be his resource. Our best modern example of wisdom in church affairs is our own superintendency. Many of our leaders are good pulpiteers who can proclaim the judgments of God clearly and forcefully. Yet their greatest asset is their ability to counsel, to give advice, to lead. They function as sages.

Did not Jesus say even to His own disciples: "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves"? The successful pastor will strive to form his own ministry not only on the model of the prophet, but also on that of the wise man. "One would sincerely wish that the church would produce more 'wise men' and fewer 'prophets' for the responsible guidance of the people of God."

The quotations are from *Biblical Theology in Crisis*, by Brevard Childs (Philadelphia: The Westminster Press, 1970).

One reason some churches have people on Sunday nights is that something is happening. Not something forced and pumped up, but something spiritually natural and real—something of a miracle. And we must have an occasional miracle in our churches to keep going. Victories must take place; lives and homes must be changed; some flooding Jordans must be crossed; some walls of Jericho must fall; some Canaanites must bite the dust, and the church get off the old corn of the land and get a taste of the fruit of the land of Canaan.

—Murray J. Pallett

\*Professor, Eastern Nazarene College, Quincy, Mass.



The kingdom of God will prosper, and your church will maintain its growth, as you develop patience to wait for the maturity of your people and the recognition of your own worth.

## Please, Pastor, Practice Patience

By Bob C. Nelson\*

THE DOORBELL RINGS. And there they are again—those precious new converts. "We just thought we would drop in and see how our pastor is tonight."

"Well, how nice! Come in." And so another evening is taken from an already busy schedule. What the new converts don't realize is how frequently they are coming, how many other people and problems their new pastor has on his mind, and how their frequent visits rob him of time and energy.

But, pastor, please be patient. These "babes in Christ" have just changed worlds. They've decisively left their former friends and fun behind. They need nourishing and friendship and attention, and it is most natural that they turn to their spiritual parent for fellowship in this new spiritual relationship. For their new pastor to show irritation, impatience, and indifference could flip their faith, and might send them spinning in dejection and frustration back into their old haunts of sin and carnal pleasures. Any time with them will be well spent.

The phone rings. Under his breath the pastor breathes a doubtful wish.

\*Pastor, Butternut Drive Wesleyan Church, Holland, Mich.

"Hope it isn't Sister S." She called five times yesterday. With an inward groan, he identifies her nervous voice as she immediately launches into the matter that has fixed itself on her mind. Brush her off, hang up, lay down some guidelines for her to follow—and do it now. This can't go on forever.

Pastor, please be patient. This dear lady is obviously very lonely. Her children have neglected her. She is a widow. Her life has features of drudgery and despair. Talking to her pastor is a therapy, and as she shares her burdens they seem less heavy. Her voice is kind, and her heart is full of gratitude for her pastor and his family. She is of poor circumstances, which add to her troubles; and, lacking a culture that would otherwise assist her, she seems left to endure knocks and bitter trials. To know that her pastor is listening with sympathy somehow makes her dreary day brighter. Now, of course, measures must be skillfully taken to reduce her demands on her pastor's time. But this must be done with wisdom and love. Pastor, be patient.

For some time the pastor has felt strongly led to launch what he felt to be a needed and promising program. With characteristic pastoral enthu-

siasm he explains this to his church board. In his mind he sees only success and desirable gains. The board mulls it over. Some are immediately for the program. They are spiritually and mentally alive and take to the proposal. Several are neutral. They graciously listen, but the newness of the presentation leaves them pondering. Another good brother, habitually negative, moves to table the action until later. The good pastor feels let down, but with good grace and common sense decides to bide his time and to introduce the same proposition later, as suggested.

At some later time the good brother introduces to the board a program that smacks of his pastor's original ideas. With gusto he points out the merits of his plan. The plan catches fire and with a sense of frustration the pastor proceeds parliamentarily, and the program is launched.

Pastor, be patient. The important thing is that the kingdom of God will prosper; that the church maintains a healthy, aggressive, forward movement; and that your leadership implements progress whether directly or indirectly. In the long pull, your ministry is fully recognized and appreciated for what it truly is.

The scene is the Sunday school assembly. The pastor is sitting by a distinguished guest. He fervently hopes everything will run as smoothly as possible. And then it happens. The superintendent announces that the chairman of the Christmas program committee can't get help. "Everyone says no to the chairman," he reports. The picture looks glum. What kind of people is he pastoring? What will this guest think? This statement brands the flock as being noncooperative, selfish, disinterested, perhaps unspiritual.

Pastor, be patient. You know the superintendent is given to exaggeration, that he fails to catch a clear

picture of such a situation as he thinks exists. (And so it proves to be upon examination.) Then the superintendent further compounds the problem by publicly inviting "anyone" who wants to work on the program to call the chairman. This is the chairman's responsibility, not the superintendent's. "Anyone" may be the wrong one. The chairman may next find herself in an embarrassingly complex position with the wrong volunteers suddenly making themselves available, and will call her pastor to help her out.

Pastor, you are unwillingly but inexorably being drawn into a fantastic web of circumstances that will require both grace and skill. If you fail in helping the chairman to extricate herself from her dilemma of parrying sincerely offered help and providing the right guidance, friction may set in among the weaker people. You may be accused of interfering.

Satan seems ever to be prowling the edges of human relationships that he might excite and incite the Lord's people. Like a military tactician, he probes for a weak position in the church, that he might make a sudden and divisive penetration into the spiritual encampment of the church. The safest solution, apart from sanctified judgments, is to keep the church at the highest possible level of spirituality and divine love.

Many times the pastor will be called upon to wrestle with problems from which he cannot escape. Moreover, he must not take sides, unless a moral issue is involved.

Pastor, be patient. This is your divinely appointed work—the shepherding of the flock. These are problems related to this work because it is so human. Under all pressures keep sweet.

The church is running smoothly. The sheep are fattening in grace, and a beautiful spirit prevails in the wor-

ship services. A ripple appears on the otherwise smooth surface of things. A hardworking and sincere member, in an influential position, fails to grow spiritually and knowledgeably with the growth of the church. He falls behind the requirements that his position demands of him. His attitude becomes increasingly negative. The church senses this, and you guessed it. At the next church conference the brother is replaced by the vote of his fellow members.

Within the structure of our church organization, a member may be a captain on deck one year and down in the boiler room the next, and vice versa. The business of utmost importance is that the divinely commissioned ship sail on steadily with her precious cargo. Our people should be prepared to serve in any position, appointed or elected, with good grace and faithfulness.

But the demoted brother fails to exercise good grace. He suspects that his pastor, before the election, influenced opinion against him.

Now the pastor has one of two recourses. Go to the brother and try to have an understanding, or fight the battle alone in his own heart and weather the storm. The first approach seems the most remedial and undoubtedly has been successfully employed in countless instances. But the brother is resentful and does not trust his pastor. Explanations may further alienate him. The brother has good qualities and talents, and every effort should be made to keep him in the church.

The second solution is to maintain a sweet spirit of silence and prayer. This is the solution the pastor now chooses under the circumstances. John Wesley once said, "Silence is often the best answer to abuse." Pilate said to Jesus, "Do You not hear how many and how serious are the things they are testifying against You? But He made no reply to him, not even to a single accusation" (Matt. 27:13-14, *The Amplified New Testament*).

We should always remember Peter's exhortation, "Christ also suffered for us, leaving us an example, that ye should follow his steps" (1 Pet. 2:21). An attitude of love and kindness is our best reaction to those who so painfully offend us by uncharitable words and deeds. With prayerful expectation we await our brother's restoration and healing. Pastor, be patient.

The above illustrations are not to suggest the church is in disarray and turmoil. These simply suggest some of the things that may relate to a good pastor's aggressive and successful ministry. His ministry is actually enhanced and strengthened as he responds to each solution with kind, optimistic, and positive reactions. Many souls will be conserved for improved usefulness as he holds steady "under fire."

Dear pastor, whatever nagging and taxing situations you are squeezed into, please practice patience.

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

Purity is not an end in itself. Purity permits the personality to live in full expression of love to God and man. It is the power of a single-hearted devotion and must be kept intact by a daily fellowship with God.

—Mildred Bangs Wynkoop

In this day of social and political uncertainty, it is refreshing to know there is stability for the prophet through the prayers and faith of the laymen.

## I Pray for My Pastor

By E. C. Hall\*

THE LAYMAN MUST KNOW his responsibility and high privilege in prayer. He must know that humble, penitent, persevering prayer is never lost. He must know that prayer links God's power with our efforts. Every layman must build within his breast a chapel of praise and worship. Such can come only through prayer. To say that many prayers must be directed toward the needs of the pastor is only to state a truism.

The disciples knew the value of prayer. This was evident when they said, "Lord, teach us to pray." Other scriptural admonitions are given: "Men ought always to pray, and not to faint." "Pray without ceasing." "Pray one for another." "The effectual fervent prayer of a righteous man availeth much." I am convinced that prayer will dissolve differences, bolster the spirit of man, and in this day of the energy crisis, it will release the holy energies of the soul of man. Indeed, there need be no spiritual energy crisis if we only know to effectually pray.

*I pray for my pastor as he labors in the community.*

We can never overemphasize the value of good human relations. For this reason, I pray that my pastor will be a living exponent of the grace

and love of Christ in each contact that he makes in the community. It is said that the good farmer never waits until harvest to apply the fertilizer. Just so, the pastor must know that every contact which he makes will continually bear fruit for the kingdom of Christ, for which he labors so faithfully.

A pastor works with all types of people within his community. Some are so poorly trained they cannot meet the ordinary demands of life. Others are a great burden to themselves and to society. Many are business and professional people. Numbers have a high level of formal knowledge and education. Some are economically insolvent, while others are very affluent. As ministers, it is your responsibility and high privilege to meet and to represent Christ among all men.

Recently I visited with my banker about a financial need. The note was prepared and signed. After the deposit slip was given to me, we talked about mutual acquaintances. The first person whose name was introduced was that of my pastor. I was given ready assurance that the personal business of my pastor and all business of my church was cared for in a most satisfactory way. I knew then my pastor had done a heap of fine living among men. I said to myself, The community looks at the minister out of the pulpit to know what he means when he speaks in it.

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I pray that my pastor will be a worthy representative of Christ as he meets with representatives of the schools, the city government, and all other agencies, both social and financial, in the community.

I pray that my pastor will know that the world is chiefly inhabited by other people, and that the greatest pleasure in life comes through Christian service to others.

I pray that my pastor can see others as Christ sees them. Only then can he get a true perspective of the true value of others. Peter was not judged by the Master in those moments of bitter denial, but rather by what he could become if he would only submit to the whole will of a loving Lord. When we view others as Christ views them, their arrogant, stubborn, belligerent, selfish, and dominating spirits always take on a different hue. In dealing with others, great tolerance and love are essential. There is one thing you may well remember in the area of human relations: When someone throws you a lemon, you must, under grace, stir up a bit of lemonade.

*I pray for my pastor as he seeks to serve the membership of his church.*

There is a close and hallowed relationship which exists between the pastor and the members of his church. An atmosphere of mutual respect and confidence must abound. While I respect the other ministers of our town, yet there is something about my pastor that makes me know and appreciate the fact that I'm one of his group. Indeed, wherever I go, I am proud to refer to him as "my pastor." This spiritual affinity should be common among all churchmen. However, I tell you ministers today that you are being closely observed by your people. This is not a critical observation; but under God, they are looking to you for inspiration, spiritual example, and leadership.

A mother and her 14-year-old son were traveling across the country by rail. While en route the mother sought to give the lad a lesson in mind and morals. At the conclusion of her lengthy discourse she asked her son the question, "What happens to boys who tell stories?" It brought the ready response, "They ride on half-fare." In every activity of your pastoral duties you must pay "full fare."

There was an affluent society lady who was forced to fire her maid because she was stealing her wonderful collection of Sheraton Hotel towels. I tell you this to remind you that you must not only tell your people how to live; you must show them as well.

The Christian virtues which you preach and teach will alone make no merchants, artists, sailors, or teachers, but:

They will supplement what they do not train.

They will hallow what they do not create.

They will bless what they do not teach.

I pray that my pastor will think and reason about all matters of the church; that he will see the need for a balanced financial support of the local, district, and general interests of the church as well as other approved worthy causes which the local church should support. Certainly I pray that my pastor will challenge the church board as well as the entire congregation to the end that the Holy Spirit would truly direct the entire work and activities of the church.

I pray that my pastor will seek to be an effective counselor of his people. I am well aware of the extensive and involved programs of preparation which exist for counselors in our learning centers. I know as well that your formal training in this field may be limited. However, you need not be a mental hygienist, a psychologist, nor a psychiatrist to be an effective

counselor. If you will seek diligently and prayerfully to meet the following five standards, I believe that your counsel will be both helpful and safe:

1. Above all be filled with the Spirit of Christ.

2. Seek to make all your relationships with others as congenial as possible.

3. Always be a good listener. (Sometimes you learn more by this course of action.)

4. Be sympathetic with the individual problems of others.

5. Love as Jesus loved.

*I pray for my pastor in his preaching ministry.*

It is true that preaching alone will never save the world, but the practice of the gospel which you preach can save the world. I pray for my pastor that he will preach *the Word*. The Word is like a two-edged sword. It is like a lion. Turn it loose and it will defend itself. Not only should you preach the Word, but you must follow the directive to rightly divide "the word of truth." Likewise, you should always be a living exponent of the grace of Christ among all to whom you minister.

Our beloved church started out as a "short wheel base" church. If any cars were owned or used by our early churchmen, they certainly were not the luxury variety. Our ministry spoke largely to those who were in the lower economic levels. Likewise, their level of formal learning was often limited. Today this is not true. Through our emphasis on formal learning and Christian education, we can today boast of an educated ministry. Today our laymen are doing the work of professional and skilled individuals. They are honored and respected as they work in virtually every honorable profession known to man the world around.

Hence, I pray that my pastor will

give adequate attention to the quality of his messages. On the next Lord's day you ministers will no doubt speak to a truly representative group from your community—the educated, the untutored, the well informed, the one who does not read, the affluent, and some of those on relief. Your job, by the help of the Holy Spirit, will be to feed and to challenge all.

A young man was undecided as to what he should buy his girl friend for Christmas. A friend suggested that he buy her a book. His immediate response was, "No, she has one." Don't be afraid to invest in good books. To invest is not enough. You must make them an integral part of your life and ministry. A man who does not read is no better off than the man who cannot read. In recent weeks I have read five books. Each was written by a minister or layman, no one of which was a member of our great church; but each was plain, informational, inspirational, and explicit on the work of the Holy Spirit. In addition to reading and study, you must have a godly frame of reference which will lead you to know what to accept and what to reject.

I pray that my pastor will speak with conviction and clarity in telling me that God's grace is sufficient to meet every need of my life, and that Christ will prove to be a Ballast in days of adversity, sorrow, financial crisis, and even in death.

I pray that my pastor will seek not to be an *exhibitionist*, where his speech, knowledge, gestures, dress, and pulpit decorum would be placed in the forefront (as important as these are), but rather that he will seek to be an *executionist*, where the grace and goodness of Jesus will abound in all he says and does as he breaks the Bread of Life to the hungry and needy. It is not by might of learning, or splendor of eloquence, but by God's Spirit that your minis-

try will be productive. If there is that certain *spiritual endowment* in your life, you can enter the pulpit with authority. The light of another world can be on your face; and with searching insights and intensity of speech, profound humility, and Christlike compassion, your ministry will have the meaning Christ intended. It should.

Robert de Bruce was slain in battle when the Sarazens of France were engaged in fierce combat with the Scots. It appeared momentarily that his army would retreat and suffer de-

feat. At this moment a private unsheathed his sword and cut the heart from the body of Robert de Bruce, placed the heart on the tip of the sword, raised it as high as he could, and with all the energy at his command cried to his fellow soldiers, "Follow the heart of your leader." The battle was won.

My earnest, honest, and fervent prayer for each of you is that you will raise high the heart of our crucified Lord and cry with all the fervor of your being, "Follow the heart of Jesus."

When the Church is seen as the body of Christ, five basic ministries become important, and every activity should center in their implementation.

## The Five Ministries of the Church

**T**IMES OF STRESS, change, and uncertainty should lead us to a serious and careful research of the biblical precepts of the nature and ministry of the Church. The purposes of many institutions are being challenged today, and the Church is not exempt from such criticism. Challenges may be threatening and at times destructive. But the Church can endure this kind of examination.

May I propose what I believe to be the five basic ministries of the Church. These ministries must al-

ways appear in the Church's life. When the Church is seen as the body of Christ, these services become the extended ministries of the resurrected Christ. All legitimate activity must then be seen as the implementation of these five ministries.

### I. The ministry of worship

The first ministry of the church must be that of leading the congregation into a meaningful experience of worship. This is a priority experience that must happen before much else is attempted for Christ. We should be guided by the rule that the church congregation, assembled together as the body of Christ, must have at least one worship experience each week—preferably on the Lord's Day.

Worship may be defined as a believer's mystical experience of the presence of God which evokes from him expressions of love and commit-

ment. Worship is a sensitive experience that can very easily be lost when other things are allowed to detract. Too often we have only some measure of inspiration, edification, or entertainment that does not become a genuine experience of worship.

The place of worship may be so spectacular that the congregation is impressed only with its architectural beauty. On the other hand, the meeting place may be so poorly kept and appointed that the congregation reacts only with contempt.

The prayer may be thoughtless and full of clichés. It should truly represent the needs of the people, lift them before the Lord, and help them receive the grace needed for that hour.

The time and place of worship are not in themselves essential. It is possible to worship under very simple circumstances or in cathedral-like settings. Worship can be experienced even when two or three people are together, or thousands may worship if they are carefully led into the spiritual awareness of the presence of Christ.

The church's ministry of worship should also lead to the individual's personal time of worship. He must be guided into developing prayer and Bible study which will complement the corporate service of worship.

### II. The ministry of evangelism

Turning outward from the more inward personal experience of worship must be an experience of evangelism. The church must have an adequate expression of the gospel to the unsaved "outsiders." Evangelism is essentially the declaration of the gospel message to unsaved people. It is the greatest outward mission of the church.

Evangelism may include such methods as the Sunday night service, the traditional revival meeting, distribution of Christian literature, television and radio broadcasting, door-to-door visitation, informal per-

sonal witnessing before friends and relatives, and the outreach of the church through any of its programs. Evangelistic methods will vary with the times and communities. It is really unimportant how the witness goes forth so long as that witness is proclaimed in the hearing of unsaved people. There is danger in committing ourselves to any one method of evangelism, for changing times and conditions demand that the Church adapt its outreach ministry to the prevailing conditions.

Most of our churches have had strong emphasis on Sunday night evangelism. However, the advent of television, the secularization of Sundays, and the fact that it is increasingly difficult to get the unsaved inside the church buildings, may mean that we will need to rely more upon other methods. A number of churches who show great gains of people received by profession of faith have found the method of personal evangelism to be the most effective outreach.

We must remember that all the methods traditionally used in our church were at one time innovations. As long as the church continues its ministry, there will need to be innovations to reach people with the gospel. There is really no wrong way to evangelize.

However it is done, the church must be successful in reaching unsaved people with the proclamation of the gospel. This is the greatest service we can render the world around us. Better living conditions can result only when people come into a personal experience with Christ. Thus, evangelism is most essential to the improvement of our communities.

### III. The ministry of discipleship

The New Testament is clear in the concept that Christians must be disciples of Christ. Disciples are people



by  
**Roy E. Carnahan**

Superintendent  
Washington District  
Church of the Nazarene



who are learning, maturing, and following an exemplary person. The process which may be brought to great effectiveness is nevertheless always unfinished. I believe discipleship is best expressed in two concepts. They are (a) nurture, and (b) training.

Christians enter the Church by being "born again." Birth implies the need for growth. Christians develop by "feeding" on the Word of God, and through the exercise of Christian ministries. The attrition rate of new converts would be disastrous without Christian nurture.

The church must therefore provide opportunities for Bible study with an emphasis on sound doctrine, Christian ethics, and Christian heritage. Through these ministries, the Christian should develop a deeper commitment, a greater faith, a radiant Christian expression of life, and a more Christlike life-style.

Training may best be described as the discipline that leads us to effective Christian service. Training may include Bible and theological information, but it is far more than this. Our objective is not only to educate, but to help Christians use their talents and facilities for the most effective service to Christ. Training may be considered as a Christian's discovery of his spiritual gifts and talents, together with guidance as to how his gifts and talents may be used for the ministry God has intended for him.

This, of course, implies that all Christians are ministers of Jesus Christ. Although some may be called of God to pastor churches, or to go as missionaries and evangelists, all are nevertheless to perform some kind of ministry in Jesus' name. Training may be summarized as discovering our gifts and learning how to use them for our personal ministries.

The Sunday school, youth, and missionary societies may be means

of training. Perhaps the best training is on-the-job training in which the people of the church, under the direction of the pastor, are actually led into experiences of soul winning and other acts of Christian service.

We are grateful for our schools and colleges. They have an important task to perform. However, we should see the local church as the basic training institute.

#### IV. The ministry of fellowship

Christians must learn that they are partially accountable to each other and have responsibility to help each other in the development of the Christian life. We must see ourselves as pilgrims on the journey from life to heaven. Along the journey of life are many hazards, and we need to help each other overcome these difficulties.

Fellowship must be mutual compassion. It necessitates involvement with others. We must participate in the sorrows and joys of fellow Christians.

Although we preach the experience of holiness, which can enable a person to live above sin, we must be realistic to know that at times some people fail. When they fail, the fellowship of others must be seen as an outreach to them, assisting them to "get up again" and continue their Christian pilgrimage. Christians experiencing fellowship will realize the weaknesses and limitations of each other, but will have a compassionate desire to strengthen and encourage every member of the body of Christ. The atmosphere of genuine Christian fellowship can be of tremendous spiritual help for every member of the church.

There may also be times when a defeated, sorely tempted layman may find more help, with less personal threat, through the association of other laymen. All of us are our brothers' keepers. Fellowship is best ex-

perienced through the kind of mutual help that brings you to my rescue in my time of need. Fellowship is experienced when I have a new sense of compassion for you and I respond quickly to assist and strengthen you. When I am in trouble, you come to my rescue. When you are in trouble, I will go to your rescue. When you are rejoicing, I want to rejoice with you. When you are victorious, I want to be near you, so that part of your victory will also help me to be an overcomer.

The church must provide means through which this kind of fellowship can be expressed. We must not allow ourselves to become so busy with the church's formal program that there is no time for personal, informal involvement.

The church may experience fellowship through its Sunday school classes, small Bible study groups, personal evangelism teams, and in many other forms. Fellowship is also found in our mutual participation in ministering projects.

#### V. The ministry of mercy

All around us are people with great needs. There is an element of suffering even in the best homes. Jesus was very much concerned about the sufferings of people. There are times when the church needs to reach out to people in need and do acts of mercy for them simply because they are people in need. We do these mercies in Jesus' name. We must always resist the tendency towards busyness that makes us insensitive to the sufferings of others. Mercy must be extended to the whole person.

Acts of mercy should first of all be done within the church family. But the ministry must also reach into the unsaved community about us—even to people who may appear the least likely to come to church. Mercy is not the manipulation of people. It is given without the anticipation of

return benefits. Mercy is compassion without demand.

In every community there are people who suffer various tragedies. The family whose house has been burned could be given assistance in money, furniture, or food. People who have suffered the loss of loved ones can be the recipients of sincere sympathy and expressions of love through gifts. The homeless can be given shelter. People who have been misused or cheated should have our compassion and assistance. The sick and disturbed may be visited. There are many ways in which the church can "give a cup of cold water" in His name.

Over a period of time, the church that has been generous with its acts of mercy will receive the goodwill of its community, and this in turn may be the means of winning many to our Lord and church. There may be times when it seems all other methods to advance the church have failed. Mercy frequently develops into evangelism. Evangelistic efforts often fail because there has been no previous sense of compassion and mercy. We must be people who genuinely care about the needs of others.

