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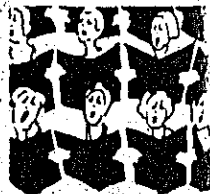
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THE PREACHER'S MAGAZINE



—proclaiming Christian Holiness—

inside this issue:

CHRIST AND THE EMPTY TOMB

The Editor

THE LETTER

Carlos H. Sparks

PENTECOSTAL POWER

William J. Turner

CALL TO SERVANTHOOD, Part 1

C. S. Cowles

MINISTERIAL ETHICS

William S. Deal

DEVELOPING YOUR SOUL-WINNING SKILLS: YOURSELF

Charles D. Crow

THE
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VOLUME 50 NUMBER 3

CONTENTS

- 1 Christ and the Empty Tomb Editorial
3 The Letter Carlos H. Sparks
6 Calvary Disseminates Redemption Fred M. Weatherford
7 Pentecostal Power William J. Turner
9 "Insidious Indifference" Ross W. Hayslip
10 Call to Servanthood, Part 1. The Pastor:
A Man of Great Insignificance C. S. Cowles
13 Letter to the Editor Anonymous
14 Ministerial Ethics William S. Deal
16 He Planned Well for His Evangelist Practical Points
17 Spotless Campaign Michael Hutchens
18 The Lonely Pastor's Wife Ruth Ann Polston
19 The Easter Message (poem) Author Unknown
20 Developing Your Soul-winning
Skills: Yourself Charles D. Crow
22 The Starting Point C. Neil Strait
23 Breaking Ground for a New Church
Building Ross E. Price
25 Looking at Our Lord in Luke Ralph Earle

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

*Christ and the
Empty Tomb*



THE MOST DRAMATIC MIRACLE in human history was announced by the angel, "He is not here: for he is risen, as he said" (Matt. 28:6). Christ was not in the tomb that first Easter morning, and He is not there today. There is something about this fact of Christian faith which is not only extremely exciting, but is also beautifully and awesomely symbolic.

Wherever you may expect to find Christ, the angel from heaven seems to be saying, "This is not the place to look. You will not find Him here among the dead. Not after that Good Friday when He offered himself as the Sacrifice for the sins of all men, and that silent, gloomy Saturday when the whole world waited. This is Easter, and He lives. His is the empty tomb."

There are many miracles in the life of Jesus, so many that someone has suggested that His whole life is a miracle. It begins with His birth, unique in all the universe. And the miracle of His virgin birth includes countless mini-miracles happening in connection with it. It is a miracle that Joseph, the virgin mother's husband, kept his faith and understood the message. It is miraculous that their lives were protected and their safety assured in the journey to Egypt, just a step ahead of Herod's murderous intentions. It is a miracle that the star appeared, that the wise men came, that the shepherds heard, and that the angels sang.

The Incarnation is a miracle, and the Resurrection is at the center of it all, and one may not even be a Christian without believing it. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved" (Rom. 10:9).

The miracle of the Resurrection and the fact of the empty tomb, therefore, present the basic foundation for the Christian faith. Nowhere is this truth expressed more clearly than in St. Paul's letter to the Corinthians. "If Christ be not risen, then is our preaching vain, and

your faith is also vain" (1 Cor. 15:14). If His empty tomb does not matter, then nothing matters.

"He is not here."

If you are looking in Joseph's new tomb for the body of Jesus, these words are the message of victory. They declare the very heart of the gospel, with all its redeeming power. They send disciples to the Upper Room believing for further fulfillment of His promises. They send evangelists to every part of the world proclaiming the message of salvation, girdling the globe with good news. They send apostles and pilgrims to martyrdom, shouting, "We cannot but speak the things which we have seen and heard."

You will not find Christ in the tomb. It is empty.

Reminded of this great truth at Easter time, we are reminded also of a correlative verity. "He is not here" can be to men a message of joy, but also it can convey shock and judgment. The tomb is the least likely of all places to find Christ, but there are other places also where you will not find Him.