These are the basic concepts of the church's ministry. They are constant purposes. The details of action which implement these ministries may vary greatly according to the persons involved and the circumstances surrounding the individual church. Methods of service must be evaluated as to how well they contribute to the fulfillment of the five basic ministries. We must be flexible in activity details, but absolutely committed to these concepts.

If a local church will make a serious and dedicated effort to develop these ministries, it is reasonable to believe that it will grow in size and effectiveness. Through these ministries, the world will see the Church as the body of Christ continuing His ministry.

## A Stewardship letter—

Dear Church Member,

What a glorious day today is! The sun is shining, the temperature is in the fifties, and I feel wonderful! Say, isn't it great to be a Christian, to know you are a part of the family of God? It is a very special privilege, as well, to be a member of the church.

Do you remember the Sunday morning you stood before the altar at First Church and took the vows of membership? It is a very sacred and precious memory, I'm sure. Each of us made a commitment to God and to the church to "endeavor in every way to glorify God, by a humble walk, godly conversation, and holy service; by devotedly giving of our means; by faithful attendance upon the means of grace . . . seeking earnestly to perfect holiness of heart and life in the fear of the Lord."

The other day Jeremy, our four-year-old, and I were talking about school. "Daddy," he said, "I think I'll go next year and see if I like it. If I do, I'll keep going." That's the way a lot of folks feel about commitments and vows these days. Government suffers from trusts betrayed. Marriage and the home are destroyed by the rationale "If it works, fine. If not . . ." The Church is hindered by promises unfulfilled. The spirit of the age declares, "I don't want to commit myself to anything." But the clear challenge of Jesus is that "whosoever doth not bear his cross, and come after me, cannot be my disciple."

February, as you know, is Stewardship Month. Here at First Church we've taken as our theme "Building the Kingdom Together," based on 1 Cor. 3:9 and the Book of Nehemiah. I'll admit I'm concerned about finance. In a day of spiraling inflation, all of us are concerned about money—probably far too much. But stewardship involves far more than paying one's tithe and giving offerings. The primary thrust of biblical stewardship is a recognition of Christ's lordship in my life. All I am and have and ever hope to be are His! Am I faithfully bearing record to the fact that I belong to God?

Like Nehemiah, and those who worked with him, we are called to engage in Kingdom-building as "labourers together with God." Our initial stewardship obligation is to examine the spiritual walls that surround us to be sure they are in good repair. How are the walls of witness and testimony in my home and in my life? Is the wall of faithfulness and obedience still intact? What about the wall of the tithe? What is the condition of the wall of my prayer life? Has the wall of faithfulness in attendance begun to crumble? What of the wall of family and private devotions? Am I really helping to building the Kingdom?

Christ says to us, "Come, let us build . . . that we be no more a reproach." Will you join in building the Kingdom together?

*Yours for the Kingdom,*

PASTOR WILLIAM L. POTEET

(Sent to members of First Church of the Nazarene, Syracuse, N.Y.)

NAZARENE

CUS

FOR  
PASTORS  
and LOCAL  
CHURCH  
LEADERS

Compiled by the General Stewardship Commission

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

General Superintendent Stowe



## The "Year of the Spirit"—plus One

It began at midnight January 1, 1974, on our knees in fervent prayer. It received a mighty thrust in the Mid-quadrennial Conference on Evangelism, when the spotlight was focused clearly on our holiness heritage and mission. It spread throughout the church as pastors, evangelists, educators, missionaries, and superintendents joined headquarters personnel in an all-out crusade of holiness evangelism. Thousands of our people have been led into the sanctifying fullness of the Spirit. Thrilling reports of churches which have found revival and renewal in the power of the Spirit have been heard again and again. And rather than ebbing, the tide of outreach evangelism has swelled, with more and more churches receiving record numbers of new Nazarenes. God's evident approval has been upon this emphasis.

And the implications of this stress upon sanctification are far-reaching. From his vantage point in nineteenth-century Methodism, Daniel Steele wrote, "To be silent on any doctrine for a generation is to root it out of the faith of the church" (*The Holy Spirit and the Church*). The history of the second half-century of the Church of the Nazarene may well record the fact that the "Year of the Spirit" was a determining factor in keeping our

denomination on the course charted by her founders. We have not been silent about the Spirit!

Pray God the expiration of the calendar year will not end our emphasis upon the person and work of the Holy Spirit. This is more than a theme to be promoted. It is a torch to be carried. It dare not be laid down or allowed to burn low. Dr. Paul S. Rees wisely observes that this "... torch is never well carried in the hands of the torpid and the tepid" (*Don't Sleep Through the Revolution*). Let every Nazarene minister continue to call men to holiness with consistency and compassion. Attention must be given to both the crisis and the process of sanctification. Clear exposition should complement fervent evangelism.

In truth, every year is the "Year of the Spirit." May it be so again in 1975.

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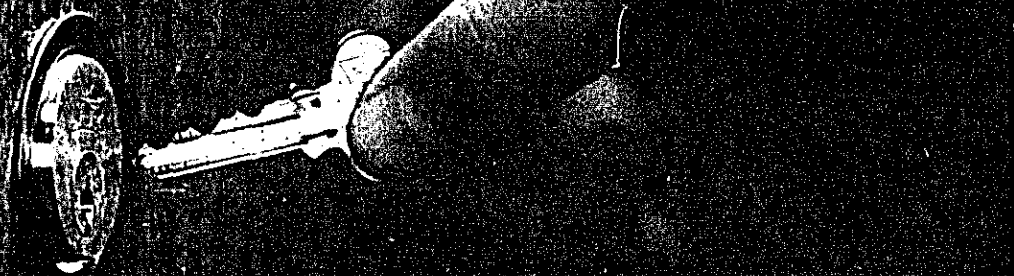
(Luke 19:10)

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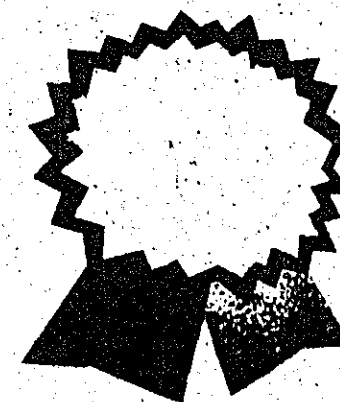
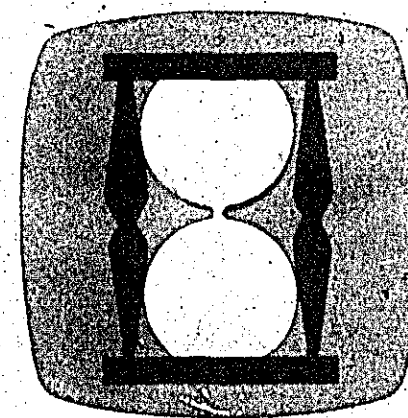
## BIBLE SCHOOL

## WHO'S GOING TO PLAN YOUTH WEEK RESOURCES WHEN THE RESOURCE PLANNERS QUIT PLAN- NING FOR YOUTH WEEK?

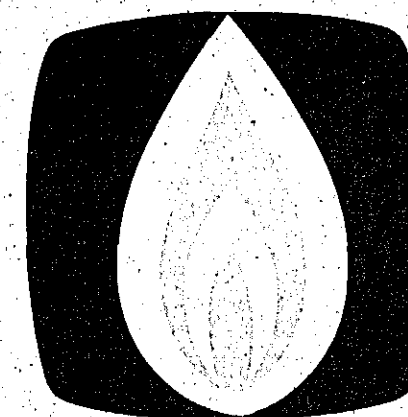
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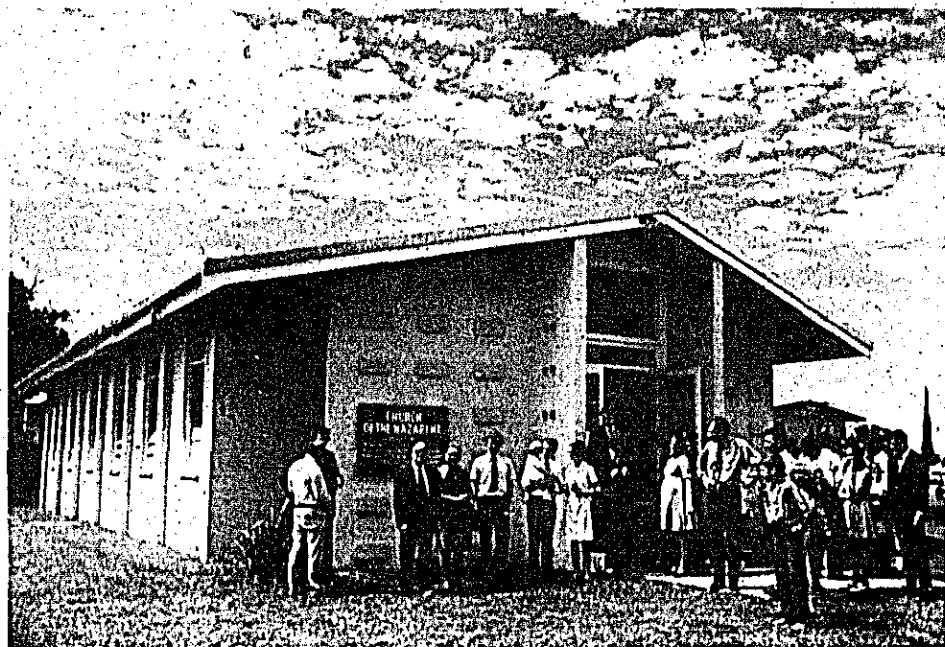
Check your Stewardship Kit for  
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February 16 is *Brotherhood Sunday*.

February 23 is *Home Missions Sunday*.

February 16-23 is a week for saturation celebration of home mission outreach in every church.

Sunday School

Worship

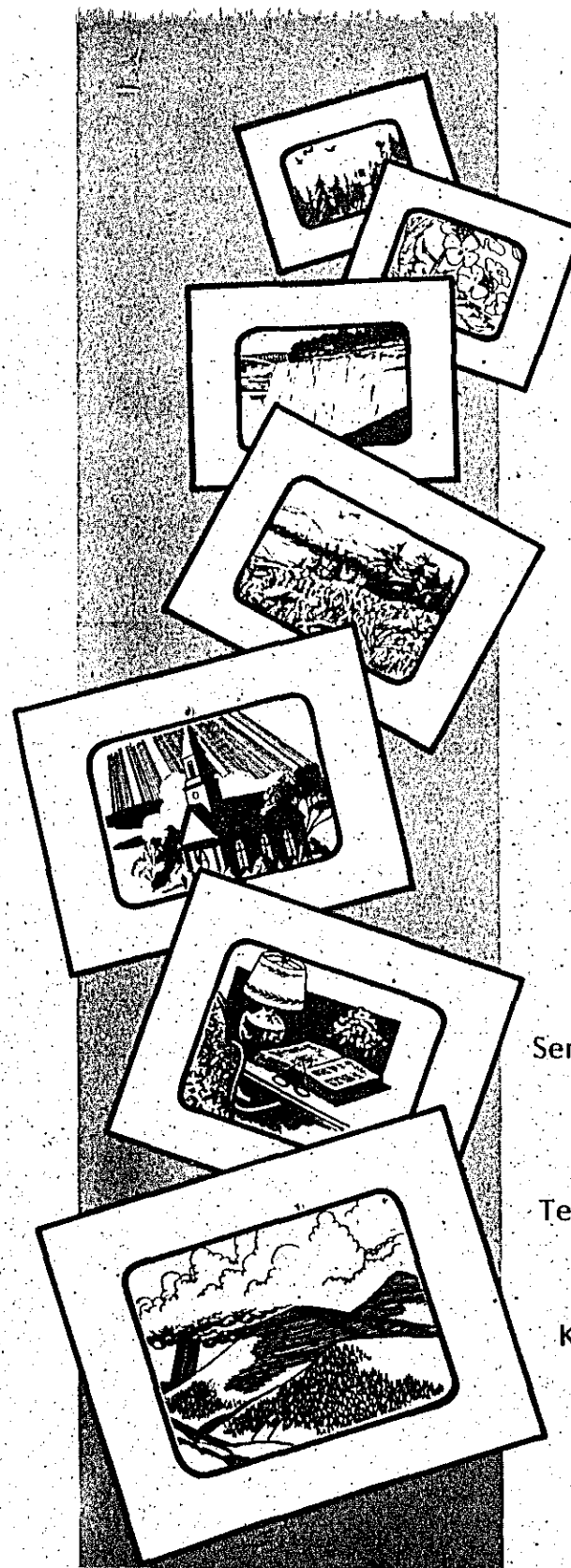
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In this issue:

The Relevance of Management to Your Work

In coming issues:

Leadership Styles  
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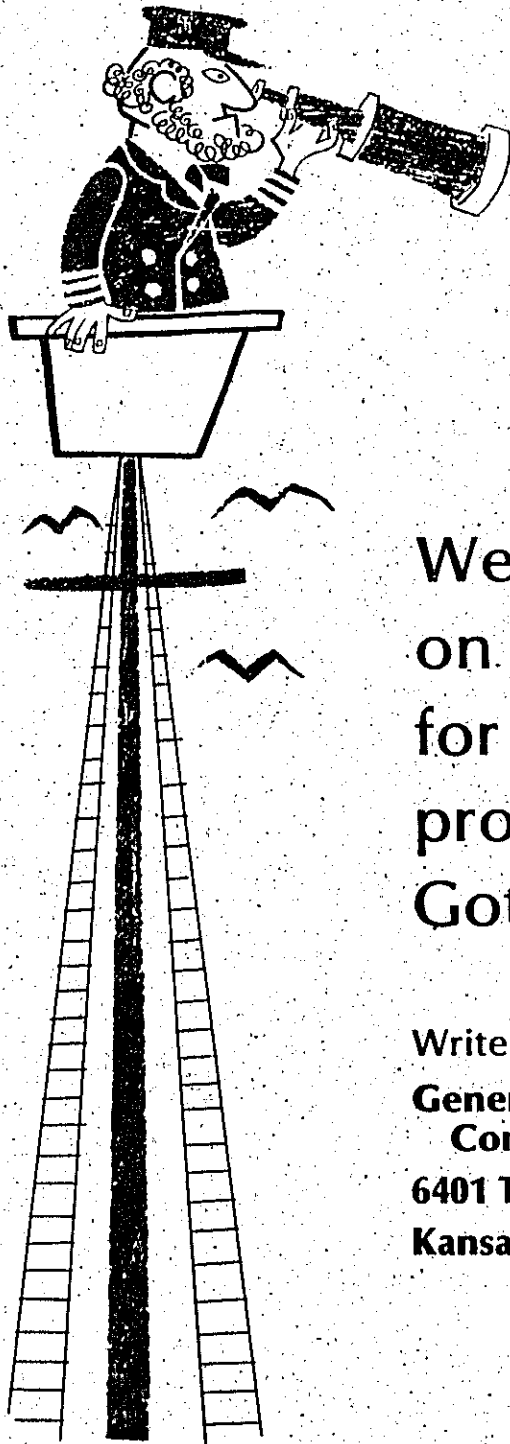
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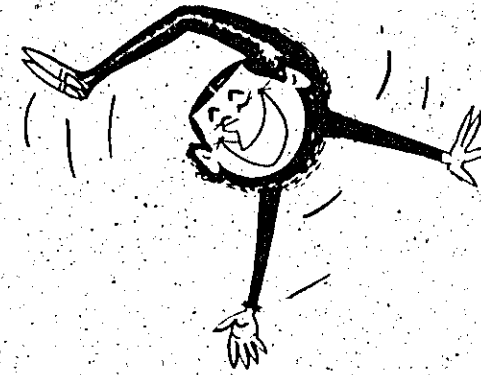
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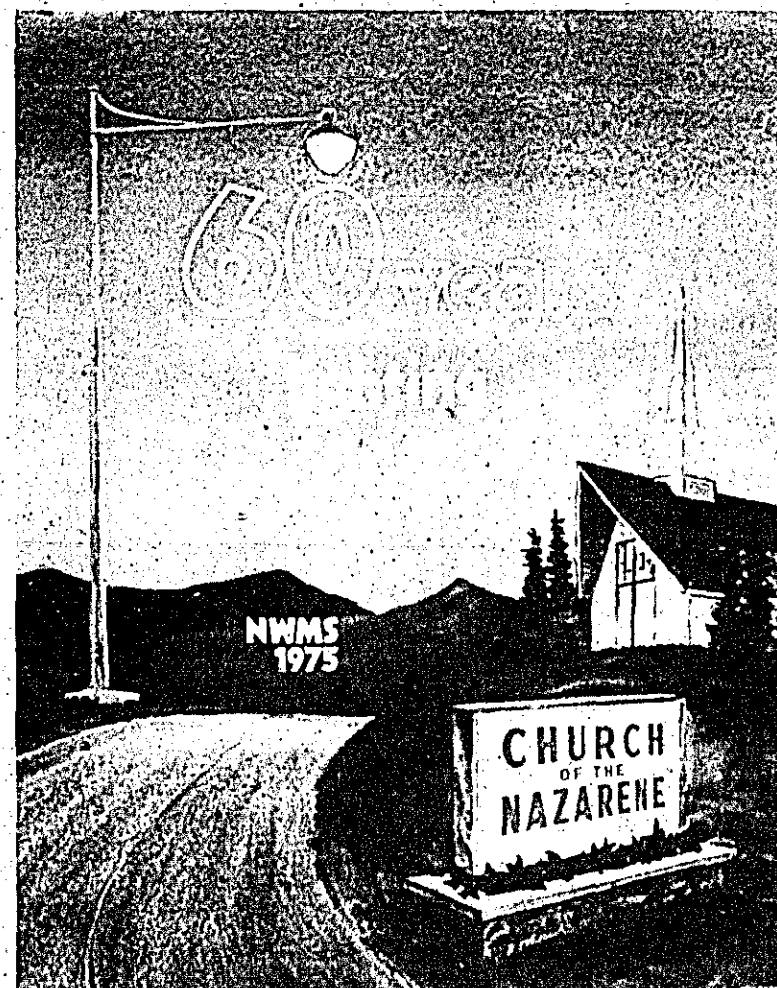


horizon

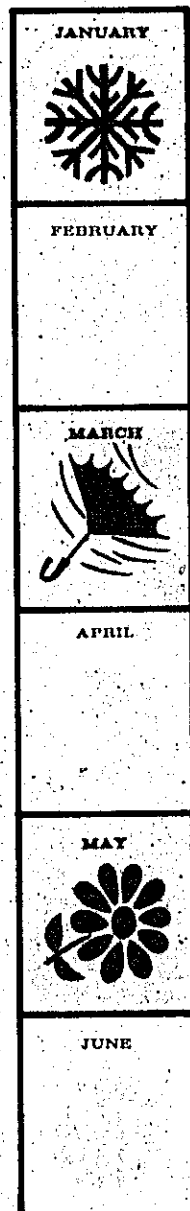
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Follow through!

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Dr. Earl Wolf  
General CST Director

Here's a book—*Giving and Living*, by Dr. Samuel Young—that will make a contribution to your people and your church. Make room sometime during February or March of 1975 for this study.

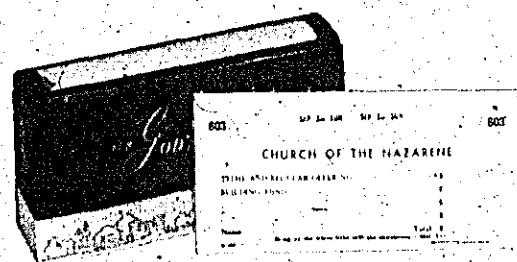
The approach in this book on stewardship is not from the point of view of program. It begins with our basic commitments to Christ and His kingdom. Its reading and study will not only make us better stewards but better Christians.

Dr. W. T. Purkiser says in his "Foreword" to *Giving and Living*: "Dr. Samuel Young is not satisfied to rest his case on custom or tradition. He drives back to the sources of 'giving and living' in the Word of God. . . . Many presentations of Christian giving are based on the needs of the church for its mission at home and abroad. Dr. Young bases his appeal on a true Christian response to the grace and generosity of God."

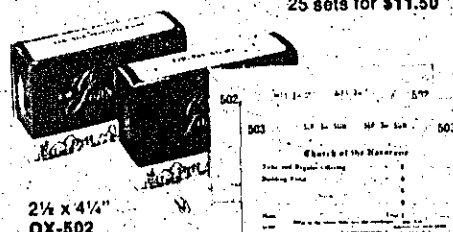
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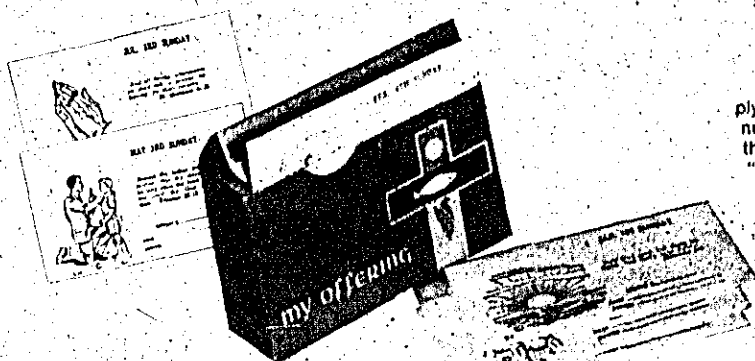
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IT MAY ALSO BE HARD TO BELIEVE that during these years very little money has been spent on maintaining and improving our plant, except for the building of the library. That's why our appeal last year was for funds to update our facilities. Here's what we have done and are doing. We have repointed the entire exterior of the administration building, replaced the old sidewalks which were beginning to crumble, installed a central air-conditioning system to make possible a year-round program, replaced the inadequate lighting system with new fluorescent fixtures, and dropped the ceilings in classrooms and halls. In addition, we have built new parking areas to care for the growing student population.

Last year's generous offering helped us take care of approximately one-half the cost of the building improvements, with the balance providing scholarships for needy students and books for the library. If we can reach this year's goal, we can completely pay for all improvements, keep the seminary free from debt, and also make possible the increased number of scholarships we must provide for our larger student body.

I'll appreciate your boosting this Thirtieth Anniversary Offering!

Yours for a holiness ministry,



*W. M. Greathouse*  
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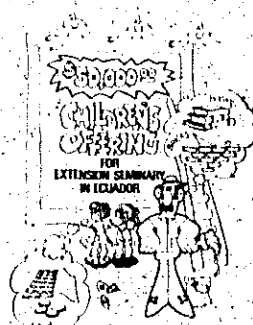


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"No, we are not going anywhere. I'll rot before I leave any place until it's in a state of revival and I'm victorious."

## "We're Going to the Evangelistic Field"

**M**Y EYES WERE GLUED TO the periodical lying by my chair. All I could see was the bold print, "Go into all the world and preach the gospel!" For five years we had put blood into our pastorate. We would have given our lives for it. Then there came that strange loosening of our moorings, and both of us knew we were going "out." We had been quite rash in our commitment, but there wasn't a thing we didn't mean. "Give us something hard, Lord." He did!

He moved us 1,200 miles across the country to a very hot climate. The culture was different. The church we were leaving could take a heavy spiritual diet. We had grown through five years of intense revival and miracles.

The next stop called for the ABCs of gospel truth.

There was no airconditioner in the parsonage or church. The temperature hung at 100° for three days, and the humidity was 100 percent.

When my husband preached, his glasses fell off his face.

I lay on the floor and thought I was suffocating.

The nights were too hot to sleep, so we got a lot of praying done.

Our two children slept in the back bedroom, where we put a tub to catch the leaking water when it rained.

After two months of toil and sweat, I decided the Lord didn't mean it should be that hard. Impulsively, I started packing a few pots and pans.

In a few minutes the parson appeared and asked me what I was up to.

I replied, "We're going to the evangelistic field. I don't think the Lord wants us here."

He said, "No, we're not going anywhere. I'll rot before I leave any place until it's in a state of revival and I'm victorious."

Those pots and pans stayed in a box for five years, and were still there when we moved.