He will not be found where His presence is taken for granted, and carelessness controls the actions of those who should know better. This was the case when Joseph and Mary, "supposing him to have been in the company, went a day's journey, and they sought him among their kinsfolk and acquaintance" (Luke 2:44). We say it was carelessness that caused this lapse, but then it may have been partly due to a deeper problem of priority. There were matters drawing the attention of those parents that day that were not nearly so important as the matter of making certain Jesus was with them on their journey. "He is not here" if His presence is only incidental to us.

He will not be found where His credibility is under question, and His truth is opposed by wicked skepticism. One hears the words of doom for Capernaum, recorded by both Matthew and Luke (11:23 and 10:25), and remembers the situation in that city. Not just honest doubts, but sinful unbelief, characterized their attitudes. Such was also the case in Nazareth, the hometown of Jesus. It was there that "he did not many mighty works . . . because of their unbelief" (Matt. 13:58).

When "He is not here" bears the message of doom, there is always a reason. He will not be found where He is not wanted. But thanks be to God, the opposite is true. He will be found where He is wanted. Cleopas and his companion walked with Him all the way to Emmaus, not knowing who He was. But when Jesus would have departed from them, "they constrained him, saying, Abide with us." And He did, and they recognized Him.

If written over the door of human hearts are the words of thirst and despair, words that wail, "He is not here in my heart," then it need not be so. For just as surely as His tomb is empty, our hearts can be gloriously aware of His presence.

The empty tomb bears its silent witness to the endless echoes reverberating through all the corridors of time, "He is not here: for he is risen, as he said"! Alive forevermore, the Christ of the empty tomb intercedes for us at the Father's throne, and has given us His word that "where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18:20).

THE LETTER

Ministers are called upon many times to participate in Good Friday services. The following letter has been used in three communities and was warmly received. In one case there were seekers. "The Letter," read well with appropriate organ (or recorded) background, certainly takes the "ho-hum" out of these annual events.—Author.

Somewhere in Jerusalem
A.D. 33

To Claudia of Alexandria:

My dearest Claudia:

You would not think your beloved soldier much of a hero if you could see him now. For once in my life, I have felt what it is like to be afraid. Yet I feel no shame in such a cowardly response to the events of this awful day. Nor am I alone, dearest Claudia. The entire city appears to have gone into hiding. Even I, one of Caesar's centurions, am crouched in a corner of this obscure room behind windows secured against any would-be intruder. My olive-oil lamp flickers, and in this stillness, the flickering is like the rippling of a parchment in the wind.

It all started last night. There has been a Man by the name of Jesus Christ who claimed to be the Son of God. He has healed the sick, restored the lame, and even raised the dead to life. Many people have followed Him.

This caused uneasiness among the official Jewish ruling body, and they sought to destroy Him. Last night they convinced one of Christ's own followers to deceive his Leader and turn Him over to the rulers for trial. Thirty pieces of silver was enough for the greedy Judas.

It was reported that Christ went to a little olive grove to pray. One of the guards told me it was Gethsemane—across the Brook Kedron, beyond the city gates. While Jesus was praying, the arresting party was gathered and started up the slopes with flaming torches. When the arresting detail arrived on the scene, Judas kissed Jesus to identify Him.

Julius, the farm boy I wrote to you about before, was on duty last night and gave me a firsthand account. It seems this Man Jesus was not surprised, but one of His followers became so angered that he cut off the right ear of the servant of the high priest. He was rebuked for his violence, according to Julius, and then—of all things!—Jesus reportedly restored the severed ear. Until that time Julius had only heard of the miracles. I suppose it was a trying moment for Julius. He trained to be a good soldier, you know, devoted to duty, but he questioned what was being done to this Miracle Worker.

When I went on duty this morning at sunrise, I was assigned to the crucifixion party. I was really excited. I thought how much I would enjoy see-



by
Carlos H. Sparks

Pastor
Church of the Nazarene
Sylvania, Ohio

ing this rabble-rouser dying a slow, miserable death. The very idea of a human being claiming sonship with the Almighty! I agreed with the Sanhedrin. Stop this fanatic now and there would be less to deal with later. The Jews had a hard time getting what they wanted, according to Julius. First they hailed Jesus before Pilate; then Pilate sent Him to Herod. Herod dressed Him in a gorgeous robe, mocked Him, and sent Him back to Pilate.

It seemed Pilate was convinced of Jesus' innocence, but he gave in to the wish of the mob. He offered to chastise Him and let Him go, but the crowd would not hear of it. Finally, Barabbas, a man jailed for sedition and murder, was released instead.

Well, from this point on, what I saw was firsthand. You have never heard so much shouting in your lifetime. The people were excited about the prospects of the crucifixion. I was too. I was to be an escort to control the mob. I really didn't see any need for so much security. If they mauled Him to death or crucified Him, what could be the difference? Nonetheless, I kept a good watch.

The Man with a wooden cross upon His shoulders, and a delegation from the high priest's office, along with a rallying crowd, started for Golgotha. He had a few sympathizers—a precious few, I might say. Some women wept for Him, and He said some comforting words to them which I could not hear. He began perspiring profusely and began to lag behind a little. One of my fellow centurions forced Him on with threat of a flogging. Then He fell. The cross lay beside Him in the dust. He tried to lift it. A black man named Simon was compelled to assist Jesus with the heavy cross. Simon appeared to be pleased at the opportunity.

When we arrived at the skull-like hilltop, the cross was laid near a post

hole. The Prisoner, like the two criminals dying at the same time, was nailed with giant spikes through the hands and feet to the cross. I turned my head once when Jesus cried out in pain. I couldn't watch when the cross was dropped into the hole. There were several screams of agony. I'll never forget that sound. The crowd went wild. I wondered how they could enjoy such a scene of suffering. I wished He would die quickly.

Then I heard Him speak to God, "Father, forgive them; for they know not what they do." His weary head dropped to His chest. He set His eyes on me. It was for me He prayed as well as the others. I broke away from His magnetic gaze. I tried not to look back again.

Another centurion, a new fellow in our ranks, tried to reassure me—and himself. "The church is putting Him to death. Wouldn't they know if He was anyone special?"

One of the dying thieves interrupted, "If You be the King of the Jews, save yourself and us!" The other thief answered and rebuked him and said, "You ought to be ashamed of yourself. We are getting what we deserve, but this Man has done nothing to merit this." Then he did a strange thing. Turning his head as far toward Jesus as he could, he said, "Remember me when You come into Your kingdom." The Man Jesus assured him, "Today you will be with Me in paradise." The thief seemed very happy, in spite of his obvious suffering. Secretly I rejoiced with him and wondered why I had not made such an appeal.

I heard Jesus give one of His disciples a charge to take care of His mother. She wept quietly as though she understood that what was being done was a part of some great plan.

About the sixth hour it became increasingly dark. The awful darkness lingered until the ninth hour.

Someone came running up the hill with a message to the churchmen. They seemed very excited. Something about the veil in the Temple being rent from top to bottom—a significance I later learned to be evidence that, in Jesus' dying, He himself became the access to the holy of holies, the presence of God.

Then, my dearest Claudia, He cried out such a wail of agony. Death was seizing Him. "My God, my God, why hast thou forsaken me?"

There was a look of fear and amazement on the face of nearly everyone. Someone—a follower from the crowd—cried out, "God cannot look on sin. That is Christ, the Son of God, dying for all of us!"

I saw the muscles of His throat convulse. "I thirst," He said. Then a peace borne out of that terrible torture swept His face with a mysterious serenity. "Father, into thy hands I commend my spirit. . . . It is finished." A shaft of light pierced the darkness and rested on the center cross.

"Break their legs and prove them dead," the captain shouted.

"Never mind this One," I said. "He is dead. I have pierced His side. There is no life."

Our task was finished. The crowd, for the most part, received the enter-

tainment they had sought. However, it was a somber crowd, muted by sober thought, as they walked back to Jerusalem. I had the feeling a great crime had been done. This was the Son of God. I was heavy. An obvious believer, weeping beside his companion, sensing my own concern, pressed a torn piece of parchment into my sweating hand. I have it now. The words of one of their ancient prophets: "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed."