I finally got my spiritual bearings when the Lord quickened the scripture "For to me to live is Christ." Living was not a climate nor a culture I was accustomed to. It was not the large congregation we had left behind. It was Christ—and always would be Christ.

With both of us in focus, there was no way the devil could stop us. Beautiful people were saved. The church was relocated in a new housing area. We moved to Mink Drive, where I had four airconditioners.



by  
**Ruth Ann Polston**

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

It wouldn't matter how far I'm moved now, for I've learned the principle. Faith is always taking big leaps out of the old into the new. It's not a

bad idea to always keep a few pots and pans packed. Don't let your roots go too deep. Be ready to GO or STAY —tomorrow.

It is a great encouragement to me to bring my friends to my church because I know when they are saved they won't be neglected. They will have something to help them become established.

## Follow-up Evangelism

By Paul Lorenzen\*

### Part 6 The Results

**T**HERE ARE MANY PROGRAMS available and many theories that have been developed in evangelism. The acid test comes when it is actually put into action: "Does it work?" is the question that pastors should and do ask. To answer that important question several real-life examples of the results of the follow-up ministry, described in the previous five articles in this series, follow:

#### Example 1

Tom and Joetta, in their late twenties, had never attended our church. We visited them because they had friends in our congregation. After hearing the gospel in their home one night, Tom and Joetta prayed and received Jesus into their lives. Immediately they were involved in the follow-up ministry. The change in their lives was quite evident. As they progressed through the eight Bible studies, they began to grow in the Lord. By Session 2, Joetta wanted to be baptized. By Session 4, both Tom and Joetta were witnessing to neighbors about the Lord. At Session 7, on sanctification, the follow-up work-

er asked if they wished to be filled with the Holy Spirit. Joetta said, "I beat you to it! I was sanctified this afternoon after doing the Bible study!" Tom said, "Yes," and they both knelt as Tom prayed and was filled with the Spirit in His sanctifying presence.

Tom and Joetta have moved over 2,000 miles away now, but in their new church they have become active in the choir, and are urging their new church to begin a lay-evangelism ministry. Joetta has been appointed director of the vacation Bible school.

#### Example 2

Richard and Sharon, in their mid-thirties, both knelt that night in their home and, at the invitation of the visitors from our church, opened their hearts and lives to Jesus as Lord of their lives. The visitors immediately started them in the follow-up ministry by giving them Bible study No. 1. Over the course of the next 17 weeks, they completed the eight Bible studies and became active in the church. At Session 7, on sanctification, the worker invited them to pray for sanctification. Both of them knelt in their living room and dedicated them-

selves completely to God and received His Spirit in His fullness.

Their teen-age son has been saved, and Sharon is now public-relations representative in the evangelistic Bible correspondence school operated at the church. Both Richard and Sharon have become well established and are contributing members of the congregation.

#### Example 3

Barbara, early thirties and of Lutheran background, attended a week-end retreat with some people from our church. During the campfire service, she opened her heart to Christ and received His gift of salvation. When she told this to a member of our congregation a week later, she was immediately enlisted in the follow-up ministry. During the sessions she saw much spiritual growth, and for the first time really began to understand the gospel and its implications in her life. By the end of the Bible studies she had become the organist for the choir, and testified to the sanctifying presence of the Holy Spirit in her life. She joined the church by profession of faith, and now is director of one phase of lay evangelism in our church.

#### Example 4

Letha, a freshman at a nearby college, was saved at a summer camp seven months before coming to our church. She recommitted her life to Christ and was started in the follow-up ministry. During the course of the Bible studies, she really became settled in the assurance of salvation. The Sunday after doing Bible study No. 7, on sanctification, she was sanctified in the home of her worker after church. She has become stable in her relationship with Christ and is in the church choir.

#### Example 5

Paul and Judy, mid-thirties, were wonderfully saved at the altar of the

church one Sunday morning. Sunday afternoon the minister of evangelism was in their home, starting them in the follow-up ministry. They became excited about the prospect of the Bible studies, and about their new life in Christ. During the course they couldn't seem to get enough of the Bible and of fellowship. They began witnessing to their family and friends. Their entire family is now saved, as is another friend who stays with them. The Sunday after Session 7, on sanctification, Judy went to the altar and was sanctified wholly. Both have become beautifully established in the Lord and are now involved in the Discipleship Training School (our "graduate school"). Judy is on the staff of the evangelistic Bible correspondence school at the church.

These, of course, are exciting examples. Many more could be mentioned. There are also those who do not respond to the follow-up ministry. There are great successes; there are some failures; and there are some average responses. Overall, in two different churches, this author has experienced about 75 percent assimilation of converts by using this follow-up ministry. It works!

Not only do the new converts experience tremendous spiritual growth, but the workers themselves also testify to tremendous spiritual benefits.

Bob and Judi Porter are two of over 25 follow-up workers that this author has trained in his present assignment. Their testimonies bear witness to the kind of impact this ministry can have on the lives of the already established Christians in a congregation.

#### Bob Porter:

"The follow-up training course was very refreshing to me because I had to go over the simplicity of the gospel once again and really understand it. In the follow-up work itself, it is

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really exciting to watch a new Christian grow in Christ! Helping the new Christian to grow also motivates me to grow and keep pace with him. You almost have to run to keep up with him in the follow-up sessions. It is also exciting to know that your church has a ministry like this to offer to those you bring to church. It is a great encouragement to me to bring my friends to my church because I know that when they are saved they won't be neglected. They will have something to really help them become established."

**Judi Porter:**

"The main thing that the follow-up ministry means to me, as a worker, is that it keeps me 'on top' spiritually. Being responsible for the

spiritual growth of a new Christian makes me want to study the Bible more, and really get close to the Lord. I have more stability in my own spiritual life than ever before. I am able to invite people to church now and know that we have something to offer them. I am not afraid to lead people to the Lord now. We have a way to show them how to live as Christians, and I want to win them to Christ."

Judy led her first person to the Lord in personal evangelism shortly after completing her first assignment with a new Christian. She then accepted the assignment to follow up her own convert.

Let's conserve the results of our evangelism. Let's give careful follow-up to every convert in our churches. It works!

## The Miracle?

A snowy Sunday afternoon in February

A youth service at the Arlington Church of the Nazarene in Akron, Ohio with "The New Creation" from Mount Vernon Nazarene College.

The local church's NYPS president puts the visiting pastors on the spot. He warns against long sermons while asking for short testimonies from area ministers.

"Praise the Lord!"

"Hallelujah!"

"Amen!"

"Glory!"

"Fantastic!"

"They said it all!"

Dr. Knight, president of Mount Vernon Nazarene College, said, "We have just witnessed the miracle of 6 preachers testifying in less than 15 seconds."

More laughter. More testimonies (longer but quite succinct). More music. The end of the service.

On the way home my carload of teens could quote exactly all six testimonies. They even did it in our evening service.

My reaction to Dr. Knight's statement? Were those 6 testimonies in 15 seconds a miracle or a lesson for preachers?

FRED G. WENGER

The Preacher's Magazine

# THE PREACHER'S WIFE

## These Are My People

WE WERE PARTICIPATING in the zone watch-night service on New Year's Eve. As we came to the closing event, I watched the elderly, stooped pastor lead the Communion service, assisted by two young pastors, and my heart overflowed in love. I thought, These are my people. I didn't know many there personally, but there was a response of love as I recognized those of like faith.

I listened to the testimonies of Mr. and Mrs. Wiley, whose little blond-haired boy had undergone open heart surgery early in his life. At the hospital he was called the "miracle baby." His parents had only praise for God and His goodness—not a word about hard times.

There were stars in the eyes of Paula as she took Deidra to the nursery and returned to sit beside Keith, both of whom had found the Lord this year.

My heart went out to Larry, sitting tired and exhausted, but loving his Lord. We had prayed much for him

and Kathy as they moved to our town and opened up a new business. This first year had been such hard work, but they had put God first, and He had helped them do a remarkable business.

Usually I take personal "inventory" on New Year's Eve on many things, but on this particular night it was on "my people."

My own family is a close-knit one, although we don't see each other often because of the miles separating us. With brothers and sisters in Tennessee, Ohio, Indiana, and Kansas, we rely mostly on airmail and good ole "Ma Bell."

But little did I know back there as a teen-ager, when I laid the "unknown bundle" on the altar, that I would find "my people" everywhere. God has given us such wonderful "brothers and sisters in Christ"—far above that which we could ask or think.

First He gave me a good home church that loved me and took me under her wing. I know I must have been a trial at times—that giggly teen-age friend and I. Yet not once did they lose patience.

When it came time to go away to Trevecca Nazarene College, it was my class who thought of a beautiful piece of luggage; and my pastor's wife who said, "Let's give her a shower." Besides sheets, towels, tooth-



by  
**Frankie Roland**

Pastor's wife  
Church of the Nazarene  
Wellington, Kans.

January, 1975

paste, etc., someone was thoughtful enough to put in stamped envelopes. Even a first-aid kit—minus “home-sick pills.”

It has been many years since I've seen anyone from my home church, but they were my own people. Their prayers, concern, and faith held me steady in difficult teen years.

In our first pastorate, far away from my own mother, Sister Poole stepped in and became my “Mom” during those first scared weeks of motherhood. I've often thanked the Lord for her and Sister Brown when I was a very inexperienced new mother.

Across the years have been Mrs. Johnson, who taught me how to quilt and patch; Mrs. Fristoe, who taught me what fasting really means; Brother and Sister Vaughn, who were our “Mom and Dad” during college days (lots of free meals at their homes). There were also Verna and Judy, who helped me spot bargains at the “Friendly Good Will Store”—and so many more.

In later years I've been especially thankful for Mrs. Hinch, who “adopted” Dan and Ruth Ann as her grandchildren, since hers were far away in the Philippines. She baked them homemade cookies every week, sewed on buttons, and patched their jeans. The Colwells became excellent substitute grandparents also. They had a farm where the children could wade in the creek, throw sticks for the dog, or catch a turtle. These are my people.

Besides the friends in former and present pastorates and towns, there are the wonderful, lovable evangelists and missionaries and district and general leaders we've met.

Our children look forward for weeks to the coming of a revival. For Dan it means seeing the Gravvats—and perhaps getting to shoot his gun. Or going rock hunting with the MacAllens

for Ruth Ann. And in spite of the busy schedule of one general leader's wife, she usually writes a note sometime during the year to her “cowgirl,” Ruth Ann. Or takes the time to find a Kansas City Chiefs' sweat shirt for our son, or a new paperback for me.

How very rich I am as I think of the many, many friends God has given us!

As I slip to the altar to take Communion, I pray, “O Father, I'm not deserving of so much; but thank You, thank You for friends. These are my people.”

As we drive home under that beautiful, clear Kansas sky, the Holy Spirit whispers, “And other sheep I have, which are not of this fold.” Then I make my first New Year's resolution: I will be thankful each day for my many friends. But I will *strive to be a friend*, to look for opportunities to make friends, and above all to try to lead friends to the Good Shepherd, who laid down His life for the sheep.

STATEMENT OF FINANCIAL MANAGEMENT AND DISCLOSURE		FINANCIAL STATEMENT	
DATE	PERIOD	REVENUE	EXPENSES
1975	1-1-75 to 12-31-75		
1. OFFICE EXPENSES			
2. TRAVEL EXPENSES			
3. TELEPHONE EXPENSES			
4. POSTAGE EXPENSES			
5. MISCELLANEOUS EXPENSES			
6. TOTAL EXPENSES			
7. REVENUE			
8. TOTAL REVENUE			
9. NET INCOME			
10. BALANCE			

# THE STARTING POINT

By C. NEIL STRAIT

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



## The God of Hope

ROM. 15:13 is a verse filled with lots of “nuggets,” and I realized this some months ago as I waited out the hours my two-year-old daughter was in surgery.

Here are some random thoughts on the verse.

“The God of hope . . .” How tremendous to be acquainted with the Source of hope! The God of hope. Not some theory of hope, or some earthly personage of hope, but the very Source of hope.

“... fill you . . .” He who is the Source of hope has no end to His resources. These resources can fill us. And they are personal—for you and me.

“... with all joy and peace . . .” God fills us with deep and definite substance—joy and peace.

“... in believing . . .” The great work of the gospel begins with our believing. It opens the doors of our souls to the mighty works of God. Believing is the most powerful thing we ever do. It is the link to all the things of God in our lives.

“... that ye may abound in hope . . .” To abound in hope, in power, in joy, in peace, is to have more than an adequate supply of the necessities of spiritual health. And these are only things that God can give. Check out their opposites, and they are the things that Satan gives. The man of the world doesn't abound in hope, or power, or joy, or peace.

“... through the power of the Holy Ghost.” The things of God are applied to us through the power of the Holy Spirit. And that power is an authority—an authority that speaks on our behalf, and acts on our behalf when we believe and keep our hearts open.

There is a simple outline presented in this verse:

1. The Promise—“fill you with all joy and peace . . . abound in hope.”
2. The Power—“through the power of the Holy Ghost.”
3. The Peace—peace with God (“in believing”) brings the peace of God (“through the power of the Holy Ghost”).

### Headlines Tell a Story

The *Wall Street Journal* captioned one of its lead stories a few months back with the words “The Agony of India.” Then the story proceeded to identify, in small lines, the agony: “The nation is short on food and of faith in its own leaders.”

When you think about it, that's where we all are—short of food (spiritual food) and of faith (a saving, guiding, nurturing faith).

The dilemma is not alone the agony of India. It is an agony shared by the peoples of the world.

This item could be the backdrop for a sermon on the waywardness of man. You could look at his *plight* (away from God); his *predicament*



(shortages of food and of faith); his *possibilities* (starvation or salvation). The Scriptures abound with instances to support these points.

#### A TV Spot and Good News

Some months ago I taped one of several one-minute television spots which I have been doing for the local cable station. The dialogue of this particular spot went like this: "All the news isn't bad. Some would make us feel that it is. But it just depends on the source. If the report is on crime, corruption, or crisis, chances are it will be bad news. But there's another side to the news. The source for this is the Bible. Ever read it?"

Try it sometime. It's different. It majors on good news—good news about hope, and love, and peace. Something else about this good news—it's for you. Good news about a way of life that God has planned for you. Read about it in the Book that's different—the Bible."

When I had finished, one of the camera helpers was heard to say: "That's different—good news!"

Here's a brief commentary on our world. It's hungry for good news. The church and the preacher major on good news. We have the one commodity the world is running short on, and can't create a source of supply—good news!

# IN THE STUDY

## Looking at Our Lord in Luke

January 5

### GOD'S FOURFOLD FORMULA FOR REVIVAL (3:4)

SCRIPTURE: Luke 3:1-6

INTRODUCTION: The picture here is that of an Oriental ruler making an official visit to one of his provinces. The people of these areas would make a road for him to use in coming to them. They would fill in valleys, cut down hills, straighten out curves, and smooth out rough places.

So in the eighth century B.C., God spoke through Isaiah the prophet to His people Israel: "Prepare ye the way of the Lord." John echoed the same message to the Jews of the first century. The message is the same in the twentieth century: "Prepare ye the way of the Lord" (v. 4).

This preparation involves four specific points (read v. 5). The Lord promises that if we do it the revival will come: "And all flesh shall see the salvation of God" (v. 6).

#### I. FILL IN THE VALLEYS

In building a highway the first thing an engineer does is to fill in the low spots.



By Ralph Earle

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

In terms of Christian experience these may be of two kinds.

#### A. Sags in Our Souls

These are usually due to two things. The first is neglect of Bible reading. A person who ate nothing for a week or two would become very weak. So it is spiritually. We must feed daily on the Word of God if we are going to remain strong spiritually.

The second thing that causes sags in our souls is the neglect of prayer. It has been well said that prayer is the breath of the soul. When we stop praying we stop breathing spiritually. Paul says: "Pray without ceasing" (1 Thess. 5:17). This does not mean that we are consciously praying every moment, any more than we are consciously breathing. But it means that we do not stop our prayer life for a single day.

#### B. Low Spots in Our Living

It is deadly to live on low levels. That is where the poisonous gases settle. Too many people live in malaria-infested swamps. We need to move up to higher ground.

#### II. CUT DOWN THE HILLS

The second thing the engineer does is to level the hills. In our spiritual experience these may also be of two kinds.

#### A. Hills of Hindrance

Too often it is wrong attitudes that hinder God from coming in revival blessings. We must cut down the hills of pride, self-will, and self-assertion. Revivals are precipitated by people humbling themselves, confessing their faults, and asking forgiveness.

#### B. Hills of Difficulty

There may be restitution that is hard to make. More often it is a matter of difficult adjustments in daily living—at home, at school, at work, at church.

#### III. STRAIGHTEN OUT THE CURVES

The old Jericho road from Jerusalem down to the Jordan valley used to be very crooked, winding among the hills. Today it is a relatively straight highway. So we must straighten out the curves in our lives.

#### A. Crooked Conduct

Anything crooked in the lives of church members will hinder a revival

from coming. And God cannot come in blessing to us individually if there is something crooked that needs to be straightened out.

#### B. Little Deceptions

These are more common and less easily recognized and confessed. "There is nothing so deceiving as the temptation to deceive." We need to watch against this with great care.

#### IV. SMOOTH OUT THE BUMPS

##### A. Humps and Bumps in Our Personalities

We all have them. But they hurt both our fellowship with other Christians and our influence on those outside the church.

##### B. Chuckholes

Often in the springtime we find many holes in the road. So we can develop these rough spots through the wear and tear of daily living. In our modern busy days a lot of traffic flows over our lives. If we do not watch carefully we become impatient and irritable. We need to keep the road in good repair.

CONCLUSION: God says that, if we will carry out His fourfold formula for revival, He will come. Verse 4 presents the challenge, verse 5 gives the specific instructions, and verse 6 promises the results. Let's put God to the test. He will not fail.

January 12

### THE FRUITS OF REPENTANCE (3:8)

SCRIPTURE: Luke 3:7-14

INTRODUCTION: John the Baptist was a rugged preacher, who didn't mince words. When he saw vast crowds coming to the banks of the Jordan River to be baptized by him, he knew that not all were sincere. So he jolted them by shouting: "You brood of vipers! Who warned you to flee from the coming wrath?" (v. 7, NIV\*).

He then admonished them: "Produce fruit in keeping with repentance" (v. 8, NIV). They needed to realize that re-

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

pentance is more than feeling sorry. The Greek word for "repentance" is *metanoia*, which literally means a change of mind. We have to change our attitudes toward God, ourselves, and the world. Repentance is not just feeling sorry for our sins; it is turning away from them.

And so John said to these people, "Produce the evidence that you have genuinely repented. And don't think that you can hide behind the fact that you are Abraham's children—or as we would say today, 'that you are church members.' That won't save you."

Startled into concern, three groups asked, "What shall we do?" In reply, John laid down specific guidelines that would be proofs of repentance.

### I. UNSELFISHNESS (v. 11)

The first who asked, "What shall we do?" were the people in general. John told them to get rid of their selfish attitudes, to share with those in need. In those days the basic needs were simply two: clothing and food. ("Meat" in KJV means "food.")

Christianity is love. If we really love others, we are willing to share our surplus with them. This principle can have many applications, and we need to seek divine guidance as to how we can apply it specifically.

### II. HONESTY (v. 13)

The "publicans"—more accurately, "tax collectors"—came next. In those days the Roman Government assigned large areas to individual *publicani*—wealthy men who handled large amounts of money. These in turn farmed out districts to "chief tax collectors," such as Zacchaeus (18:2, NIV). The actual work of getting the money was done by local tax collectors, incorrectly called "publicans" in the King James Version.

When these men asked, "What shall we do?" John replied, "Don't collect any more than you are required to" (NIV). The way the system worked then was that at every level the men asked those under them to produce more income than required by those above. In this way each man pocketed the difference. John declared that this was dishonest. And honesty is one of the most basic requirements of godly living.

### III. FAIRNESS (v. 14)

The third group to ask, "What shall we do?" was composed of soldiers. To them God said three things.

The first was, "Don't extort money" (NIV). This is a strong verb, literally meaning to shake as with an earthquake. Our present verb "shake down" carries the idea. The soldiers would sometimes threaten a man with violence if he did not give them the money they demanded.

The second admonition was "Don't accuse people falsely" (NIV). Again we have a strong verb, which comes from the word meaning "fig." It goes back to the time when informers would exact money from ones whom they accused of breaking the law by exporting figs from Athens. They were called *sycophants*. The idea here is "Don't blackmail people."

In the third place John said, "Be content with your wages." In those days the soldiers were badly underpaid, and so they tried to supplement their meager wages by stealing and force.

We are to avoid using any unfair means to further our own advantage. The fact that we feel we are being treated unfairly does not justify our treating others in the same way.

January 19

## ANointed BY THE SPIRIT (4:18)

SCRIPTURE: Luke 4:14-30

INTRODUCTION: When Jesus was being baptized by John, the Holy Spirit came down on Him in the form of a dove (3:21-22). And so, "Jesus, full of the Holy Spirit, returned from the Jordan and was led by the Spirit in the desert, where for forty days he was tempted by the devil" (4:1-2, NIV). Strengthened by His temptation, "Jesus returned in the power of the Spirit into Galilee" (4:14). Often our highest moments spiritually are followed by severe testing, which in turn prepares us for more effective ministry.

Coming back to His hometown of Nazareth, Jesus "as his custom was," went to the synagogue on the Sabbath day and offered to read the scripture. When the scroll of Isaiah was handed to Him, He opened it to the sixty-first chap-

ter and read part of the first two verses. He then proceeded to apply these to himself as the Messiah.

The ancient prophet described the coming Messiah (the "Anointed One") in terms of a fivefold ministry. Jesus fulfilled these terms in a marvelous, miraculous way. But there is also to be a spiritual fulfillment of them in our lives. So we need to look at them closely.

### I. EVANGELIZING THE POOR

When John the Baptist in prison sent messengers to ask Jesus whether He was really the Messiah, the final and highest proof the Master gave was "The poor have the gospel preached to them" (Matt. 11:5)—literally, "Poor people are being evangelized." The same verb is used here. Jesus was sent "to evangelize poor people." It is the glory of the Wesleyan movement that it has given major attention to ministering to the poor. In these days of affluence we must follow the example of Jesus and not neglect the lower segments of society.

### II. HEALING THE BROKENHEARTED

For some unknown reason this clause is not in the oldest Greek manuscripts of the New Testament and so is omitted in recent versions. But it is present in the Hebrew text of Isaiah, as well as in the Greek Septuagint. The Greek literally reads "to heal those who are crushed together in heart." In these days there is much heartache and heartbreak that needs ministering to in love.

### III. RELEASING THE CAPTIVES

We are to "proclaim freedom for the prisoners" (NIV)—literally, "prisoners of war." All sinners are Satan's captives. But there is deliverance in Christ.

### IV. GIVING SIGHT TO THE BLIND

Jesus did this both physically and spiritually. The latter is the more important. Paul declared, "The god of this age has blinded the minds of unbelievers" (2 Cor. 4:4, NIV). Sinners need to have their spiritual eyes opened. God's Word brings light. So we must share it.

### V. FREEING THE OPPRESSED

"Oppressed" (NIV)—"them that are bruised" (KJV)—is *tethrausmenous*, those who have been broken in pieces, shattered, broken down. This well de-

scribes the state of the sinner, who is constantly oppressed by his own sinful nature, as well as by Satan. But Christ can set him free.

CONCLUSION: Jesus ended His reading in the middle of a sentence with "To preach the acceptable year of the Lord" (v. 19). This was so. He could assert, "This day is this scripture fulfilled in your ears" (v. 21). The next clause in Isaiah, "and the day of vengeance of our God," applies to His second coming, when He will return in judgment. But "the acceptable year of the Lord"—"the year of the Lord's favor" (NIV)—is the present day of salvation through His death on the Cross.