Moments ago, Claudia, I begged His forgiveness by faith. I believe He really heard me and forgave me. Someone said earlier as the crowd was leaving Calvary, "Men will call this day 'Good Friday' forever." And yet I cannot see how such an infamous day could ever be called "good," unless it could mean that on this day the Son of God died for the sins of the world. If that be the case, it is "good news"—and it is "Good Friday" forever!

Claudia, will you open your heart and receive Him as I have?

With all my love,
NATHANUS

Some people get so busy in Christian work that they have no time for prayer and none for friendship, and the consequence is surely seen in lessened power and impoverished love. Many Christian workers are the slaves of good purposes. They are not free. They are bound. The intensity of their will to accomplish much of good prevents their minds from ever being at leisure from themselves to soothe and sympathize for cheerful fellowship and unrestrained kindness. The Saviour left us an example here. He made it his meat and drink to do his Father's will, yet the little children knew he was accessible and were not repulsed, and the people thronged him, and the Pharisees called him the friend of publicans and sinners. He was himself, and he was all men's.

—Robert E. Speer

Calvary Disseminates Redemption

By Fred M. Weatherford*

THE MOST BENEVOLENT, sacrificial world-outreach known to mankind had its origin in heaven when the Godhead, resolved through an insoluble mystery, formulated a plan to rescue the human race from its sin-polluted defilement.

For the emancipation of a sin-condemned world, Jesus Christ became the reconciling Mediator for man's redemption from sin. This required the adaptation of Deity to human form, who at the same time should maintain His divine stature, while assuming the characteristics of humanity.

Such distinction is the unbridged revelation to man's identity. This constitutes a transition beyond human comprehension. The manifestations of these concealed factials are revealed to man by His deeds.

How inconceivable that "God . . . gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16)! And how immeasurable is the distance from the throne of the Eternal to His stable birth!

Jesus came to earth to rescue men from their inescapable prison walls of sin. He looked upon their destitution, and put out to the rescue.

You have never looked upon a face whose suffering love went so far down in His effort to touch men's hearts by redemptive means. Pass into the Garden of Gethsemane and behold the Lamb of God in suffering agony as He prays, sweating drops of blood, as He seeks to bear men to the altar of repentance.

There is no sight comparable to the sacrificial mercy of Jesus, holding out for-

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giveness to the penitent on one hand, and sanctifying grace to the believer on the other.

Jesus describes himself as the Way to salvation when He says, "No man cometh unto the Father, but by me" (John 14:6). May we follow this line to say there is a scripture of promise that throws special value concerning Christ's provisional means for man's need: "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace" (Eph. 1:7). This is to say that man's sin pardoning is especially connected with the death of Christ. But I should find it difficult to believe that the death of Jesus is sufficient reason for the forgiveness of my sins, unless there is assurance of a witness that He does it. God's Word affirms this: "The Spirit Himself [thus] testifies together with our own spirit, [assuring us] that we are children of God" (Rom. 8:16, Amp.).* "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1).

Therefore, we conclude that Calvary is the Blood-emancipating thoroughfare for every sinner. It marks a climax in time for man's reach for a place among those of whom it is said, "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb" (Rev. 7:14).

The wonder of wonders is the joy that salvation brings. We would join in the testimony of Fanny Crosby:

*Take the world, but give me Jesus,
In His cross my trust shall be,
Till, with clearer, brighter vision,
Face-to-face my Lord I see.*

*The Amplified New Testament, copyright 1968 by the Lockman Foundation, La Habra, Calif.

We sing it, we say it, we may even believe it, but do we really want this kind of experience?

Pentecostal Power

By William J. Turner*

*Lord, as of old at Pentecost
Thou didst Thy pow'r display,
With cleansing, purifying flame,
Descend on us today.*

*Lord, send the old-time pow'r, the
Pentecostal pow'r,
Thy floodgates of blessing on us
throw open wide!*

*Lord, send the old-time pow'r, the
Pentecostal pow'r,
That sinners be converted and Thy
name glorified!****

So wrote the songwriter Charlotte G. Homer of that blessed Pentecostal experience which is recorded in Acts.