January 26

## THREE SECRETS OF SUCCESSFUL FISHING (5:4)

SCRIPTURE: Luke 5:1-11

INTRODUCTION: All three Synoptic Gospels give the story of the calling of Jesus' first four disciples—two pairs of fishermen brothers (cf. Matt. 4:18-22; Mark 1:16-20). But only Luke tells, in connection with this, about Peter's big haul of fish. In this incident we find three suggestions as to how we may become successful in fishing for men.

### I. PUSHING OUT

Jesus had used Peter's fishing boat for a platform and pulpit, while teaching the great crowd on the shore (v. 3). As a compensation, He proceeded to ensure a large catch of fish for His generous disciple.

So He said to Peter, whose Hebrew name was Simon: "Launch out into the deep"—"Put out into deep water" (NIV). The largest fish are not found in the shallows near the shore.

This is an important principle for success in every area of life. Those who operate in the shallows live superficial lives. Their time is taken up with trifles. They deal in small things, never knowing the thrill of the big "catch." Nowhere is this more true than in God's work. Churches need to push out. Pastors and people need to launch out into greater undertakings. Those who are doing this are catching the fish—sometimes big ones.

## II. PUTTING DOWN

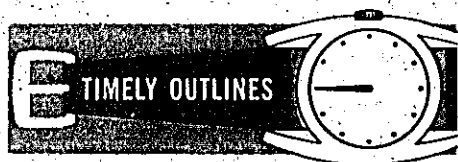
Jesus' second command was "Let down your nets for a draught." Peter had to go to work.

Sometimes church leaders make big plans and generate lots of enthusiasm. The Sunday school is going to double in attendance; new families are going to be won to Christ and the church.

But then the enthusiasm fades. People find excuses for not giving their time and energy to visitation evangelism. The net is not let down and so no fish are caught. The result can be frustration and disappointment, with a bad spirit in the church.

## III. PULLING IN

"They inclosed a great multitude of fishes" (v. 6). One is reminded of some tremendous responses that we sometimes see to the evangelistic invitation. But often the pastor or evangelist gives up too easily, and closes too quickly, without really pulling in the net. Observation leads us to suggest that in some cases they might have had a large catch of fish if they had pushed out a little farther and held on to the net a little longer before dropping it. In times of successful soul winning we are often challenged with the haunting question: What if I quit too soon?



## Responsibilities to Grace

SCRIPTURE: 1 Cor. 10:1-12

INTRODUCTION:

1. Grace is a great theme.
2. Many hymns—"Amazing Grace," "Wonderful Grace of Jesus"
3. Acrostic: God's Richest At Christ's Expense
4. It is the unmerited love and favor of God.

### I. GRACE ENJOYED

- A. Delivered from Egypt, protec-

tion, cloud, fire, manna, water (vv. 1-4)

- B. All enjoyed the blessings, upon the just and unjust alike.
- C. Many were going along with the crowd.
- D. God allows all to prosper.
- E. "The grace of God hath appeared to all men." Conscience, education.
- F. Religious freedom and expression abound in this nation.
- G. We do enjoy grace.

### II. GRACE MISUNDERSTOOD

- A. They thought it was enough to enjoy the spiritual tide.
- B. But spiritual soundness is not judged by:
  1. Material blessings
  2. Spiritual signs (tongues)
  3. Spiritual victories
  4. Answered prayers
- C. They failed to take care of the sin that was within—ignored it.
- D. We cannot look at the outside, but must look within. Have we been cleansed and washed and born again?

### III. GRACE DESPISED

- A. V. 6 tells us they lusted after evil things.
- B. Sounds like carnal Christians, except they are really hypocritical sinners.
- C. God charged them with:
  1. Idolatry—false gods
  2. Fornication—sensuous living
  3. Tempting Christ—contempt for gospel—despised manna
  4. Murmuring—complainers
- D. They abused their privileges of grace—used them for selfish gains.
- E. But they failed to get an experience of grace.

### IV. GRACE LOST

- A. Majority of them were lost in the wilderness.
- B. They tried to fool each other through life by comparing spiritual feats and piety.
- C. But God is not mocked.
- D. Be not deceived as they were.

### V. GRACE'S ETERNAL WARNING

- A. V. 12. Take heed.
- B. Let us examine our foundations.
- C. Is our experience one of saving faith?

### CONCLUSION:

1. Grace is freely given and enjoyed.
2. Let us not misunderstand it.
3. Let us be sure we are grounded in grace.

PAUL N. VAIL



## AT THE BEGINNING OF A NEW YEAR

### OUR TASK IS TO GO . . .

OUT from the warmth and joy of fellowship in our church

OUT because He commanded us to go  
OUT because He made us His ambassadors

OUT in obedience because we love Him

OUT because we do care for the lost

### INTO THE HIGHWAYS AND HEDGES . . .

WHERE a baby is born every two seconds

WHERE parental and juvenile delinquency is rampant

WHERE an immigrant crosses our borders every two minutes

WHERE life's highway leads to school, shop, office, store, or farm

WHERE people are groping for reality

### AND COMPEL THEM TO COME IN . . .

THAT the seeker may find truth  
THAT the sorrowing may find comfort

THAT the weary may find rest

THAT the troubled may find peace

THAT the sinner may find eternal life  
THAT the Christian may train for service

—Selected



BULLETIN



BARREL

## INVENTORY FOR THE NEW YEAR

1. Does my life please God?
2. Do I enjoy being a Christian?
3. Do I cherish in my heart a feeling of dislike or hatred for anyone?
4. Am I studying my Bible daily?
5. How much time do I spend in secret prayer?
6. Have I ever won a soul to Christ?
7. Have I ever had a direct answer to prayer?
8. Do I estimate the things of time and eternity at their true value?
9. Am I praying and working for everyone's salvation?
10. Is there anything I cannot give up for Christ?
11. How does my life look to those who are not Christians?
12. Where am I making my greatest mistake?
13. Do I place anything before my Christian duties?
14. Am I honest with the Lord's money?
15. Have I neglected any known duty?
16. Is the world better or worse for my living in it?
17. Am I doing anything that I would condemn in others?
18. Do I have a clear conception of my place in the Lord's work?
19. What am I doing to hasten the coming of Jesus Christ?
20. Am I doing as Christ would do in my place?

—Selected

### SENTENCE SERMONS:

*Dignity is the capacity to hold back on the tongue what never should have been on the mind in the first place.*

*Progress involves risk—you can't steal second and keep your foot on first.*

*The greater the obstacle, the more glory in overcoming it.*

*Don't worry about the job you don't like—somebody else will soon have it.*

## QUOTATIONS ON THE NEW YEAR

The special insecurity in which we now live in an age in which one civilization is dying and another is powerless to be born is typical of the insecurity in which the children of man have always lived. Each new year is an adventure into which we must, as did Abraham of old, go out, not knowing whither we go.

—Reinhold Niebuhr

May all your troubles during the coming year be as short-lived as your New Year's resolutions.

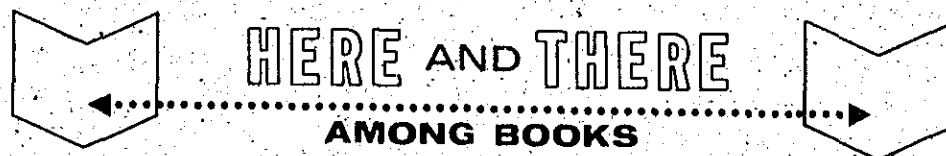
We are bound by every rule of justice and equity to give the new year credit for being a good one until he proves himself unworthy the confidence we repose in him.

—Charles Dickens

Life is like a calendar;  
When a page is turned, it's gone.  
And no matter what you do next week,  
No yesterdays will dawn.

And the opportunities you had  
But put off for a while—  
Like pages from that numbered pad—  
Are now on history's file.

—Selected



Conducted by the Editor

All books reviewed may be ordered from  
your Publishing House

### They Dared to Speak for God

By Charles M. Laymon (Abingdon Press, 1974. Cloth, 176 pp., index of scriptures and subjects, \$5.95.)

The author is professor emeritus of the department of religion, Florida Southern College, and a graduate of Ohio Wesleyan University and Boston University. He sees the Bible as basically a Book about preachers and preaching. His parallel between the motivations of biblical writers and preachers in their desire to communicate God's Word and move people to action will be of interest to preach-

ers especially. This book can help preachers and lay persons learn to listen more sensitively to the Bible message, witness more dynamically, and discern and proclaim the Word of God more powerfully.

J. M.

### Tonight They'll Kill a Catholic

By R. Douglas Wead (Creation House, Inc., 1974. Cloth, 115 pp., \$4.95.)

"Last night a seventeen-year-old Protestant boy was shot near Shankill Road,

so tonight they'll kill a Catholic. This violence is never going to end," concluded author Douglas Wead. Determined to expose the personal agony and heartbreak of those involved in the Ulster conflict, Wead took a team of researchers to Northern Ireland and uncovered a human story of hate and love.

Despite the hatred and fear connected with the tragic events in the troubled Emerald Isle, this book also tells a story of love. There is a fellowship of genuine Christians in Ulster, both Protestants and Catholics, who love each other, and even worship together in prayer and intercession for the needs of their strife-torn country.

To read this book is to want to pray along with them for the peace of God in Northern Ireland.

J. M.

### Inasmuch

By David O. Moberg (Wm. B. Eerdmans Publishing Co., 1965. 216 pp., \$2.45.)

The subtitle of David O. Moberg's book *Christian Social Responsibility in the Twentieth Century*, reveals the main thrust of the work. It is the author's conviction that "Christians cannot be neutral on social issues because their neighbors, whom they are to love, are social beings" (p. 15). Mr. Moberg is chairman of sociology and anthropology at Marquette University, Milwaukee, Wis., and is also the author of *The Church as a Social Institution*, and co-author of *The Church and the Older Person*.

Moberg asserts that the Church of today must come to grips with the social problems that are facing the world. The problems are not new, but in a lot of situations, the Church's involvement is new. This book is, however, only a starting point in the study of Christian social responsibility. Mr. Moberg says: "This book provides a general philosophy of Christian social responsibility. It is not a detailed handbook for dealing with specific social problems, nor is it strictly a social science treatise, though I trust that it is based soundly upon social science knowledge as well as upon Christian teachings" (pp. 6-7).

The first chapter of the book is entitled "The Social Responsibility of the Christian." It is a careful discussion of the "why" of social concern for professing Christians. The author makes several important points in this chapter:

1. Every Christian and every Christian church should be involved in society and its problems.

2. Christians cannot be neutral toward social issues for (a) by so doing they are admitting that their spiritual message is irrelevant to practical problems; and (b) such an attitude puts them in the position of seeming to endorse evil leaders, institutions, and practices instead of exposing them.

3. The Christian's responsibility toward social needs is expressed in the Scriptures.

The scriptural basis for social concern is given in Part II of this book. Society's need for this concern is presented in Part III. Methods of implementing Christian social concern are given in Part IV.

The book is packed with meaty statements as to the significance of Christian social action. One may not agree with all the conclusions of the author—for instance, what may seem to be an excessive emphasis on good works. But he is to be commended for his earnest, sincere effort to grapple with the problem of Christian social responsibility and action. His approach is refreshing, interesting, and constructive.

The author concludes the book with the chapter entitled "Measuring Success." Christians are warned not to set themselves up as judges over others, as "God is the ultimate judge of the success or failure of any and all programs of social concern" (p. 191). He does, however, assert that the only realistic test of a program relates to its goals. "If the goals have been met, the program is a success; if they have not, it is a failure" (p. 192). The reader gets the impression that the institutional Church's main error is to fail to establish goals for meeting a wide range of human needs. However, the achievements of a program are seldom identical with its intention. "Dreams often differ from reality" (p. 199).

It is Mr. Moberg's conviction that "if a man has a genuine encounter with God, his life will be transformed from self-seeking and self-aggrandizement to social

concern, a concern for other people" (p. 22). The readers of this book should be stimulated toward effective action on matters related to the Church's mission to society. Persons must be doers of the Word, not simply hearers.

CURTIS SELLERS

## Preachers' Exchange



**FOR SALE**—Almost complete set of the *Preacher's Magazine* from 1947 to 1974.

—Carl W. Bunch, Box 16239, Houston, Tex. 77022.

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**WANTED**—*Commentaries*, by George W. Clark (out of print) on Matthew, Mark, Luke, John, or Acts. —Ralph E. Ringenberg, 20062 Jewel Ave., South Bend, Ind. 46614.

**WANTED**—Set of *Alexander Maclaren's Exposition of Scripture*. Send price to R. E. Grandstaff, 3150 41st Street, N., St. Petersburg, Fla. 33713.

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### • You as a Church Board Member

A layman reminds his colleagues on the church board that they must accept some responsibilities in their fulfillment of this assignment.

### • "With All Longsuffering and Doctrine"

If we provided a solid, sound, and sure foundation of indoctrination for our new converts, we would see fewer of them falling by the wayside.

### • Make It Brief, Brother

The shorter the sermon, the longer the time required for its preparation. A thoughtful look at the problem of wasting words in the preaching of the gospel.



AMONG OUR READERS

There is something about a fresh start that is appealing to all of us. Things may not have worked out yesterday, but today is another day. Last Sunday's sermon may have turned out to be considerably less exciting than we had hoped it would be, but this week we labor on another. As the saying goes, "Hope springs eternal." If it does—and woe unto all of us if it does not—it is so because there is such a thing as a fresh beginning. Is it not therefore a good omen when there are laymen like Dr. E. C. Hall (and multiplied hundreds of others) who stand behind us and pray for us? (p. 9). With their cooperation, and by the grace of God, we enter a new calendar year hoping it will be the best, and working as though it might be the last (p. 1). Such an approach may help us toward more patience (p. 6), better preaching (p. 3), wiser counsel (p. 4), and a full-orbed balance in the several aspects of our ministry (p. 12). It is with such thought and prayers that Volume 50 begins with issue Number 1 of our magazine, and we send it along to you with best wishes for this new year.

Yours for souls,

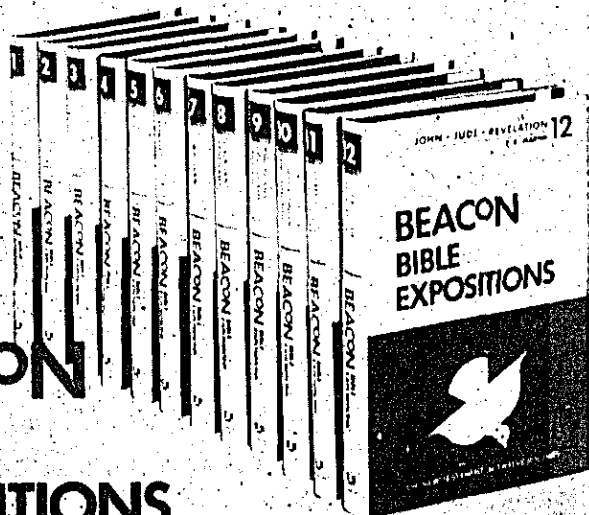
*JM*



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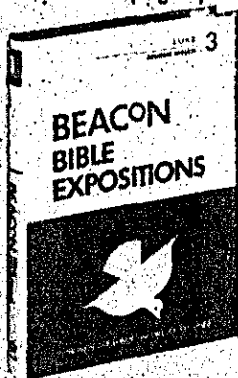
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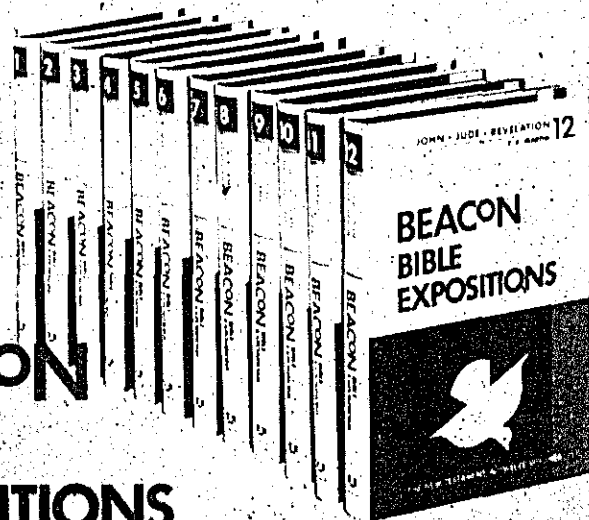
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# THE PREACHER'S MAGAZINE

—proclaiming Christian Holiness

*inside this issue:*

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*The Editor*

**"WITH ALL LONGSUFFERING AND DOCTRINE"**  
*Allen Bowman*

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*Joseph F. Nielson*

**ENNOBLE THE WORK AND  
IT WILL ENNOBLE YOU**  
*Neil E. Hightower*

# THE PREACHER'S MAGAZINE

FEBRUARY, 1975

VOLUME 50 NUMBER 2

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

## Preaching the Gospel to the Poor



THE PURPOSE WAS TO EMPHASIZE the importance of the anointing of the Holy Spirit upon the preacher in the delivery of the message. The passage in Luke 4:16-20 was mentioned, with quotation of the specific words, "The Spirit of the Lord is upon me, because he hath anointed me to preach" (v. 18). The assertion was made that, whatever qualities there are that can make the difference between good preaching and the ordinary kind, this one stands high on the list. The divine element in preaching, which we call unction and anointing, dwarfs all others by comparison. Our prayer each week should be that we may say with Jesus, "He hath anointed me to preach."

It was the editorial published in this magazine last July entitled "Anointed to Preach."

A letter from one reader suggests there is more to this passage than was quoted, and he reminds us that the anointing is to "preach the gospel to the poor." He has a point. How can a preacher expect the Spirit's anointing if he has no compassion for "the poor"? The thrust of Christ's ministry, and that of His earliest disciples, was the proclamation of the Good News to those who were deprived and disadvantaged. "When thou makest a feast," He suggested, "call the poor, the maimed, the lame, the blind" (Luke 14:13).

Preaching the gospel to the poor is in the tradition of Christian ministry at its highest and best. It characterized the Church when she could say with Peter, "Silver and gold have I none." And it was when she could no longer say those words that she found herself also unable to say, "In the name of Jesus Christ of Nazareth rise up and walk" (Acts 3:6).

So it is that some thoughts concerning this important aspect of our ministry must be expressed. And before any other reader takes pen in hand to remind us that we should emphasize also the ministry of comfort ("he hath sent me to heal the brokenhearted"), and four or five other aspects of Christian preaching suggested in the passage Jesus read that day, be assured each of these in turn will be discussed if time permits and the Lord tarries.

The Apostle James found it necessary to declare, "Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? But ye have despised the poor" (Jas. 2:5-6a). And when two of John's disciples came asking Jesus for reassurance that He was indeed the Messiah, the answer was, "Go and shew John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them" (Matt. 11:4-5).

What accusation could be more disturbing, therefore, than for one who bears the name of Christ to be told, "But ye have despised the poor"! A matter of such grave importance cries for clarification, and a definition of "poor" is in order. In the Bible the word usually refers to those who are either spiritually poor or poor in this world's goods. The context of quotations used here indicates a reference to the latter. We are thinking of our ministry to those who possess very little of the things this world considers to be of value.

The question arises, How poor must one be to qualify for being designated "poor"? Socially concerned individuals have attempted to draw a line in terms of some level of income or personal wealth, but such arbitrary categorizations are open to argument. Furthermore, they miss the point of Christ's teaching and Christian practice. James does not intend for twentieth-century Christians to interpret his words to mean, "Ye have despised those whose salaries fall below \$3,000 per year," nor any other such mechanical designation. Our real temptation is to neglect those whose resources are so limited they are not likely to reward us for our investment in them. This is why Jesus rebuked His host for inviting only those guests who could repay him for his hospitality. Christ sensed in the man a tragic distortion of values and erosion of motives. Doing good to those who may someday be in a position to do good to you is in no way the same as manifesting your *agape* love by giving for the sheer joy of giving, loving for the sake of your hearers, and for Christ's sake.

Preaching the gospel to the poor calls for the examination of our motives. Do we preach, and care, because we think the recipient can repay us? Will his response bring wealth to our church and status to our congregation? Do we tend to ignore those persons or elements in our society which offer little if any hope of tangible reward other than an addition to our "head count"? Thank God, affirmative answers to such questions are the exception rather than the rule among us.

Actually, when we preach to the poor—that is, for the love of Christ which constrains us and a concern for souls which consumes us—we will see the rich as well as the poor finding Christ at our altars. Joseph of Arimathea, "a rich man" (Matt. 27:57), was won by such preaching; as was Lydia, the seller of purple (Acts 16:14)—and many others since their times.

When the temptation comes in our ministry to ignore "the little people" and concentrate our efforts toward catering to the rich and powerful, let us pray that we may be able to say with Jesus, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor."

In any great movement, subjective experience, however exhilarating, is not enough. There must be intellectual anchorage.

## "With All Longsuffering and Doctrine"

NOT LONG AGO a pastor of my acquaintance, in discussing the problems of his local church, remarked sadly, "You have to indoctrinate young converts. I believe if we had done more of it, we wouldn't have lost some of our young people."

Having visited his church from time to time, I understood what he meant. A spirit of revival had prevailed. A delightful informality always characterized the services. Spontaneous song and testimony brought joy to the heart. In frequent altar services seekers found help. The sermons were inspirational. To all outward appearances things were going well. Yet, to the pastor's dismay, much of the results proved ephemeral—and I agreed with his diagnosis of the trouble.

I am reminded of the Jesus Movement. From the first, thoughtful observers have commented, "Unless these enthusiastic youngsters get well grounded in doctrine, the results will be disappointing." Events have proven the prediction justifiable. It

is the converts who have devoted themselves to the study of God's Word who have remained true to Christ; but the so-called children of God, without such grounding in the truth, have gone far afield.

In this respect, Communist leaders show themselves "wiser than the children of light." They indoctrinate their followers intensively and continuously. Imagine their reaction if you were to suggest that 30 minutes to an hour on Sunday, plus a few hours a year in daily vacation Leninist school, should suffice! We expect a great deal of Sunday school and vacation Bible school.

All history shows that in any great movement subjective experience, however exhilarating, is not enough. There must be intellectual anchorage.

The Bible makes the matter clear enough. From beginning to end it reflects God's deep, abiding concern with indoctrination. In the old dispensation, men were commanded to teach the Scriptures with utmost diligence, in season and out of season (Deut. 6:6-9). Jesus spent so much of His time teaching that He was commonly called Rabbi.

Notice the strong doctrinal content of Peter's sermon in Acts 2:14-36. The content and dependability of God's promises, the nature of Jesus' ministry, the power of His atoning blood and glorious resurrec-



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tion, His exalted position as Lord and Christ—such are the basic truths enunciated therein. Afterward, in dealing with hearers under conviction of sin, Peter went on to declare repentance, baptism, remission of sins, and the gift of the Holy Spirit (vv. 37-40).

Paul's method is equally instructive. The great apostle was not called merely to witness, important though his testimony was. Most of his recorded words deal with doctrine. Complete devotion to revealed truth, a flaming but well-tempered zeal to proclaim it, constant warning against error—these characterized his ministry from start to finish. He taught every doctrine of the Christian faith boldly and without apology in the spirit of love, no matter how stiff the opposition or how mixed the results. When the Galatian believers became doctrinally confused, he devoted almost an entire Epistle to the thankless but necessary task of straightening them out.

Paul's instructions to Christian workers vividly illustrate his method. The bishop must "be able by sound doctrine both to exhort and to convince the gainsayers" (Titus 1:9). The servant of the Lord must be "apt to teach" (2 Tim. 2:24). "Preach the word . . . reprove, rebuke, exhort with all longsuffering and doctrine" (4:2). The word "*longsuffering*," by the way, is not included in that sentence by accident.

Why, then, the common neglect of doctrinal preaching? No doubt you have heard such objections as these:

1. *Doctrinal sermons put people to sleep.*

Unfortunately, like some other sermons, some of them do! But they don't need to. Any biblical truth can be enlivened by interesting illustrations. In the Scriptures, doctrine is applied directly to daily living. It can be so applied in the pulpit.

2. *We can do without theological hairsplitting.*

Yes, indeed. The doctrinal preaching I speak of deals with basic truths. The church congregation is not an assemblage of theologians. It consists of people who need a thorough understanding of Christian doctrine in order to remain steadfast in the faith and to live effectively.

3. *Emphasis on doctrine has divided churches.*

It isn't the truth as it is in Jesus that divides churches—it is departure from the truth. And it takes Spirit-anointed exposition of the truth to prevent such departure. A contentious spirit, to be sure, is divisive. We are to speak the truth in love. The man of God is to be "gentle unto all men . . . patient, in meekness instructing those that oppose themselves" (2 Tim. 2:24-25).

4. *With our modern means of communication, people are already well informed.*

It does seem that, with the educational equipment at our disposal, Christians today should be better grounded in the truth than they were in Paul's time. But our media of communication work both ways. They bombard our people daily with all sorts of teaching, not all of which is desirable.

During a lifetime of labor in church-related colleges, I have found that most believers, including those from Christian homes, have a very inadequate knowledge of the Bible. Even in conservative circles strange doctrines appear. We dare not be complacent.

Yes, it is up to us to proceed—"with all longsuffering and doctrine." I admit that the process of indoctrination requires endless patience. It is a matter of "precept . . . upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little." But it is richly rewarding.

You have experienced disagreements and worse in the secular world, but are you willing to accept the differences of opinion which you will encounter on a church board?

## You as a Church Board Member

By Robert D. Nelson\*

### Welcome to the Church Board!

Congratulations! You've just been elected to the church board. Or maybe you've been a board member almost as long as you can remember. In either case, how much thought have you given to the possibility of upgrading the quality of board decisions, or to your performance as an individual member? Volumes have been written about church schools, youth programs, and other facets of Christian work, but when was the last time you read anything which focused attention upon the church board?

How many boards provide vigorous, inspirational leadership, in tandem with the pastor? It is easier to occupy our time with such matters as how to pay for the pink lemonade at the volleyball game.

Serving on the board deserves your best and your clearest thinking, but the best of human wisdom will not suffice. Divine guidance is essential, because the board's policies may affect the eternal destinies of people for whom Christ died, or influence a complacent congregation toward becoming warm, Spirit-filled, and loving.

Can anything be done to increase

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the effectiveness of the board? What is the essential ingredient? Reduced to simplest terms, the board's goal should be to ascertain the will of God, and then to translate His will into action. His will is discerned through the influence of the Holy Spirit, the Word of God, providential circumstances, and a sanctified intellect.

Every board meeting should be preceded by an unhurried time of prayer, unifying hearts, and drawing minds toward Him, in anticipation of His guidance. Our Saviour said, "Come ye apart . . ." (Mark 6:31), before, "Go ye therefore . . ." (Matt. 28:19). The presence of the Lord is as urgently needed in board meetings as it is in other aspects of a church's ministry. "In all thy ways acknowledge him, and he shall direct thy paths" (Prov. 3:6).

### Working Together as a Board

1 Timothy 3 gives prerequisites for church leaders. But God does not make automatons out of His people. He has chosen to use us as we are, shortsighted and prone toward errors in judgment. Therefore we should utilize whatever administrative or technical gifts the Lord has bestowed.

For example, if your board is fortunate enough to include a carpenter



of building construction must carefully consider questions concerning the church building. The opinions of architects, attorneys, engineers and other professional people are given weight when these matters arise within their sphere of expertise. Happy is the church that has learned to build upon the wisdom and vocal diversity of its members.

At the same time, it is important to distinguish between legal and financial questions on the one hand and spiritual considerations on the other. In spiritual matters, wisdom is not dependent upon earthly wealth, training or intellect. God reveals himself to both the wise and the unwise. Professional distinction in one sphere of human knowledge does not guarantee even average ability in another. It is said that Einstein had difficulty keeping his checking account in balance.

A typical board spends too much time with the "nuts and bolts" of church operations and too little time analyzing the major issues. In considering a particular proposal, the board should quickly sweep away the details and get to the vital facts. Winston Churchill would not usually accept a report over one page in length. The details were left to the experts.

Once an issue has been defined and the necessary facts identified, alternatives can be weighed, and the best plan of action should emerge. Sometimes this is accomplished by eliminating less desirable alternatives one by one. When the board has adopted a policy, all members should support it and see it through to completion. If dissenters do not feel they can support the action of the majority, they should at least refrain from criticism.

Sometimes a board will become divided into voting blocs—the pro-

gressives and the conservatives, the critics and the boosters, or the actors and the reactors. These blocs may be led by one or two individuals. This practice is indefensible. Every member should think and vote independently.

### Supporting Your Pastor

The local pastor has the responsibility of caring for all departments of local church work. Because of his unique background and position, he will usually be the one who inspires the board to loftier goals and provides the general leadership. Sometimes new programs originate with the board. In either case, the key is cooperation, not domination.

Right or wrong, the responsibility for the success or failure of a local church is fixed upon the pastor, so he should be given considerable authority to match this responsibility.

Not all opposition to pastoral leadership is a manifestation of the devil, however. Neither a pastor nor you as a board member are immune from errors of judgment. Is there a pastor or experienced board member anywhere who does not regret some of his past decisions?

One facet of a board's responsibility is that of caring for the material needs of the pastor and his family. They live by faith, but not on faith. It is no coincidence that most thriving churches are comparatively liberal insofar as salaries for the pastor and staff are concerned.

If serious dissension should arise between pastor and board, the matter should be handled with utmost finesse, seasoned with love. The counsel of the district superintendent should be sought if serious problems remain unreconciled. Terrible damage can be done by the action of an irresponsible board. This is especially true if unfounded rumors circulate in the congregation and community.

Bickering and criticizing can become habitual. Happiness must be cultivated. Boards and pastors should maintain a positive, loving attitude toward each other.

### You and the Congregation

Elected officials have varying philosophies concerning their relationship with the electorate. Should a board member try to reflect the opinion of the congregational majority or should he vote according to his own best judgment? Probably the latter, provided he has a thorough knowledge of the issues.

There is always the possibility, indeed the probability, that a board's action, or inaction, will rub someone the wrong way. A board should strive to avoid unnecessary controversy, but very few decisions are likely to be enthusiastically received by everyone. Therefore a board needs to be sensitive, yet courageous and forward-looking.

When presenting a decision to the membership for a vote, should you make them aware of both the pros and the cons, or would this only confuse them? Is it better to attempt a "hard sell" based upon a one-sided presentation? The members should be given all the essential facts (not all the nonessential details), and a summary of the board's thinking, including answers to possible objections. By airing some of the difficulties, together with the means by which the difficulties can be overcome, the membership can be assured that the board has done its homework. It is better to run the risk of a negative vote on an issue than face a congregation which voted affirmatively, only to find later that they had been given a distorted picture of a proposal.

### Your Denomination

You have your church home. Other movements and organizations also

are segments of the Church of Jesus Christ. You have more important things to do than to criticize others who have a slightly different doctrinal viewpoint, mode of services, or form of church government. But you can unhesitatingly give your best to the organization through which you serve the Lord. There are those who choose not to affiliate themselves with any visible church, but they will never be as effective alone as they would have been in a company of believers of like heart and mind.

All the departments and officials of your denomination deserve your enthusiastic support.

### Discussing the Issues

Boards should try to avoid discussing people, and confine their discussions to the issues. Lack of agreement on a particular subject is not necessarily bad. Entire sanctification does not produce complete unity of mind among all believers.

Boards are often concerned with an immediate necessity, such as settling an overdue fuel-oil bill or the need to repair the roof of the parsonage. These kinds of problems can be very distressing at times, but they usually do not have long-term implications. On the other hand, sometimes major policy questions arise, such as the following:

Should buildings be financed on a pay-as-you-go basis or through accumulation of a building fund? Or is responsible debt a symbol of confidence in the future and a realistic approach in an inflationary economy?

What is the ideal balance between supporting world missions, the building program, higher education, and local needs?

To what extent should tithes and offerings be used for benevolences, or social outreach, rather than direct evangelism?

If there is serious opposition to a program or plan, should the opposition be ignored or answered in public?

In considering a new program or facility which might be costly, how can you

best reconcile fiscal responsibility with faith and vision?

How many new programs or evangelistic thrusts can a church embark upon at any given time without spreading its people and resources too thinly?

Should a church do anything it cannot do well?

Should a church building emphasize beauty, utility, or economy?

Sometimes churches are given parcels of property for future church building sites. Is it wise to relocate to these places, even if they are unsuitable as locations for churches?

Should your church become involved in local or national political issues which do not have spiritual or moral implications?

Can your church hope to attract all segments of the community, including hippies, law enforcement people, professionals, business managers, organized labor, welfare recipients, ethnic minorities, students, educators, public officials, and the elderly?

Can you best reach your community for Christ by upgrading the existing programs of your church or by such innovations as a Christian day school, a housing project for the elderly, or a 24-hour telephone "hot line" for people contemplating suicide?

We should never move one inch from the fundamental doctrines of the Christian faith. But to what extent, if any, should traditional methods and styles of services be altered to attract a wider spectrum of the community?

At what point will your church membership become large enough to consider the establishment of another church in the area?

Solutions to these problems might differ from one locality to another. Your board might have differences of

opinion on these matters, and many more. But you can disagree in an agreeable manner.

#### Attitudes of the Heart and Mind

You have experienced disagreements and worse in the secular world, but are you willing to accept the differences of opinion which you will encounter on a church board? The Word of God is well-endowed with guiding principles which are as valid for church boards as for individuals:

Christians are "the light of the world" (Matt. 5:14). You are known as Christ's disciples "if ye have love one to another" (John 13:35). Your gentleness should "be known unto all" (Phil. 4:5).

There is a special blessing for "the merciful" (Matt. 5:7) and "the peace-makers" (Matt. 5:9).

"A soft answer turneth away wrath" (Prov. 15:1).

"But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment" (Matt. 12:36). Our words, as well as our motives, are important.

A good man "will guide his affairs with discretion" (Ps. 112:5b). Planning for the future is essential to the vitality of any movement, and it is scripturally sound. The Apostle Paul devoted considerable space to planning in his Epistles, such as 1 Corinthians 16. However he was flexible enough to reroute his missionary tour from Bithynia, Asia Minor, to Macedonia in Europe, when the Lord spoke to him (Acts 16:7-12).

A board meeting should neither begin nor end in an atmosphere of tension. Before closing, there should again be a time of prayer, reaffirming everyone's love for the Lord and for each other.

**The church will take three fateful steps if it lapses into spiritual darkness: (1) the minister will lose his power; (2) the church corporate will lose its purpose; and (3) its people will lose their penitence.**

—Hughes Day, M.D.

# Evangelistically Speaking—

If the "other approach," whatever it may be, becomes an effort to find an easy way out, we are doomed to disappointment. There is no easy way to win souls to Christ.

## How Shall We Evangelize?

**M**ASS EVANGELISM has been the "hallmark" of our church from the day of its birth. Revivals and camp meetings are as much a part of our life-style as Sunday school. Most of our people were converted in a revival or Sunday night service. We have hundreds of evangelists and song evangelists who give full time to this vital part of church life.

However there is a new force being felt among our churches. It is called by various names. "Personal evangelism" is the most common label. This is not new. For years we have had various programs being taught with varied results—frequently poor. Somehow they never seemed to catch fire in our hearts. They remained a program. Now the program has become a force felt throughout the entire church. The James Kennedy

Method of Lay-Evangelism (as it is called) was introduced at the Conference on Evangelism in the winter of 1970. For a few it caught on immediately. For others there was a wait-and-see attitude. Or perhaps for many it was a "someday" reaction. But now the number of pastors who use this method of evangelism is increasing. The few who did implement Kennedy's concepts successfully have inspired others to try.

The Kennedy approach is a priceless tool when properly used. I have taught it to laymen in two pastorates, and put it to work in my own ministry with thrilling results. People are now coming to Christ in their homes, places of business, and other unlikely spots. People who probably would never have been converted in a public service are being won weekly outside the church. We are just beginning the on-the-job training, but excitement is running high already. With 15 or more lay evangelists working with a pastor, who can estimate the end results?

As with all good things, lay evangelism has some built-in perils. If a tool takes over the toolbox, it is getting out of hand. Methods are tools



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that must be used just as any mechanic would use the tools of his trade. Good tools in unskilled hands usually bring disappointing results. Likewise skilled hands with no tools can produce frustration. Lay evangelism is a good tool. Let's keep it in good hands.

One way to avoid the built-in peril is by *keeping our balance*. Personal evangelism is an additional method intended to supplement existing effective means of evangelism. If and when we abandon revivals and camp meetings for an exclusive door-to-door evangelism, we will be in deep trouble. Revivalism as a soul-winning enterprise may not produce the rapid results of former years, but it is nevertheless essential in our total effort. For revival, as the word implies, is needed by the church to sustain spiritual fervor. Even if none were saved in the evangelistic campaign, the venture would still be profitable for existing Christians. But the fact of the matter is that people are still converted as a result of revivals. The problem lies, not so much in the failure of revivals, but in our failure to have real revivals. Let's put the blame where it belongs. Too often we are not willing to take the time and effort to insure success and effectiveness. If our "other approach"—whatever it is—is an effort to find an easy way out, we are going to be disappointed. There is no easy way to win people to Christ. It is always hard work.

There is also the peril of having *one tool compete with the other*. Why must we make it an either/or decision? Why not tie the two together? Take Paul's advice, "By all means save some." Experience indicates that no one method or approach will work uniformly on everyone.

In our church we are involved in training lay evangelists with a weekly training session. Every effort is made

to impress them with the responsibility Christ placed on the shoulders of every Christian to be a "fisher of men." When they win someone to Christ, this is emphasized from the pulpit with full credit given to the soul winner. Others are thereby challenged by this success to do likewise. Not long ago I had everybody who had personally led someone to Christ to stand. An encouraging number were able to stand to their feet. Others will be able to join them on the next such occasion.

However, we are not solely dependent on personal evangelism. Experience seems to be indicating (at this early state in my own experience) that many with a Wesleyan orientation of altar services and "praying through" find the public altar call more meaningful. Therefore I give an altar call both Sunday morning and night. I make no exceptions to this. We plan for good Sunday night evangelistic services which are usually well attended. The same emphasis is given to the Sunday night service that is given to any other service—our best. People will come to church on Sunday night if we make it worth attending.

Revivals are also fruitful. We usually plan for two or three a year. These are most often a one-week, all-out effort. A capable evangelist laboring in a well-planned and well-executed evangelistic campaign is still money well spent and time well invested.

The third peril is the danger of *allowing a cheap substitute to replace real conversion*. To get a profession for numbers' sake or force a person into a easy decision is a tragic alternative to the new birth. Genuine repentance and saving faith in a crucified Christ will result in salvation at the altar, or in the home, or any other place. But if these essential elements be absent, nothing of last-

ing value will result. The object of evangelism—any kind of evangelism—is to get people saved. If our methods water down the requirements of the gospel, we had better examine these methods.

Gospel truth is so adaptable that it can be presented to 1 or 1,000 with thrilling results. Peter had 3,000 converts from his Pentecostal congregation. Who can say how many were in attendance? But the same man stopped at the Gate Beautiful just a short time later and talked to one man with the message of the power of Christ. John records Jesus talking

to Nicodemus, the woman at the well, and the man at the pool. Small audiences, were they not? Hear Paul and the jailer at Philippi, or Philip and the Ethiopian eunuch, for additional training lessons. It was not the size of the congregation but their willingness to believe the message that gave them eternal importance.

Let's bus folk in, pray with them in their homes, take them to camp meeting, preach to them on the radio and television, send out literature, and evangelize in revivals and Sunday services. As J. B. Chapman said, "All out for souls!"

The effectiveness of a soul-winning plan can be achieved through knowing the social environment which is targeted. In the final analysis the Holy Spirit uses people with plans, but people can be used more effectively when they know the factors that enhance their plans

## Complementary Concepts for Conversion

By Joseph F. Nielson\*

TWO SOUL-SAVING PLANS have become very popular in the last few years. The two approaches are the "Four Spiritual Laws" and the "Kennedy Plan."

In recent weeks I have been analyzing the sociological implications of these two programs. I would like to share some thoughts that may be helpful. You may not agree with me. But if I can stimulate some response in your thinking, it will be profitable for sharing my ideas.

These two plans are premised upon two dichotomous concepts. The Four

Spiritual Laws is oriented toward this world. The first statement, "God loves you and has a plan for your life," immediately induces a person to think about his present condition in the world. God loves you now and has a plan for your life now. The individual is thrust into an examination of his life's goals and the implementations for reaching these goals. This is a present-age concept. The Kennedy Plan immediately arouses thinking about the other world and the afterlife. (1) "Have you come to a place in your spiritual life where you know for certain that if you were to die today you would go to

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heaven?" (2) "Suppose that you were to die tonight and stand before God and He were to say to you, 'Why should I let you into My heaven?' what would you say?" People are made aware of preparing for their eternal destiny. It is future-oriented rather than present-oriented. Individuals are challenged to face the brevity and uncertainty of life. These twin companions of every person become the catalyst around which one's destiny revolves.

Both concepts present Christ and atonement as the remedial plan of God for man's present existence and his future destiny. The Four Spiritual Laws answers the question "Why am I here?" The Kennedy Plan answers the question "Where am I going?" These two approaches are complementary concepts for conversion. The following paragraphs are designed to define some implications of these two soul-saving symbols.

**Age.** It appears to me that the Four Spiritual Laws has a greater appeal to youth. They are interested in this life and their plans for it. Perhaps this is why Campus Crusade is so strong among the youth of our society. It holds out an answer to life's most pressing issues, *Why am I here?* and *What will I do with that why?*

The Kennedy Plan appeals to the age-group that has passed into the question of *Where am I going?* Sociologists tell us that, as life unfolds, destiny becomes of greater concern. The attention-getting technique is geared to this dimension of life.

**Institutional-economic.** The Four Spiritual Laws, if my implication is right, attracts the young who do not have economic security and surplus. The Kennedy Plan appeals to older people who have secured their future in this world. They have lived long enough to build retirement plans and savings. Their financial needs are not as pressing.

These economic observations are related to organizing an institution. It is difficult to erect a church building, develop a strong outreach program, and become a community institution with permanent roots with young people who are not financially able to support a multi-dimensional program. On the other hand, when the conversion thrust is for adults and older people, their resources are vital to an established institution with multiple staff and permanency in a given community.

**Mobility.** Young people are on the move. People who have found their life's work have a tendency to become sedentary and put down roots. There is much mobility in our society at all age levels, but the appeal of the Four Spiritual Laws is to the younger set, who are still seeking a life's occupation and establishing a home.

If older people move at retirement, their move is relatively permanent and can become a source of institutional support. Even people in their mid-adult years have a tendency to stabilize their residence. Thus, of the two soul-winning plans, the Kennedy Plan tends to be an institutional-supporting plan.

**Social environment.** The Kennedy Plan with its emphasis on destiny may receive greater response in a social environment dominated by retirement people. This social environment could even influence the youth of an area because the whole community is geared to the needs of older people.

The university town is sometimes oriented to youth and the Four Spiritual Laws may be more effective. The atmosphere of the university could infiltrate the older people. The social environment may be influenced by the dominant population and dictate which plan could be the more effective.

These observations are an effort to

show the complementary relationships of the two concepts. In some communities it may be wise to equip people with both plans, so they can adapt their approach to the person they are trying to win. Many communities are not influenced by youth or older people, and there may be a mixture.

Both plans have been very successful when used properly. My purpose is to somehow create an atmosphere in which both plans can be used more effectively. This effectiveness can be achieved only through knowing the social environment which is targeted. In the final analysis the Holy Spirit uses people with plans, but people can be used more effectively when they know the factors that enhance their plans.

## The Workshop

By Gordon Wetmore\*

THERE WAS A DAY when craftsmen took pride in the artistry and beauty of their workmanship. With love and conviction and deep sensitivity for the stewardship of God's gifts to man, they sought to fashion only the greatest and the finest, and thereby present to those who bought their wares only those things which would have lasting value.

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In those days there was a family of craftsmen who gave themselves to the creation of great religious symbols. They would reflect deeply on the handiwork of God and His power of redemption in the world and then they would fashion those lasting symbols which directed men's hearts and minds to the great and majestic steps of God in their midst. There was a deep love relationship between these skilled craftsmen and those who received these symbols. They knew that what they did was not so much to create objects of worship, but to affirm for each other the great acts of God, and to remind each other of the permanence and glory of the eternal life which He was providing.

In time these symbols became well known and revered for their beauty and value. The great demand for the symbols encouraged the craftsmen to build a larger display room at the front of their workshop. Increasing demands for the symbols necessitated an even larger showroom, until so much attention was given to the showroom that the workshop was neglected.

As succeeding generations passed, the craftsmen with great concern sought to pass on this vision in art to their sons, but a strange thing happened. For the succeeding generations it became obvious that what the people wanted was the beautiful symbols in great abundance, and it appeared to them to be more practical and sensible to be more concerned about the showroom than the workshop. The creative and sensitive work of the craftsmen, which would create new symbols to match the anointing of God for their day, somehow became numbered among the "lost arts."

The succeeding generations became quite skilled at making amazingly accurate copies of the original symbols. It was much easier and

much faster to make the copies, and the showroom could be kept filled, while a minimum amount of time was spent in the workshop.

Gradually the tools which were used to form the original symbols were discarded because they were no longer necessary. The workshop changed into a type of assembly room, and even the original symbols were set aside as antiques. More efficient molds were made so that symbols could be made more economically and more attractively.

Today if one steps into the showroom, he will find that there is still great commerce in the selling of symbols. The showroom is beautiful, and

the symbols may be purchased at reasonable cost. In the corner of the showroom next to the doorway that leads to the bargain counter, one may see a beautiful glass case in which are placed some of the original antique symbols. In the case one may read a sign which states, "These are some of the original symbols which were formed in their crude manner by our forefathers. They did an amazingly good job with the ancient tools which they had. We have them to thank for these symbols and now, thanks to modern machinery, we don't have to labor long and laboriously to produce the beautiful symbols which you may buy at moderate cost today."

## Orders from Higher Up

It was that time of year again. I gathered all the needed material and headed for the income tax office. A lady quickly and efficiently prepared my tax return. She asked me if my church paid my social security tax, and further informed me that if my church would pay one-half of my social security and send it in, I would have to pay only the other half, which would save me some money. It sounded like a very good idea, but I learned later she was in error about this.

The next week I went to the social security office and the man in charge informed me that the church cannot withhold one-half of my social security tax like a business firm.

Then he said something that thrilled my soul. Although he gave no indication of being a religious man, here was his statement: "Reverend, you are not actually hired by the church. While they furnish you a home and pay your salary, they do not tell you what to do or what to say—your orders come from higher up; isn't that right?"

I had to admit that he was right, and my eyes were moist as I thought of my connection with the greatest organization in the world, the Church of the living God. My church board, my district superintendent, nor even our general church headquarters, tells me what to say.

As I stand before my audience each time I speak, orders come from "higher up."

J. K. FRENCH

The reward of a man who ennoble his task is a noble people, who will adorn the gospel of Christ

## Ennoble the Work And It Will Ennoble You

**W**HEN YOU MAKE YOUR JOB important, it is likely to return the favor."

These words stood out to me as I leafed through a little magazine entitled *Cheer*, which a benefactor had sent to me.

How especially true is this in the work of the ministry! Bemean your work, and you bemean yourself. If you imply, by your lack of discipline in the use of your time and in your planning, that the work of shepherding the people of God is a part-time situation, you will get part-time loyalty. A good workman is known by the quality of his work. That is not only true in cabinetmaking, but also in the demanding work of nurturing souls.

Sermons that are thrown together on Saturday night bemean the workman, and soon will be discovered in the lean, ill-fed people rambling around the church. A good, sharp layman recently said to me, after a

Sunday morning service: "I like our pastor because we get good spiritual meat that lasts through the week, and that you can mull over long after the sermon's over." This is a witness to a pastor-workman who has a high and noble concept of his task.

Pastoral visitation that is planned and motivated by loving concern will ennoble the workman. It will also return the favor through people concerned for the success of the church. You cannot substitute anything else for regular pastoral visitation without bemeaning your office and yourself. Organizational finesse will not suffice, nor will promotional expertise. This kind of "push-button" leadership will soon misfire. A church board once complained that their pastor had a concept that his was a coach-player relationship. "We don't mind playing the game," said the board, "but we don't want an armchair coach; we want a coach who is in the game too."

Granted that in a larger parish you cannot maintain the same level of intimate interaction with all the people that you can in a small parish. In the larger situation, pastoral visitation will doubtless be a shared experience—shared through full-time assistants or through lay leaders of small circles of fellowship. But your approachableness and your availability will be evident even in a shared



by  
**Neil E. Hightower**

Superintendent  
Canada Central District  
Church of the Nazarene



arrangement if you truly have the quality of pastoral concern. Such a quality will have come from constant training in the context of interpersonal relationships in smaller pastorates.

Whether you ennoble your work or bemean it will be evidenced in the collection of attitudes toward many details of pastoral experience. If you are careless in your appearance, you bemean your task. Sloppiness in dress or physical appearance indicates a sloppy spirit or mind.

If you regularly cannot be "bothered" with the questions of inquisitive children, and do not have the time to bend your knees and get down to their physical level, you are not ennobling your task.

If you are grasping for more money, and forever are failing to live within your income in the pastorate, then you are bemeaning your task and your calling.

Perhaps there is no more encouraging testimony of a man's ennobling of his task than that his people should say, "He is a man of God." This witness comes only when a people are confident of their pastor's hold on God and his hold on life. Such a grip comes not primarily through study, or administrative development, or an abundance of gifts and graces—though all of these may contribute. Primarily it comes through a deep devotional life; an understanding of how to pray through, a hunger and thirst for the things and ways of God. This awareness of God isn't accidental. It comes through much waiting in His presence. In the natural world, we become like those in whose presence we revel and spend much time. This is likewise true in the spiritual world.

The reward of a man who ennobles his task is a noble people. A noble, spiritual people will adorn the gospel of Christ.

## Practical Points

that make a difference

### A Vow to Remember!

Dear Son:

You know that the district honored your dad by electing him to the district advisory board—and I take that responsibility seriously.

But my heart was grieved this week when we took away the credentials of one of our pastors for "conduct unbecoming a minister."

I couldn't help but remember 15 years ago when he stood before a general superintendent and vowed his fidelity to moral integrity.

I also know the many people he has hurt by his own self-centeredness. He not only crushed his family, but tragically broke the confidence of a congregation. It will take new leadership and time to heal the wound, and there will always be a scar.

Mother and I have been thinking about you and Debbie. Temptations in our society are deceptive. A minister is particularly vulnerable. We pray for you that stability of character and a holy life in Christ will continue to make you the man and wife we know you to be.

We are coming down to hear you preach Sunday. Warm my heart with a good exposition. I know you can.

Love,  
Dad

The Preacher's Magazine

# NAZARENE FOCUS

FOR  
PASTORS  
and LOCAL  
CHURCH  
LEADERS

Compiled by the General Stewardship Commission

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

General Superintendent Strickland

## Measuring a Successful Ministry



THE DEMANDS of our technological age have created some interesting standards of measurements. Instruments have been developed capable of measuring velocity, height, direction, depth, thickness, etc., to a microscopic accuracy. The modern computer is capable of calculating and retaining information far beyond the capacity of the human brain.

In keeping with our scientific measurements we have also increased our ability to measure academic skills. Research into modern techniques of testing have set new standards for academic training. In the business and professional world, new measurements of success have been achieved, and new definitions have been acquired which have created new standards in each of these professions.

We face a problem, however, when we attempt to set a standard of measurement for the ministry. It cannot be computerized, nor can we apply the measurement commonly used in the secular world. We must remember that the ministry is a calling as well as a profession. Our standards of measurement must of necessity be related to the calling rather than to the profession. Basic in the measurement of the calling must be the ability of a man to preach the Word, to encompass the salvation of the unsaved, to lead believers into the experience of sanctification, and to feed the flock of God. From these basic functions other measurements are assumed: communication, adaptation, personality, administrative ability, etc. These secondary characteristics are not unimportant in the measurements of a successful ministry, but real success relates to our ability to become God's agents in the transformation of human character from a point of need to mature sainthood in Christ. This type of work cannot be measured by statistics or quick-growth patterns. We measure it in long-term, patient assumptions.

"Let us not be weary in well doing: for in due season we shall reap, if we faint not" (Gal. 6:9).



# PASTOR'S PRAYER MEETING PUBLICATION PRESENTATION

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

## Current Selection MOMENTS TO GO

J. Grant Swank

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

\$1.95 5 or more (40% discount\*), \$1.17 each  
Plus 3c per book for postage.

For additional information consult special flyer in the JANUARY Ministers' Book Club Mailing.

\*Personal purchase only.

NAZARENE PUBLISHING HOUSE • Post Office Box 527, Kansas City, Missouri 64141

READING LAYMEN BUILD AN ALERT, GROWING, EFFECTIVE CHURCH

## CHANGE OF ADDRESS FORM

### PASTOR—a Service to You

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

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

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

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

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

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

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

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

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

Check: *Herald of Holiness* ( ); *World Mission* ( ); *Preacher's Magazine* ( );

Other \_\_\_\_\_

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

ELIZABETH B. JONES

# TEACHING PRIMARIES TODAY



CHRISTIAN WARNING SERIES

## NEW TEXT

Unit 241a, **Teaching Primary Children**

Text: **Teaching Primaries Today, Jones**

Urge all primary workers to read this new book as soon as possible.



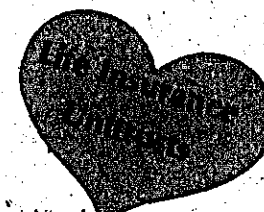
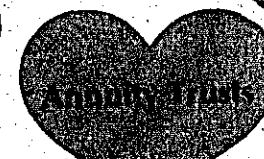
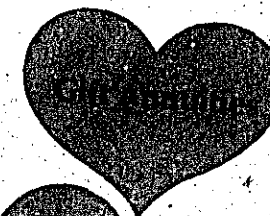
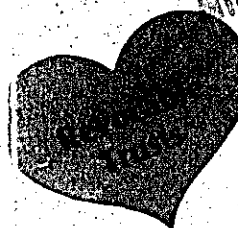
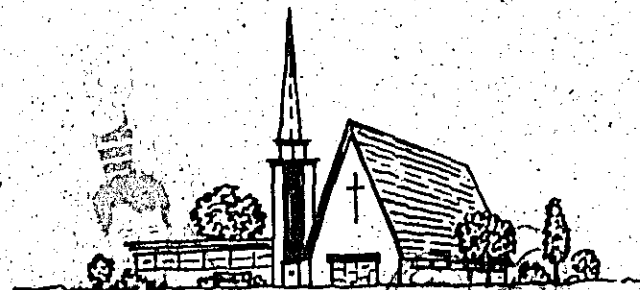
# A Stewardship Meditation for EASTER

AS THE Sanhedrin was finishing up its sinister preparations for Jesus' trial before Pilate, we are told that certain mercenary guards began abusing Him. In their spiritual blindness, they began hitting the Saviour. "They blindfolded him and demanded, 'Prophecy! Who hit you?' And they said many other insulting things to him" (Luke 22:64-65, NIV).\*

Can you imagine that! Insulting the Saviour! When you think about it, the scene is almost too terrible to conceive. But it happened; and it still happens this very day. In our lives of Christian stewardship, we sometimes show signs of spiritual blindness. Pray that our eyes may be opened. Our risen Lord should not be insulted by those He came to love and save.

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

## DIVISION OF LIFE INCOME GIFTS AND BEQUESTS

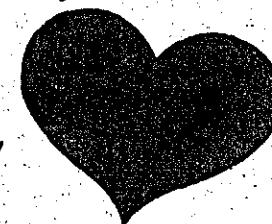


**PASTOR**—A planned estate can express the love for family and love for Christ's kingdom which have grown during a person's lifetime. Positive action is necessary to make a provision for the church. Do you have families who need information and/or assistance with their estate plans? Encourage them to write for free helpful information.

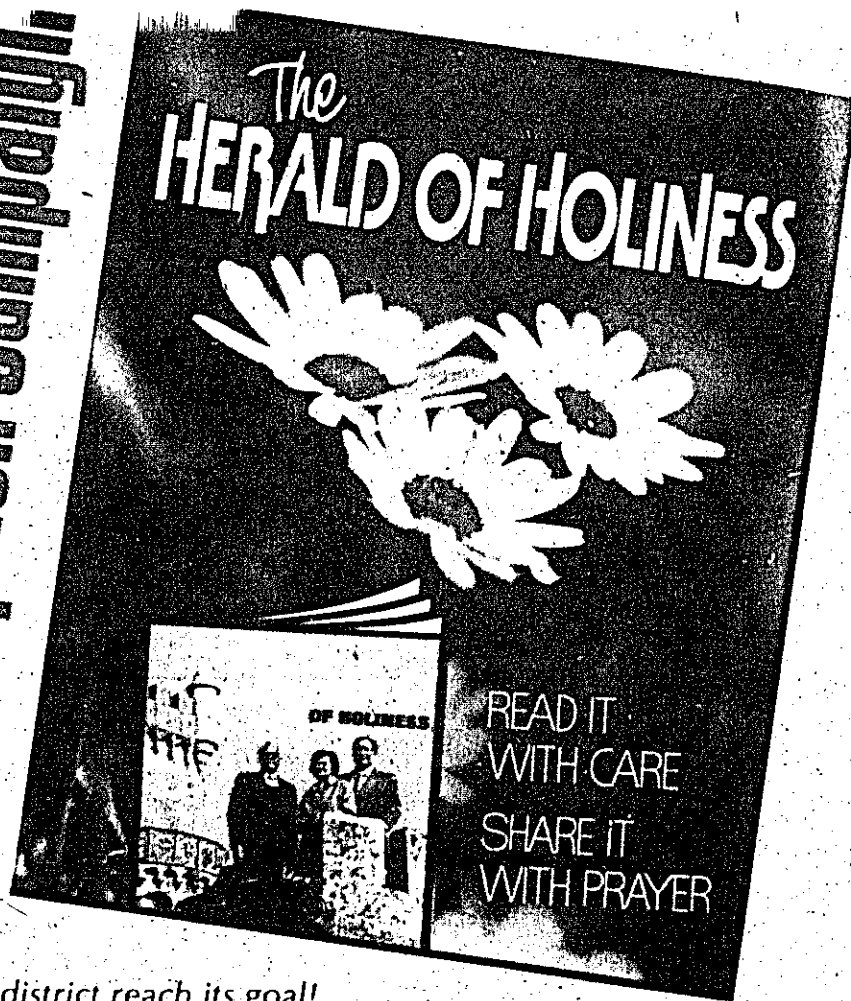
Write to:

**Division of Life Income Gifts and Bequests  
Church of the Nazarene  
6401 The Paseo  
Kansas City, Mo. 64131**

**Attention: Rev. Robert W. Crew,  
Executive Consultant**



# HERALD OF HOLINESS 1975 Subscription Campaign



Do your part  
to help your district reach its goal!

## DISTRICT CAMPAIGN SCHEDULE

**FEBRUARY**  
Alaska  
Canada Central  
Canada West  
(Central) Florida  
Central Ohio  
Dallas  
Houston  
Indianapolis  
Kansas  
Kansas City  
Louisiana  
Minnesota  
Mississippi  
North Florida  
Northeast Oklahoma  
Northeastern Indiana  
Northern California  
Northwest Indiana  
Northwestern Illinois  
Northwestern Ohio

Rocky Mountain  
Sacramento  
San Antonio  
Southeast Oklahoma  
Southern Florida  
Southwest Oklahoma  
Southwestern Ohio  
Upstate New York  
Washington Pacific  
West Texas  
West Virginia

**MARCH**  
Alabama  
Central California  
Chicago Central  
Colorado  
Dakota  
East Tennessee  
Eastern Kentucky  
Kentucky  
New York

North Carolina  
South Carolina  
Southwest Indiana  
Tennessee  
Virginia  
Wisconsin

**APRIL**  
Eastern Michigan  
Iowa  
Missouri  
Nevada-Utah  
New Mexico  
North Arkansas  
Northwest Oklahoma  
South Arkansas

**MAY**  
Southern California  
**SEPTEMBER**  
Nebraska  
New England

**OCTOBER**  
Akron  
Arizona  
Canada Atlantic  
Idaho-Oregon  
Illinois  
Joplin  
Maine  
Michigan  
Northwest  
Oregon Pacific  
Philadelphia  
Washington

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

NAZARENE WORLD MISSIONARY SOCIETY

YOU HAVE **THE KEY**

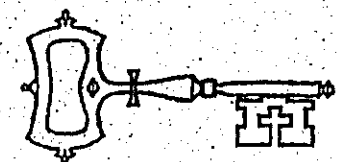
**PASTOR!**

You have the "key" to your church's interest in Alabaster giving.

What does your church building mean to you personally?  
What effect has your training in Bible college had on your ministry?  
What does your home (parsonage) provide for you?

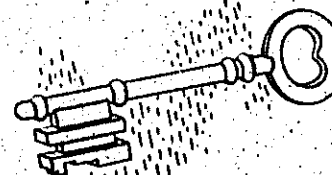
Your personal appreciation of these conveyed to your congregation can inspire liberality in Alabaster giving.

UNLOCK INTEREST



TO

UNLOCK DOORS  
ON THE MISSION FIELD



\$3.00 Annual Subscription Through Your Local Church



## ARE YOU LETTING FAMILIES MOVE FROM YOUR CHURCH WITHOUT MINISTERING TO THEM?

In nearly every move there are positive and negative pressures. The future of every member of the family will be affected financially, socially, and spiritually.

1. Call at the home of the family to discuss the move. You may uncover a serious problem.
2. Counsel with them about their spiritual needs which are being altered by the move. You might take them the little book *Moving?* by Eldon Weisheit.\*
3. Send their names and new address to "moving Nazarenes" in care of the Department of Evangelism. We'll send the information to the nearest pastor.

**\*MOVING? Weisheit**

80 pages. Paper.

95c

Copies available from:

**NAZARENE PUBLISHING HOUSE**

P.O. Box 527, Kansas City, Missouri 64141



## THE EMERGING NATIONAL CHURCH

### Top 10 World Mission Fields

#### Annual Statistics, 1974

#### Church Membership

(does not include probationary)

1.	7,610	Haiti
2.	6,139	Mozambique
3.	4,595	Korea
4.	4,117	Japan
5.	3,695	Bolivia
6.	3,598	Guatemala N.E.
7.	2,708*	Peru
8.	2,511*	S.E. Mexico
9.	2,500	Central Mexico
10.	2,050	N.E. Mexico

#### Net Gain, Church Membership

1.	884	Korea
2.	758	Mozambique
3.	398	Bolivia
4.	381	S.E. Mexico
5.	351	Guatemala N.E.
6.	341	Central Mexico
7.	248	Guyana
8.	210	Africa, Coloured & Indian
9.	212	Swaziland
10.	156	Argentina

#### Average Weekly

#### Sunday School Attendance

1.	11,747	Haiti
2.	9,500	Korea
3.	9,037*	Peru
4.	7,946	Africa, Coloured & Indian
5.	7,320	Guatemala N.E.
6.	7,210	Mozambique
7.	6,874	Swaziland
8.	6,547	Republic of South Africa North
9.	5,428	Cape Verde Islands
10.	4,037	Bolivia

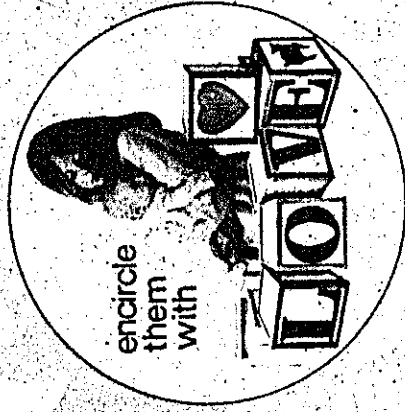
#### Fully Self-supporting

#### Churches and Missions

1.	112	Mozambique
2.	92	Guatemala N.E.
3.	82	Bolivia
4.	79	Peru
5.	46	Japan
6.	45	Korea
7.	25	Philippines
8.	18	Swaziland
9.	16	Barbados
10.	13	Papua New Guinea

\*Last Year's statistics.





# CRADLE ROLL CAMPAIGN

*Providing Your Church the Privilege of  
Honoring Present Cradle Roll Members  
Seeking New Babies and Their Parents*

**APRIL 6 to MAY 4**



## "Encircle Them with Love" POSTER

Introduces the theme picture of mother and baby and slogan "Encircle Them with Love" in rich life-tone colors. Displayed throughout the church and especially in the classrooms of young couples, this poster will create a sympathetic response to an important outreach program. 16 x 20".

CR-702

\$1.00

## "Encircle Them with Love" GROWTH CHART

Colorfully designed to serve as an attractive wall hanging in the home and provide an interesting way to keep a record of the child's growth. Parents with new babies will enjoy receiving this unique chart. 11½ x 36".

CR-700

Package of 3 for \$1.00

## "Encircle Them with Love" HYMNAL HANGOVER

This four-color promotional piece explaining how every member can be a vital part of this Cradle Roll campaign is styled to slip over front of the hymnal. Also suited for use with bulletins or as mailing insert. 8½ x 3½", folded.

CR-701

Package of 50, \$1.50

## "Encircle Them with Love" LETTERHEAD

Ideal for a church-wide mailing, printing as a handbill, or sending special letters (including invitations to Baby Day) to new and expectant parents. Displays the theme design in two-color on white stock. 8½ x 11".

CR-703

Package of 50, \$1.50

## CR-704 MATCHING MAILING ENVELOPE, #10 SIZE

Package of 50, \$1.50

## "Encircle Them with Love" BULLETIN

Excellent to use during campaign, reminding congregation of this special event. Two-color theme design on front. Quality stock comes flat (8½ x 11"), ready for mimeographing.

CR-705

Package of 100 for \$3.00

## "Encircle Them with Love" BULLETIN INSERT

For slipping in regular church bulletin or distributing as a promotional leaflet. Same design as on bulletin with reverse side blank for adding local message. 5½ x 8½".

CR-706

Package of 100 for \$3.00

## "Encircle Them with Love" DOORKNOB HANGER

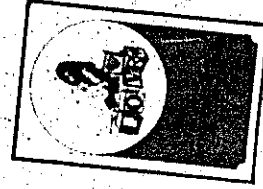
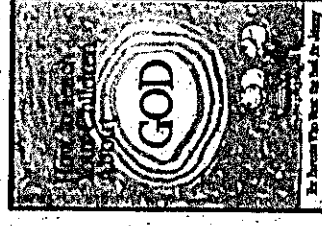
Alert your community! Designed with two-color theme illustration, brief message, space for local information, and die-cut for attaching to door. CR-707 (3¼ x 9¾")

Package of 50 for \$1.50

## HOW TO TEACH YOUR CHILDREN ABOUT GOD

A gifty little book to present to all parents with young children on Baby Day. Brief statements and cartoon-style illustrations teach basic Christian concepts in a way boys and girls can easily understand. Two-color. 16 pages. Paper.

50¢; 6 for \$2.85



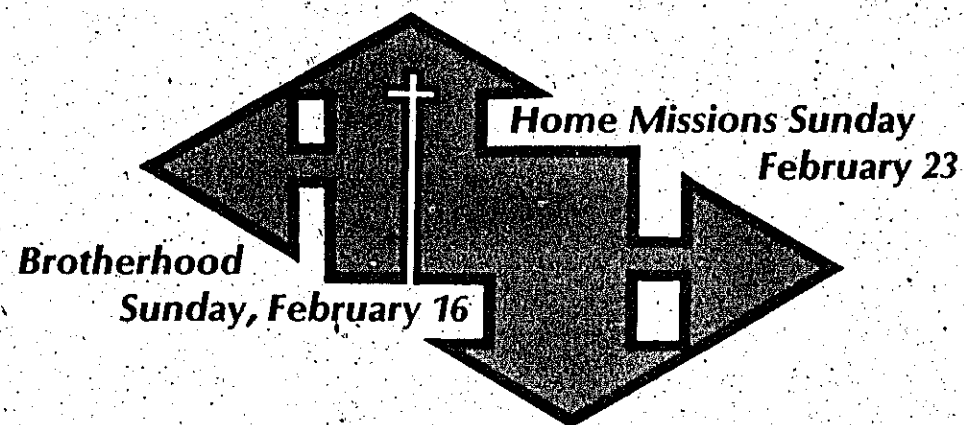
**AN OUTREACH MINISTRY WITH  
A BUILT-IN TWO-YEAR FOLLOW-UP.**  
**Be Sure Your Church is INVOLVED!**

NOTE: For additional items of recognition consult our latest "Master Buying Guide."

**TWO KEYS  
TO AN  
EVENTFUL  
CAMPAIGN**

● **Plan NOW by ordering  
these supplies EARLY.**

● **Build each week toward  
a climactic Baby Day, May 4.**



# NEW DIRECTIONS

## PASTOR:

Now is the time to launch your church on a new direction in outreach ministry. You read in the September home missions *Alert* about new directions in urban ministry. In December you read about how laymen, pastors, local churches, and districts have responded in reaching out in new directions with the gospel of Christ. The February 12 issue of the *Herald of Holiness* will have more news about new possibilities in outreach ministry.

You can be the person to put it all together for your church as you lead the way on Home Missions Sunday—sharing your burden for reaching the lost by reproducing your church in a new neighborhood, thereby multiplying the souls won to Christ.

**MULTIPLY OUTREACH • REPRODUCE CHURCHES • WIN SOULS • MULTIPLY OUTREACH**

# WHAT'S YOUR ID ON THE AD

(Annual Questionnaire)

Familiarize yourself with the instructions and sample questionnaire below.

## COMPLETE INSTRUCTIONS FOR COMPLETING THE ANNUAL QUESTIONNAIRE

First check your address and make any needed corrections.

The number of the explanation below refers to the corresponding number in the questionnaire.

The Annual Questionnaire lets your Department of Pensions and Benevolence know who is eligible for Nazarene Group Life Insurance, Plan One. Once your eligibility has been shown, the Department pays your Plan One premium. The result is at least \$1,000 in life insurance. Those ministering on districts that have paid 90 percent or more of the P & B Budget receive \$2,000 coverage! Accidental death or dismemberment pays double!

1. Fill in the amount of your NET (after deductions) ministerial earnings, if any. This includes parsonage rental value or your parsonage allowance. If these ministerial earnings amount to more than \$13,200, report only \$13,200. Do not include any secular earnings in this blank. Second, fill in the amount of Social Security tax paid or to be paid on the ministerial net. Please do not leave this space blank.

2. Fill in any net income for secular earnings and the amount of Social Security taxes paid on those earnings. If you did not have any secular earnings, please write, "NONE," in both of these blanks. Do not report your wife's earnings or taxes!

3. Total the net earnings of numbers 1 and 2 above and record in the appropriate space. Total the Social Security taxes from numbers 1 and 2 above and record also. If the total net earnings is more than \$13,200, DO NOT WRITE THE TOTAL. WRITE ONLY \$13,200 as the total.

4. If you desire to change your beneficiary, check "NO." Otherwise, check "YES."

5. Check your classification in the appropriate box.

6. If you are a local pastor of a church, fill in this section; otherwise draw a line through each blank! Do not report more than 12 months of service for 1974. This means service that you performed in one or more churches.

7. Check the appropriate box which includes the amount of Social Security tax that the church(es) paid for you.

8. Evangelists fill out only. Others draw a line through the blank.

9. A year of full-time service is defined as "full-time active ministerial service while serving as a district-licensed or ordained minister on a district participating in payment of the Pensions and Benevolence budget."

10. Fill in the district where you are currently a member.

DO NOT FORGET TO INCLUDE YOUR SIGNATURE AND THE DATE.

Northwestern National Life Insurance Company - Group Policy No. GL-2459-7  
General Board of the Church of the Nazarene - Department of Pensions and Benevolence  
6401 The Paseo, Kansas City, Missouri 64131

### ANNUAL QUESTIONNAIRE

PLEASE READ THE INSTRUCTIONS BEFORE COMPLETING

THIS REPORT MUST BE RETURNED TO THE DEPARTMENT OF PENSIONS AND BENEVOLENCE BY MAY 15, 1975, IF COVERAGE CONTINUES.

1. Amount of NET ministerial earnings, 1974 (including parsonage rental or allowance) (Do not report more than \$13,200.) \$ \_\_\_\_\_

2. Other earnings covered by the Federal Social Security Act, 1974 Social Security tax paid or to be paid \$ \_\_\_\_\_

3. TOTAL SOCIAL SECURITY EARNINGS, 1974 (Do not report more than \$13,200.) \$ \_\_\_\_\_

TOTAL SOCIAL SECURITY TAX \$ \_\_\_\_\_

(Note: Secular earnings take precedence over ministerial earnings.)

4. IS YOUR BENEFICIARY DESIGNATION CURRENT?  
Yes ☐ No ☐

Indicate Your Change of Address Below:

CERT. No.

NAME

ADDRESS

For Office Use Only

Received \_\_\_\_\_

Entered \_\_\_\_\_

# SPRING DOUBLE HEADER

## PALM SUNDAY RALLY March 23



Go for Double Victories

"Let's just praise the Lord"

## EASTER March 30



"... and now you share his new life" (Rom. 6:5, TLB).\*

PUT NEW LIFE into your plans

Set GOALS— ASSIGN Tasks— Build ENTHUSIASM

Make Easter A High Day

Check and cooperate with your DISTRICT attendance plans.

Please report both Palm Sunday and Easter attendances to your district.

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

Circle the concealed horizontal words for a message.

A B C D E F G H I J K L O M N P Q R S T U V W X Y Z  
 A B C D X L M P O Q Q G Y O U R X Q S T U F G H A B C  
 A B C B E S T E H I J E J M G G S P Q R S T U V W Z  
 A B C Y Z W V U T S W E E K D A Y R Q P M N L O J K  
 A B C D E F G H I J K L M N P Q O S M I N I S T R Y  
 A B C F O R Q R S T K L M N P Q R S T U V B O Y S T  
 A B C D X A N D X Y Z P N M L O K J I C G I R L S T  
 A B C X L M P R S T K L Q P M N I S P M N Y R L M X  
 A B C Z Y X D E F G C A R A V A N V U T S R Q O R X

ECUADOR • ECUADOR • ECUADOR • ECUADOR  
 ECUADOR • ECUADOR • ECUADOR • ECUADOR  
 ECUADOR • ECUADOR • ECUADOR • ECUADOR  
 ECUADOR • ECUADOR • ECUADOR • ECUADOR

Most Churches Have!

What? \*

Participated in the Children's Offering for Ecuador.

Will you make it 100 percent?

There is still time—take this offering before your 1975 district assembly.

Send the offering to the General Treasurer—

Mark it, "Ecuador."

Thanks.

Bill Young

Children's Stewardship Committee

# SHOWERS OF BLESSING

## TALK BACK

PLEASE CUT OUT THIS PAGE AND MAIL WITH YOUR RESPONSE TO:

Paul Miller, "Showers of Blessing"  
6401 The Paseo, Kansas City, Mo. 64131

On a scale of A (excellent) to F (failure), please rate the following "Showers of Blessing" program items. Circle the letter.

General Format A B C D F

Opening Theme Music A B C D F

Announcer A B C D F

Use of Scripture A B C D F

General Appeal to Non-Christian A B C D F

General Appeal to Non-Nazarene Christian A B C D F

Church Identification A B C D F

General Appeal, Speaker A B C D F

Speaker's Topics A B C D F

Please complete this sentence:

I wish "Showers of Blessing" would:

When did you last hear the program? (Date) \_\_\_\_\_  
(Use an additional piece of paper if you wish to say more. We're listening!)

## EQUIPPING FOR YOUTH MINISTRY

### Why another workshop?

"It is that God's people will be equipped to do better work for him, building up the church, the body of Christ."

Eph. 4:12 (TLB)\*

District NYPS Councils, Youth Specialists, Lay Youth Sponsors, and Interested Pastors . . . attend the REGIONAL YOUTH LEADERSHIP WORKSHOP in your area.

WORKSHOPS

SEMINARS

INSPIRATIONAL AND SPIRITUAL TIMES

AUDIOVISUAL FESTIVAL

DISCIPLING MINISTRY

February 20-21, 1975  
NORTH CENTRAL (MANC)  
Des Moines, Ia.

February 27-28, 1975  
CENTRAL (ONC)  
Kankakee, Ill.

March 3-4, 1975  
EAST CENTRAL (MVNC)  
Columbus, Ohio

March 6-7, 1975  
EASTERN (ENC)  
Lansdale, Pa.

March 10-11, 1975  
SOUTHEAST (TNC)  
Callaway Gardens, Ga.

March 14-15, 1975  
SOUTHWEST (PLC)  
Las Vegas, Nev.

March 17-18, 1975  
SOUTH CENTRAL (BNC)  
Lake Eufaula, Okla.

March 25-26, 1975  
NORTHWEST (NNC)  
Boise, Ida.

March 31—April 1, 1975  
CANADA (CNC)  
Calgary, Alberta

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# CHECK THESE OUT FOR EASTER

## COMMUNION WARE

Finest quality, craftsmanship, and design. Fingerprint-resistant anodized finish needs no polishing, will not tarnish. Trays hold 40 glasses.

	SILVER-TONE	BRASS-TONE	
Communion Tray	E-500A	E-500AB	\$15.50
Communion Cover*	E-501A	E-501AB	\$13.00
Communion Base	E-502A	E-502AB	\$10.00
Bread Plate Cover*	E-503A	E-503AB	\$9.00
Bread Plate (Slacking)	E-504A	E-504AB	\$12.75
Bread Plate	E-505A	E-505AB	\$8.50

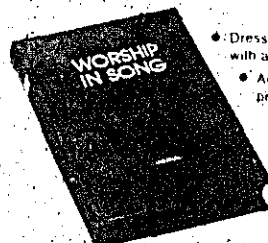
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"I sat in the business meeting claiming Christ's reconciliation for all present and to each item of business presented."

## We've Come a Long Way, Brother

**B**USINESS MEETINGS have never been my favorite meeting in the church. I know we must not be "slothful in business; [but] fervent in spirit; serving the Lord." As for me, I enjoy the "fervent in spirit" much more than the business bit.

I recall when we used to have the monthly business meetings when the total church decided if we could spend \$5.00 to get the drapes cleaned. I never could understand how normally quiet people in testimony meetings could be so eloquent in the business meetings.

One time our church was trying to decide on giving us a \$5.00 raise in salary. It had been debated for half an hour, and my tension had soared and sagged numerous times. A young convert who had arthritis in her feet jumped up and walked out. She walked two miles on crippled feet rather than subject herself to the embarrassment. I decided I couldn't stand it either, so I joined her.

I knew there had to be a way to

ease a tight situation, but how? It took a couple of days to soothe my husband, and for him to regain his self-image.

I asked a young pastor's wife how she managed. She said, "I have a terrible time, but I try to sit, expressionless, with something like the look of a St. Bernard dog, so no one knows what I'm thinking." That was no help at all because I'm just not good with faces. When I'm under pressure, it shows.

Then I read *The Miracle Hand*, by Anna McGhee. I read how she had used Col. 1:20, "And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven."

The Lord revealed to Anna McGhee that peace and reconciliation were already an established fact in the death of Christ. All she needed to do was apply it by faith to a present need. She applied this principle to a Buddhist captain, and he granted her permission to hold Christian services on a ship.

She applied it to a raging ocean which threatened the lives and comfort of all on board. The ocean became quiet.

She applied it to mosquitoes, believing if God closed lions' mouths, He could close mosquitoes' mouths.

I decided if Christ had reconciled everything already, I should apply it



by  
**Ruth Ann Polston**

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

February, 1975

to our business meeting—and especially to one very vocal person.

I sat in the midst of the business meeting claiming Christ's reconciliation for all present and to each item of business presented. It was wonderful how smoothly much of the business went.

No longer is the total church sub-

ject to all the details which can, and should be handled by a board. The congregation can keep to the main line of evangelism. Praise the Lord for this progress! But I have applied the reconciliation principle in many problem situations. It works! He has made peace. It is already done. Appropriate it!

## **"Make It Brief, Brother!"**

By Ross W. Hayslip\*

George Washington and Benjamin Franklin, who were of tremendous influence in gaining independence for the United States, were known as men of few words.

After Franklin returned from France to sign the Declaration of Independence, Thomas Jefferson wrote to a friend:

"I served with General Washington in the legislature of Virginia before the Revolution, and during it with Dr. Franklin in congress. I never heard either of them speak 10 minutes at a time, nor in any but the main point which was to decide the question. They laid their shoulders to the great points, knowing that the little ones would follow of themselves."

Moses needed only 761 words in which to give the account of the story of creation. The Ten Commandments contain only 321 words, and Lincoln's Gettysburg address was but 266 words. The Declaration of Independence that contained a new concept of freedom was completed in 1,321 words. The Evangelist Luke summarized all the circumstances connected with the birth of Christ in 284 words.

How many times do I waste both words and precious time when I stand in the pulpit to proclaim the Word of God! I fail to realize that I live in an era when my listeners are very conscious of time, and gauge their lives by clocks and calendars.

I often use an excess of words to express a thought that could be put in a brief statement. It seems to me that the shorter the sermon that I preach, the longer time I must spend in preparation.

In the auditorium of the congregation that I serve is a large wall clock. This clock is directly in my line of vision as I stand behind the lectern. I can easily see it as I lift my eyes. I glance at it frequently while I am preaching. While I am speaking to my people, the clock is speaking to me. It is saying, "Make it brief, brother."

\*Pastor, First Church of the Nazarene, Tucson, Ariz.

If inspired sermons were important in Bible times, they are worth preaching in this present age.

## **The Importance of Sermons in the Bible**

By Joseph T. Larson\*

**M**ANY SERMONS have been delivered by Jewish writers and Christian ministers during the past 5,000 years of history. Some of the most enduring sermons are found in the Bible.

The longest sermon is by Moses in Deuteronomy, chapters 5 to 26. It contains 532 verses, and if 30 words were contained in each verse, it would contain 15,960 words. There is scarcely space here to give its contents, but it contains "the second law," or decalogue. It was God's instructions through His servant Moses to the children of Israel.

King David was a psalm writer. Many of the psalms are in poetic form, but there are some passages which might be termed sermons, i.e., Psalms 90; 91; and 119, which is the longest one. It contains 176 verses and is a discussion of the Word of God as related to God's people.

The other psalms contain praise, prayers, and thanksgiving, with declarations of what God has done for His people. Some of the psalms are prophetic—like Psalms 22; 24; 72; and others. The sermon element is not omitted, but performs a prominent part of the 150 psalms.

The Book of Ecclesiastes, or the Preacher, contains 222 verses. This is almost entirely a book of sermons. Solomon wrote this book in his latter years. He discovered that in the midst of his prosperity there were many things which he possessed that were only "vanity and vexation of spirit." The climax is reached in the twelfth chapter, "Remember, now thy Creator in the days of thy youth" (12:1).

Truly evangelistic sermons are seen in Isaiah 40—66, which contains 526 verses, or about 15,000 words. These are prophetic and inspirational as given by the Spirit of God. Very few other Old Testament prophets have spoken so eloquently to a discouraged people, Israel, as the prophet Isaiah.

There are sermons in Jeremiah, Ezekiel, and some of the minor prophets.

There are sermons given by Jesus Christ, our Lord and Saviour. Matthew, chapters 5; 6; and 7, are commonly called the Sermon on the Mount. They were given by Jesus to His own disciples. They supersede the legalistic teachings of the Old Testament, setting forth a higher standard than any other in the Bible. Although the Church is not under law

\*Chaplain, Tucson, Ariz.

but under grace, yet the principles are applicable to the conduct of Christian people. The sermon contains 111 verses or about 2,000 words. This sermon surprised many of the scribes and Pharisees at that time, "for he taught them as one having authority, and not as the scribes" (Matt. 7:29). Unserved men cannot hope to live according to such a standard.

Jesus Christ gave a very good sermon in His message to His own disciples as seen in John 14; 15; and 16. He affirms the reality of heaven, the personality of God, the blessedness of answered prayer, and the comforting presence of the Holy Spirit. Jesus taught the relationship of the branches to the True Vine and the necessity of abiding in Him for fruitfulness (John 15:1-7).

Jesus Christ reveals other teaching regarding God's servants—how the Holy Spirit convicts the unsaved of sin, of righteousness, and of judgment (John 16:7-11). Many other truths are embodied in this excellent sermon. It is followed by that remarkable high-priestly prayer of John 17. This cannot be excelled in all biblical literature as a prayer by the Master.

The Book of the Acts reveals Peter's sermon at Pentecost (Acts 2), which resulted in 3,000 souls being converted to Christ. It was a short but effective sermon. It proved once for all that, if the setting is proper, a shorter sermon would be just as effective as a longer one.

Peter used the historical method. He showed the fulfillment of the

prophecy of Joel and of David. Christ's crucifixion and bodily resurrection were fulfilled in Jerusalem for the purpose of redemption. When the climax of the sermon was reached, the people were convicted by the Word of God and the Holy Spirit that Jesus Christ was the Messiah. They asked Peter, "Men and brethren, what shall we do?" (Acts 2:37).

Peter answered, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38). The setting for this sermon was the Old Testament prophecy and Christ's death and resurrection. Peter stressed the people's awful guilt in rejecting the true Messiah.

Good sermons are found in the Acts—notably the one given by Paul on Mars' Hill at Athens (Acts 17:22-32). It was very scholarly but seemed to have produced less results than some others. Paul spoke of creation, unity of the nations, and the final judgment, which was guaranteed by Christ's own resurrection.

If inspired sermons were so important in Bible times, they are equally important in this modern age. Shall we discount sermons as if they are of little value? We cannot disregard the sermons of Moses, David, Solomon, Isaiah, Jesus Christ, Peter, and Paul, and a host of others. We cannot be wiser than God and His Word; or wiser than the Holy Spirit, who inspired holy men who wrote the Bible. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them" (Isa. 8:20).

We do not have to feed on the untruth and unreality of the modern world when we partake of the provision of His pasture. We are so satisfied that we do not look around to see if there is a "greener pasture" somewhere else.

—Mendell Taylor

## THE STARTING POINT

By C. NEIL STRAIT

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



### Barth, on Jesus

I RECENTLY READ H. Grady Davis' book, *Design for Preaching*. In it the author quotes something from Karl Barth that is rich. I pass it along for your consideration.

The text for the remarks is from Matt. 11:28, "Come unto me, all ye that labour and are heavy laden." Here's what Barth said:

"Jesus calls us to turn to Him, to God, to our own hidden, unknown Center and Source. Repentance is this turning. 'Come unto me.'

"Jesus' call must be distinguished from all other calls including the church's call. 'Unto me.'

"Jesus alone is for all men. 'All ye.'

"Jesus alone seeks us at the point of labor, burdens, failure, wrongness, death, 'that labour and are heavy laden.'

"Jesus alone asks of us nothing but to come. 'Come unto me'" (H. Grady Davis, *Design for Preaching*, Fortress Press, 1958, p. 63).

I thought these to be rather exciting resumes from such an astute scholar.

#### Things Overlooked at Pentecost

To proclaim something new about Pentecost is about like saying something new concerning Thanksgiving and motherhood—it's a subject pretty well covered.

Let me offer some possibilities for you to pursue.

Consider the *Process of Pentecost*—which was *loyalty*. Nate Saint, I believe it was, said something about "discipline, devotion, decision." This all spells obedience. Obedience was the process of Pentecost. Without loyal, obedient hearts, Pentecost would have been aborted.

Consider the *Possession of Pentecost*—which was *love*. Maybe we thought all along it was power, or tongues. But first, it was a love for the Master that took them to the Upper Room. Because that love was so strong and deep, their lives became channels for the Holy Spirit to bear impact on their world.

Consider the *Proclamation of Pentecost*—which was *life*. Not ordinary life, but life in and through Christ. The good news of eternal life was their message. The proclamation of Pentecost is often overlooked in our discussion of other things.

There's even a fourth consideration: The *Power of Pentecost*—which was *liberty*. The liberty, or freedom, from the old, from sin, and a freedom for the new life in Christ, its power, its cleansing, its way.

#### Diagnosis for the Church

In an issue of the *New Pulpit Digest*, Billy Graham tells of an invitation he had to write on the subject "What I Would Do to Change the Church." His comments are worth

considering:

1. "I would call the Church back to Biblical authority."

2. "I would suggest that every member of the church begin where the disciples began—at genuine conversion."

3. "I would teach the necessity of the infilling of the Holy Spirit—a much neglected theme in the Church today."

In regard to this point, Graham said: "The Church today has all the tools for conquest—money, edifices, organizations, education, and methods. But we lack the God-given spark to ignite these things into a spiritual fire that could sweep the world and help bring peace to our war-torn world. That spark is the personal infilling of the Holy Spirit in the life of every believer."

4. "I would call the Church back to the Biblical discipline."

5. "I would teach the centrality of Christ."

6. "I would call the Church back to the thrill, excitement, joy and expectancy of the Early Church."

7. "I would call the Church to a new relevancy. I would call the Church to a proper perspective in coming to grips with the staggering social evils of our time." (From *Challenge for Today's Church*, by Billy Graham, © 1971 by the Billy Graham Evangelistic Association. Used by permission.)

It would be hard to improve on Graham's diagnosis.

### The Best Is the Will of God

I ran across these words in *The Royal Bank of Canada Monthly Letter*. Thomas Carlyle wrote them. "Of all paths a man could strike into, there is, at any given moment, a best path for every man." (Quoted in "Vision, Purpose and Design," *The Royal Bank of Canada Monthly Letter*, April, 1974, p. 1.)

You and I know that the best path is always the will of God.

Dwight L. Moody was invited to London to meet a group of clergy. Some four hundred had gathered. In his quiet, quick, keen-witted fashion, Moody answered questions for about an hour. Then someone asked the question always asked, "What's your creed, Mr. Moody?" Quickly came the answer, "My creed's in print."

Nobody knew of Mr. Moody having written anything. And the question came at once, "Where? What's the title of the book?" And four hundred hands reached for four hundred pencils to write down the unknown title. Very quietly Mr. Moody said, "Isaiah fifty-three, five."

—From *A Treasury of S. D. Gordon*.

# IN THE STUDY

## Looking at Our Lord in Luke

February 2

### THE PRAYER HABIT (5:16)

SCRIPTURE: Luke 5:12-16

INTRODUCTION: All three Synoptists record the healing of the leper (cf. Matt. 8:1-4; Mark 1:40-45). But only Luke adds: "And he withdrew himself into the wilderness, and prayed." As usual, the King James Version fails to bring out the full force of the Greek tenses. Literally it says that Jesus "was" repeatedly (imperfect tense) doing two things: withdrawing and praying (both present participles of continuous action). "But Jesus often withdrew to lonely places and prayed" (NIV).<sup>\*</sup> "But Jesus himself continued His habit of retiring to lonely spots and praying" (Charles B. Williams). (Use this as text.) Both of these translations bring out the force of the original.

Luke's Gospel is particularly the Gospel of prayer. He alone records Jesus' three parables on prayer (11:5-8; 18:1-8; 9-14). He also six times mentions Jesus praying where Matthew and Mark do not. We want to look at these six passages.

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



By Ralph Earle

Professor of New Testament  
Harare Theological Seminary  
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### I. AT HIS BAPTISM (3:21)

All three Synoptic Gospels describe Jesus' baptism by John. But Luke alone mentions the fact that it was as He was praying that heaven was opened and the Holy Spirit descended on Him.

Are all people in a prayerful mood while they are being baptized? They should be! The lesson for us is that we should never be casual about religious activities. A proper spirit of prayer can change a ritual into a sacrament of divine blessing.

### II. AFTER HEALING THE LEPER (5:16)

Luke, the physician, describes this man as "full of leprosy" (v. 12, or "covered with leprosy" (NIV). His was an impossible case. But as soon as Jesus spoke the word, "Be clean!" (NIV), the man was immediately healed. Such a spectacular miracle drew great crowds (v. 15). But Jesus knew that He needed to get alone with His Father and prepare for the work ahead. If He needed to, how much more do we! If great victories are not followed by quiet prayer retreats, we shall find our power waning.

### III. BEFORE CHOOSING THE TWELVE (6:12)

Jesus knew that His ministry would be brief and that it would end in disgraceful crucifixion. He must choose a nucleus of followers to carry on after He was gone. It was important to make the right choices; for, humanly speaking, everything would depend on them. So He spent the previous night in prayer.

The application is obvious. We need to pray very carefully before making the important decisions of life.

### IV. BEFORE PETER'S CONFESSION (9:18)

One day Jesus was "praying in private

and his disciples were with him. [Then] he asked them, 'Who do the crowds say I am?'" (NIV).

It was a crucial turning point in Christ's ministry. Up to this time He had been ministering to the multitudes—busy teaching, preaching, and healing. But from now on He would major on a private ministry to His disciples. Peter's confession at Caesarea Philippi that Jesus was the Messiah marked the turning of the road.

Previous to this the disciples had thought of Jesus primarily as their Teacher. From this point they would realize that He was the Messiah of Old Testament prophecy.

In all the great crises of life we need to be especially prayerful. This is the only way we can guard ourselves against making serious mistakes.

#### V. AT HIS TRANSFIGURATION (9:29)

This is another crucial event that is recorded in all three Synoptic Gospels. But again it is only Luke that mentions Jesus as praying when He was transfigured. We have seen almost a heavenly glow on some people's faces when they came from their tryst with God. Prayer is the greatest single secret of living the transfigured life.

#### VI. BEFORE TEACHING THE LORD'S PRAYER (11:1)

Matthew gives the Lord's Prayer in somewhat longer form (Matt. 6:9-13). But it is only Luke who tells us that, because Jesus was praying, the disciples wanted to learn to pray.

We too may incite others to want to pray by the reality and warmth of our own prayer life. People today are hungry for what is real and satisfying. Do they sense that we possess this?

February 9

#### MAKING MOUNTAINS OUT OF MOLEHILLS (6:2, 5, 9)

SCRIPTURE: Luke 6:1-11

INTRODUCTION: The curse of legalism is that it majors on minors and minors on majors. So legalism is the religion of little people who have not grown big enough to appreciate the larger things of life.

The Pharisees made Sabbath observance one of the main tenets of Judaism. In the Talmud there are no less than 21 chapters devoted to this subject alone. The teachers of the Law were more concerned with haggling over hairsplitting interpretations and applications of the legal code than they were about developing rich spiritual character.

Christianity is not a religion of do's and don'ts. It is the religion of the heart. Its central emphasis is love, not legal regulations.

#### I. WHAT IS LAWFUL? (v. 2)

The disciples were walking on a path through the wheat fields. As they did so they plucked some heads of wheat, rubbed them in their hands, blew the husks away, and then ate the raw kernels. Immediately the Pharisees challenged them: "Why do ye that which is not lawful to do on the sabbath days?" Through the telescopic eyes of these legalists those simple actions were seen as harvesting, threshing, and winnowing. The Pharisees were really making mountains out of molehills. Legalists lack a proper sense of moral values.

#### II. WHO IS LORD? (v. 5)

To their carping criticism Jesus replied, "The Son of man is Lord also of the sabbath." He had the authority to declare what was right and what was wrong. If He approved of His disciples chewing wheat kernels as they chatted with Him, that settled it.

"Who" is more important than "what." The essential thing is to make Christ the Lord of our lives and then let Him be Lord of all in every activity. If He is pleased, that is all that really matters.

In the endless rat race of modern living many people long for "the simple life." The true secret of the simple life is a single devotion to Christ and His will. Only one ultimate question needs to be asked: "What does Jesus want me to do?"

#### III. WHY IS LIFE? (v. 9)

A second incident furnished the occasion for further criticism by the Pharisees. As Jesus was teaching in the synagogue one Sabbath day, there was present a man with a withered hand—perhaps planted there by Jesus' opponents. At any rate, the scribes and

Pharisees were watching Him closely to see if He would heal the victim on the Sabbath, so that they could bring a charge against Him. They were not there to worship God!

Jesus read their thoughts and met their challenge by asking the man to stand up in front of everyone. If the critics wanted to see, He would make it easier for them.

Then He confronted the Pharisees with a challenging question: "Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy it?" What is the purpose of life, to do good or to do evil? Why is life, anyway?

The Sabbath was instituted to save life, not to save religion. God is far more interested in people than in institutions. The most important thing in the world is human personality.

February 16

#### THE COMPASSIONATE CHRIST

(7:13)

SCRIPTURE: Luke 7:11-17

INTRODUCTION: The Gospels tell of three times when Jesus raised someone from the dead. There was the case of the daughter of Jairus. She had been dead only a few minutes. Here we have the son of the widow of Nain. He had been dead for just a few hours, since the law required that a person be buried the same day he died. In John 11 we find the raising of Lazarus, who had been in the grave for four days.

#### I. COMPASSING THE CIRCUMSTANCES (v. 12)

Five or six miles southeast of Nazareth is the modern Arab village of Nain, situated between Mounts Gilboa and Tabor. As Jesus approached ancient Nain, he saw a funeral procession emerging from the gate of the town. On a flat board lay the lifeless body of a young man. Behind walked the sorrowing mother. It was obvious that she was a widow, for no husband was by her side. It was also clear that this dead man was the only son, for there were no other sons there to comfort her. She was a lonely soul.

February, 1975

Not only was she lonely, but she was left without any means of support. In those days a woman could not take a job. This widow's case seemed helpless and hopeless. Many of her neighbors sought to comfort her, but they could not reach the depths of her sorrow.

#### II. COMFORTING THE COMFORTLESS (v. 13)

When Jesus saw the situation, He had compassion on the poor widow and said to her, "Don't cry" (NIV).

That sounded like a crass, cruel command. How could she help crying? She must have looked at Him a bit startled. But in His face she saw divine love and compassion. We can imagine that she tried to stop her weeping. Little did she dream that soon her tears of sorrow would turn to tears of joy.

#### III. COMMANDING THE CORPSE (v. 14)

Jesus stepped up and touched the "bier" or crude coffin. The funeral procession came to a standstill. Then Jesus said to the dead body: "Young man, I say to you, get up!" (NIV).

If telling the mother to stop crying seemed unreasonable, telling the dead man to get up sounded utterly ridiculous. But as soon as Jesus spoke, the young man sat up and began to talk. We can well imagine that he greeted his mother warmly and also thanked Jesus.

It is of interest to note that Christ did not ask this man to follow Him. His mother needed him at home, and that is where his first responsibility lay. God does not want us to render to Him money or services which are due our loved ones.

February 23

#### A SINNER AND THE SAVIOUR

(7:50)

SCRIPTURE: Luke 7:36-50

INTRODUCTION: This anointing of Jesus by a woman is not to be confused with His anointing by Mary of Bethany, recorded in Matt. 26:6-13; Mark 14:3-9; and John 12:1-8. That was in Judea, within a week of His crucifixion. This was in Galilee many months earlier.



## I. THE PENITENT WOMAN (vv. 37-38)

A Pharisee had invited Jesus to have dinner with him. We have no way of knowing what his motive was.

"Sat down to meat" (KJV) should be "reclined at table." In the better homes in Palestine the Jews followed the Roman custom of reclining on couches around the table while they ate in a leisurely fashion.

As they were eating, a prostitute walked in off the street—something that could easily happen in that day. In her hand she carried an alabaster jar of perfume, perhaps one of the tools of her trade. She stood by Jesus' feet, which were at the outside of the couch. By now she was weeping, and her tears fell on His feet. Stooping over with loving devotion and gratitude, she wiped his feet with her long, flowing hair, kissed them, and poured perfume on them. Everything on her part was a giving.

## II. THE CRITICAL PHARISEE (v. 39)

The self-righteous Pharisee was highly displeased at what he saw. To himself he thought: "If this man were a prophet, he would know who is touching him and what kind of woman she is—that she is a sinner" (NIV).

We see here the difference between legalism and love. The former is concerned about ceremonial separation. The latter is eager to extend a healing hand of compassion.

## III. THE COMPASSIONATE SAVIOUR (v. 48)

To get the matter clearly before His host, Jesus told the parable of the two debtors (vv. 41-43). The first owed a moneylender 5,000 denarii (about \$100). The other owed 50 denarii (about \$10.00). When they could not pay him back, he canceled the debts of both.

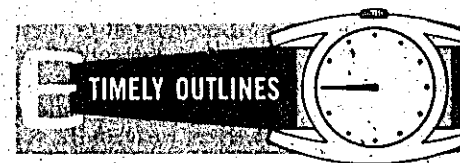
Then Jesus asked the Pharisee which debtor he thought would love the creditor more. As would be expected, the answer was, "I suppose the one who had the bigger debt canceled" (NIV).

The Master proceeded to make the application. He reminded His host that he had not extended to Him even the common courtesies usually given to a guest. The Pharisee had not offered Jesus any water for washing His feet, but the penitent prostitute had bathed His feet

with her tears. The Pharisee had not given Jesus the usual kiss of greeting, but the woman had kissed His feet fervently and continuously. It was usual to put olive oil on the head of a guest, but the Pharisee had omitted this also. In contrast, the woman had poured perfume on His feet.

The language of v. 47 is a bit difficult on the surface. It seems to suggest the Roman Catholic interpretation that her love was the basis of her forgiveness. But v. 50 states clearly the Protestant, biblical view that salvation is by faith. Probably what Jesus was saying to the Pharisee was this: "Because the woman loves much, you can readily discern that her sins have been forgiven her."

With compassionate love Jesus then said to the woman, "Your sins are forgiven" (v. 48, NIV). When the other dinner guests complained silently against His asserting such authority, Christ sent the woman off with these kind words: "Thy faith hath saved thee; go in peace"—the peace of forgiveness.



## The Continuity of Saving Grace

By Ross E. Price\*

SCRIPTURE: 1 Pet. 1:10-12. Cf. KJV and NEB.

### INTRODUCTION:

1. *Salvation* by grace through faith is the chief theme of the biblical message. Of this the Law, the Prophets, and the Writings all speak (Luke 24:44).

2. *The unveiled mystery of God* informs us that "the unmerited favor of God" is able to transform rebels into loyal lovers.

\*Superintendent, Rocky Mountain District, Church of the Nazarene.

3. There is no man (unless he be reprobate) that is or has been totally devoid of the sweet influences of this grace. Even as sinners it constrains us toward God, who would have all men to be saved (2 Pet. 3:9).

4. There is no time in the history of mankind when grace did not urge him to repentance and a quest for God.

5. *Saving grace* extends from Calvary's cross backward through the centuries of time to man's first disobedience (Rom. 5:15-16; Gen. 3:15), and forward through remaining time to the final consummation of all things.

6. It may well be the subject of inquiry for all who think and speak about reality.

## I. THE INQUIRY OF THE PROPHETS (v. 10)

### A. They prophesied of this grace.

1. Moses promised it (Deut. 18:15; 30:6).

2. David sang of it (Psalms 110; 72; 61; 45; 40; 21; 18; 8; etc.).

3. Isaiah pictured the purchase of it (52:13—53:12).

B. They inquired about this salvation: its time, person, and circumstances.

1. Its identity. Is this salvation merely political, or is it primarily spiritual?

2. Its advent. Peter's Greek term is *kairop*, indicating a point in time, a favorable opportunity, a likely season.

3. They pondered and explored, like hounds scouring the countryside to discover their prey. They investigated the hidden purposes of God and, as God's spokesmen, they paid their debt to the future.

Peter says, *exedzetesan*, they searched out diligently; and *exeraunesan*, the search was intensive and extensive.

### C. They were inspired by the Spirit of Christ.

1. The Spirit of Christ is the Spirit of Prophecy. Peter calls it "the in-them Spirit of Christ."

2. Hence it was the blessed Holy Spirit, the Spirit of Inspiration.

3. The Spirit of Revelation which *deloo*, "makes known" and declares, signifies, and points out and unto."

4. Only the indwelling Holy Spirit can give us true insights and understanding as to God's plans and wishes.

Likewise the effectiveness of an evan-

gelical ministry depends upon the Holy Spirit's presence and power.

D. They were confident that they were predicting Christ's (Messiah's) sufferings.

1. Peter's Greek term is *promartyromenon*, "fore-witnessing." They not only foretold His sufferings, but they visualized as they verbalized. And they themselves suffered to foretell.

2. But they also spoke of the succeeding glory, "the splendors to follow" such sufferings. The Greek word *doxas* is plural, thus indicating that the glory was for both himself and others—"bringing many sons unto glory" (Heb. 2:10-11). So the Greek reads: "the after (or following) these things glory." And Jesus said: "Ought not Christ [Messiah] to have suffered these things, and to enter into his glory?" (Luke 24:26).

*Pathemata* specifies "passionate suffering of affliction."

*Doxas* indicates "glory, magnificence, brightness, pomp, majesty, dignity, and a state of blessedness."

The glory of anything is to accomplish the purpose for which it was intended.

"Vicarious pain—our highest decoration" (Mme. Chiang Kai-shek).

3. Is suffering the road to glory? Yes, not only for our Lord, but for ourselves. It is the "red road to royalty" in Kingdom concepts.

E. They knew they were serving the ages to come.

1. Revelation is not for self-enjoyment, but for ministering (cf. v. 12a). "Not unto themselves, but unto us . . . [who have] reported unto you" (KJV). "It was disclosed to them that the matter they treated of was not for their time but for yours" (NEB).\*

God's true messengers are "channels" of truth.

2. Apostolic successors to the prophets have passed on to you the torch of truth. "Which [things] are now reported unto you." Anointed by the Holy Spirit sent down from heaven, these eyewitnesses of the prophetic fulfillments have "gospelized" you.

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## II. THE SUFFERINGS OF THE SAVIOUR (v. 11)

### A. The sufferings of Messiah

1. They were faithfully predicted. Isaiah writes as if he were standing at the Cross watching Him die (cf. Ps. 22:6).

2. It behooved Messiah to suffer (Luke 24:46). To die and rise again, thus demonstrating His lordship of life. Repeatedly Jesus Messiah had predicted His coming agony (cf. Mark 8:31-32; 10:33-34).

3. Peter now sees clearly the place of suffering in our salvation (cf. 1 Pet. 1:19; 3:18; and 4:1-2).

### B. The subsequent glory

1. His finished work

2. His bringing many sons to salvation

3. His founding of a new race—the redeemed

4. His reign as King of Kings and Lord of Lords

5. His wresting of the kingdoms out of the hands of Satan

### C. The mystery of godliness

1. The way UP is DOWN. Salvation is both mysterious and glorious.

2. What a display of the divine perfections God's work of redemption really is!

## III. THE WITNESS OF THE APOSTLES (v. 12)

### A. The Good News of fulfillment they have announced to us

1. What the prophets predicted, the apostles witnessed and experienced as "eyewitnesses of his majesty" (2 Pet. 1:16).

These apostles were not inventors or fabricators, but faithful "reporters," historians, witnesses; narrating, each in his own manner, the memorable events of that marvelous biography, as he was illuminated and reminded of them by the blessed Holy Spirit.

2. Grace transformed them and Pentecost empowered them. They have openly announced this "good news" in the power of the Spirit.

### B. Through the Holy Spirit

1. Here is the true means and medium for evangelism.

2. The heaven-sent Administrator and Sanctifier of Christ's Church is the Spirit.

3. The supernatural Enabler for su-

pernatural achievement and announcements is the Spirit sent down from heaven.

4. He is the true Interpreter of prophetic utterances and of supernatural portents. "Pentecost is the sequel to the Son's investiture."—Chadwick.

## IV. THE CURIOSITY OF THE ANGELS (v. 12b)

### A. Watchers from another world

1. They behold how God provides redemption for a fallen race.

2. They marvel at how God achieves "self-chosen holiness" on the part of lesser beings than themselves.

3. They observe the unveiling of God's reversal of Satan's ravages in His creation.

### B. Beholding a twofold mystery

1. The depths of human sin and selfishness

2. The graciousness of God's divine redemption, through a suffering Saviour, who sought not His own glory, but the will of God supremely

3. They beheld how the spectacle of a suffering Son of God prompts others to surrender to the grace of God.

So God's great redemption fills even the angels with wonder and admiration. If they are interested in God's work of salvation, surely we mortals ought to be. While the world sinned and slept, Infinite Love prepared its Saviour, who by His sufferings would deliver man from his love of sinning.

### CONCLUSION:

1. Peter would have us know that all the ages of time focus upon us; the recipients of this matchless grace:

The prophets foretold it.

The Saviour provided it.

The apostles witnessed and proclaimed it.

The angels attended it.

And, thank God, we who do believe have received and obtained it!

2. Salvation by grace through faith—this is the mystery of God and the revelation of His grace.

3. O man, are you ready to surrender to this grace?

No other name means salvation!

No other Saviour may be had!

Christ Jesus is your only Hope!



## AN OPEN INVITATION

Don't stay away from your church

... Because you are poor. (There's no admission charge.)

... Because it's raining. (You go to work in the rain.)

... Because it's hot. (So is the golf course.)

... Because it's cold. (It's warm and friendly inside your house of worship.)

... Because you don't like the minister. (He's human too.)

... Because there are hypocrites. (They are everywhere.)

... Because you have company coming. (Bring them along—they'll admire your loyalty and goodness.)

... Because you have plenty of other days in the future to attend. (ARE YOU SURE?)

—Selected

## REMEMBER

Always remember to forget

The things that made you sad,  
But never forget to remember

The things that made you glad.

Always remember to forget

The friends that proved untrue,  
But never forget to remember

Those that have stuck to you.

Always remember to forget

The troubles that passed away,  
But never forget to remember

The blessings that come each day.

—Selected

Idleness is the hotbed of temptation, the cradle of disease, the waster of time, the cankerworm of felicity. To him that has no employment, life in a little while will have no novelty; and when novelty is laid in the grave, comfort will soon follow.

## TV PSALM

The TV is my shepherd; my spiritual growth shall want.

It maketh me to sit down and do nothing for the cause of Christ, because it requireth all my spare time: it keepeth me from doing my duty as a Christian because it presenteth so many programs that I must see.

It restoreth my knowledge of the things of the world: it keepeth me from studying God's Word.

It leadeth me in the paths of failure to attend the worship services.

Yea, though I live to be an hundred, I shall keep on viewing my TV as long as it will work; for my TV is my close companion; its sounds and pictures, they comfort me.

It presenteth entertainment before me and keepeth me from doing important things with my family.

It filleth my head with ideas which differ from those set forth in the Word of God.

Surely little good will come of my life because of my TV, which offers me no time to do the will of God: and I will dwell in spiritual poverty forever.

—The Flame

A man wrapped up in himself makes a pretty small bundle.

## GIVING GIFTS

A poor, blind woman in Paris put 27 francs into a plate at a missionary meeting.

"You cannot afford so much," said one.

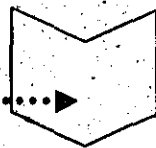
"Yes, sir, I can," she answered. On being pressed to explain, she said, "I am blind, and I said to my fellow straw workers, 'How much money do you spend in a year for oil in your lamps when it is too dark to work nights?' They replied, 'Twenty-seven francs.'"

"So," said the poor woman, "I found that I save so much in the year because I am blind and do not need a lamp, and I give it to shed light to the dark, heathen lands."

—Selected



## HERE AND THERE AMONG BOOKS



Conducted by the Editor

All books reviewed may be ordered from  
your Publishing House

### Competent Ministry

By *Mark A. Rouch* (Abingdon Press, 1974. 190 pp., bibliography, appendices, index; paper, \$3.75.)

The author for eight years has been director of Continuing Education, Division of the Ordained Ministry, of the United Methodist church. His book shows a thorough familiarity with this many-sided and mushrooming new field.

*Continuing education* is defined as "an individual's personally designed learning program which begins when basic formal education ends and continues throughout a career and beyond." Its components, which should be systematically linked together, are "personal study and reflection and participation in organized group events" (p. 17).

The author outlines the process of self-study and of formulating a plan. He does this in relation to various chronological stages in one's overall ministerial career. He then pinpoints available resources, both those available to the man who cannot go away and those available to the one who can. He frankly and very helpfully comes to grips with the hard realities of family, money, and time factors.

The urgency of continuing education for the minister in the seventies is seen in its relationship to competency, and its relationship to a growing professional effectiveness.

RICHARD S. TAYLOR

### Relativism in Contemporary Christian Ethics

By *Millard J. Erickson* (Baker Book House, 1974. 170 pp., \$3.95.)

Influenced by developments in physics, mathematics, anthropology, higher criticism, and existentialism, ethical relativism has had a profound influence upon both society and the Church. Its methodology, situation ethics, has made inroads into the modern mind even though the furious debates concerning it have subsided.

Erickson's discussion, both learned and readable, clearly presents the ideas of Fletcher *et al.*, examines its assets and liabilities, and sets forth a "principle ethic" which avoids the legalism Fletcher fears without floundering upon anti-nomianism. His awareness of the complexity of ethical decision, his insistence that man be considered as sinful rather than basically good, and his effort to understand a genuine biblical approach to ethics make this a valuable contribution to evangelical ethics.

GERARD REED

### We Have This Ministry

By *Leonard Griffith* (Word Books, 1973. Cloth, 122 pp., \$3.95.)

Warmly written and illustrated from contemporary literature, this is a series of lectures delivered in Little Rock, Ark., under the sponsorship of T. J. and Inez Raney. An impressive list of lectures, by the way, have appeared in this series during the 20 years or more since its inception, including Roy Smith, Ralph Sockman, George Buttrick, Robert McCracken, Gerald Kennedy, and Elton Trueblood.

Coming through is a clear call to the Church to "return to its commitment and

*The Preacher's Magazine*

to follow the only way to renewal." The author, the pastor of Deer Park United Church in Toronto, sees that way to be in obedience to Christ in the carrying out of his ministry to men as they are and where they are.

J. M.

### Sermons for Holiness Evangelism

By *G. B. Williamson* (Beacon Hill Press of Kansas City, 1974. Paper, 91 pp., \$1.50.)

Ten excellent sermons on the theme of holiness are presented by one of the outstanding holiness preachers of this generation. In a day when good holiness literature is needed as never before, it is good to see a volume like this come off the press. The sermons are scriptural, they are clear, they are interesting. They will appeal to Christians who have not yet entered into the experience of entire sanctification, and also those who are mature Christians will find in them a joyous reaffirmation of their faith.

J. M.

### Finding the Old Testament in the New

By *Henry M. Shires* (Westminster Press, 1974. 251 pp., \$7.50.)

Occasionally there comes to one's desk a book which has the touch of a real researcher. This monograph is of that class. In this fairly brief study, Professor Shires has amassed, organized, and digested a great deal of material. The 11 appended tables, listing citations on such subjects as "NT Fulfillment of the OT," "Apparent NT Contradictions of the OT," "OT Parallels (other than Psalms) to the Teachings of Jesus," represent no small effort. Predictably, this volume will find an important place in the history of New Testament literature, and will become an indispensable tool for the comparative study of the Old and New Testaments. Shires is hopeful of this very result: "The purpose of the present writer will not have been met unless the reader . . . is challenged to work through the particulars of further correspondences. Tables are appended so that such additional study may be easily undertaken."

The value of this book lies in its honest attempt to investigate the relationship of the NT to the OT by working from the New to the Old; in its illumination of the usages of the OT in particular parts of the NT, as in the case of the Psalms; in its ready acknowledgment of the theological and proclamatory purposes of the NT writers in their citing of the OT; and in its rich underlying biblical-theological interest. I suppose with respect to his last point, some readers might legitimately ask, "Do the author's theological biases control his conclusions?" For me, the response to the query would be "No."

WILLARD H. TAYLOR

### The Case for Entire Sanctification

By *Pascal P. Belew* (Beacon Hill Press of Kansas City, 1974. 79 pp., paper, \$1.50.)

This is the kind of book pastors can give to new converts seeking to understand the Wesleyan doctrine of entire sanctification as a second work of grace wrought by the Holy Spirit instantaneously by faith. Author Belew, well known for his rich ministry as a holiness preacher, presents a "solid, sane, scriptural" primer on the doctrine, to borrow the words of Dr. Fletcher Spruce. There is a clear definitive explanation of the meaning of terms, a discussion of holiness in the Old Testament, and a restatement of the basic elements of the doctrine. Chapters on "Sin and Holiness," "The Witness of the Spirit," "Christian Perfection," "The Spirit-filled Life," "The Gifts of the Spirit," and "Entire Sanctification as a Consistent Experience" make this book a must for those who seek better understanding of this cardinal doctrine.

J. M.

### The Lord of Glory

By *Benjamin B. Warfield* (Baker Book House, paperback reprint, 1974, of a 1907 edition by the American Tract Society. 332 pp., index, \$3.95.)

This is the first in a series to be published by Baker on "Notable Books on Theology" as reprints of earlier works on Christ, the Holy Spirit, and the atonement. Ralph G. Turnbull, who played a large part in an earlier series, "Notable

Books on Preaching," introduces this volume as an example of books on theology that can "feed the mind, fortify the faith, and freshen the work and worship of many who need and desire theological instruction and illumination in our age." This book presents the author's discussion of the diety of Christ based on the writings of the New Testament authors, and has a comprehensive index of the biblical names and references to Christ as well as a scripture index.

J. M.

### Living Through Loving

By Leslie F. Brandt (Concordia Publishing House, 1974. Paper, 80 pp., \$1.75.)

Thirty-seven selected chapters from the New Testament letters are depicted by the author in his poetic style. This is not a translation, nor a transliteration, but a clear accent on the power of God's love in handling the defeats and discouragements of life. The little book is an attempt to unite the inspired Word with intensely personal confessions of faith. A devotional help.

J. M.

## Preachers' Exchange



FOR SALE—*Biblical Illustrator* in 57 vols. (last vol. a complete index). Like new. \$125 for set (cost \$275 new).—Harry W. Glaspay, 300 N. McKean St., Kittanning, Pa. 16201 (412-548-5707).

FOR SALE—*The Message of the Manger and Other Sermons About Jesus*, J. B. Chapman; *Epistle to the Hebrews*, Wiley; *Theological Compend*, Edgar P. Ellyson. All for \$5.00 plus postage.—W. C. Emberton, 2624 Blanton, Dallas, Tex. 75227.

WANTED—Good used set of *Wesley's Works* in 14 vols. Also a 3-vol. set of *Systematic Theology*, by William B. Pope. Also Vol. 1 of *Richard Watson's Theological Institutes*.—Rev. George H. McCleery, Rte. 1, Box 310, Borthville, N.Y. 12134.

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There are no laymen on the subscription list of the *Preacher's Magazine*. This is a fact most of our readers know, and one that has its advantages for the preachers we serve, the most obvious being that we have sources not shared by them from which we draw ideas. But occasionally this causes a certain amount of frustration, as might be the case when articles such as Mr. Nelson's appear (p. 5). "Why," some might ask, "print this article in a magazine board members never read? It should be said to them, not to us." A good point. But the answer is, The only way to reach them is through their pastors—you and you and you. You may take any and all "ammunition" you can find in this periodical and use it in any way you choose. Use it in your messages; work it into your prayer meeting talks; copy and distribute it to your members (if it might help them); or lend your copy to a board member so that he can read it for himself. We are limited in how much we can help him, seeing that he is not a reader. You are not limited, however, in creative ways you might make use of anything you find in these pages that he needs to know. When we plant a seed we know we cannot water, we know you will be there to follow through until God gives the increase.

Yours for souls,

*JM*