But we ask ourselves, Just what would happen in our churches, in our own hearts, if God should really answer that request and really send the "old-time power"? Do we want to see an outpouring of the "old-time power"? If it is true—and we know that it is—that they were moved in a marvelous and miraculous way, are we now willing to still sing, "Send the old-time pow'r"?

*Speak, Lord, Before Thy throne we
wait;
Thy promise we believe,
And will not let Thee go until
The blessing we receive.*

*Nazarene evangelist, Newville, Pa.
***"Pentecostal Power," © 1912 and 1940 by the Rodeheaver Co.

Do we really say, "And will not let Thee go until the blessing we receive"? Do we really say, "Speak, Lord; we are waiting"? Or do we say, "Listen, Lord; we are speaking"? Do we honestly expect that God has a blessing we have not received, or do we say, "We've got it all"?

Most of us will sing that grand old song on Pentecost Sunday. Hopefully, a few of us will really mean it. Let's suppose that the Holy Spirit will come and take possession of every one of us even now, or on Pentecost Sunday. Suppose we all really tarry and wait before His presence for an outpouring. Suppose we really take His word for what He meant it to be, "But ye shall receive power, after that the Holy Ghost is come upon you." Suppose we all, like Jacob of old, say, "I will not let go until I have received the blessing." This is what God has promised for us, and this is what Jesus wanted for us when He commanded us to tarry until we be endued with power.

We sing it, we say it, we may even believe it; but do we really want this kind of experience? Let's honestly look at what we are asking for.

If our request is granted, our lives are going to be different. According to Acts 1:8, we shall receive power—a dynamic, explosive force of the Holy Spirit working within us—empowering us to be His witnesses. If we really mean, "Send the old-time pow'r," we are saying, "Send a mighty, explosive force into our own hearts." And as it continues, the Bible says, "Ye shall be witnesses unto me"—living proofs. But Jesus is also saying, "Ye shall be My martyrs." We will be willing to become martyrs that His name might be glorified.

"Send the old-time pow'r." What else is involved? Acts 2:1 says, "They were all with one accord in one place." What a contrast to our mixed-up world today! They did not

live for themselves, but for each other. How much are we in one accord and in one place as to the work of the Holy Spirit? There is such a tendency today to crowd Him out! Oh, we sing, "Send the old-time power," but we still want our way. We don't agree with the pastor, or the church, or with what's going on.

And the Word continues, "And suddenly there came a sound from heaven . . . and it filled all the house where they were sitting." We don't want any sound in the services, no emotion.

If God honors our request and sends the old-time power, there will be some sounds—an "Amen" now and then, a response to the message, a strange moving now and then, perhaps even some weeping over lost souls, perhaps some evangelistic preaching rather than a film in the evening service. There might even be some confession and restitution, and a Holy Ghost revival would break upon us. That is, if we really want that old-time power.

It goes on—"They were all filled with the Holy Ghost." Yet we say, "We don't need to be filled; we have the gift of salvation." But He says, "Ye shall receive power," after ye are filled.

Another songwriter wrote, "Fill me now. Jesus, come and fill me now." When we are filled, we are overflowing. How long since your blessing has run over?

They "began to speak with other tongues." They did not have that gift of language before. They began after they were filled; but please note, they spoke "as the Spirit gave them utterance." What a difference in what the Spirit does and what man does! Man mixes it up so badly that it becomes a gibberish no one can understand. But Acts 2:11 says, "We do hear them speak in our tongues the wonderful works of God." The Holy

Spirit does not fill man to glorify man but to glorify God. When we hear of an evidence of His coming by a so-called speaking in tongues, how often do we hear them say, "He spoke in tongues," glorifying the man—not God? God is not an author of confusion. He does all things decently and in order.

If we really mean it, He will send old-time power which will loosen our tongues so we can pray in public, so we can be effective teachers and preachers. We'll talk about Him instead of the weather, or pollution, or programs, or gas shortages. We'll speak the mighty works of God.

It continues: "But Peter, standing up with the eleven . . ." (2:14). God had a plan. His preacher would have to be filled with the Holy Ghost, and He would use him, and the other 11 would stand with him. Peter stood up to preach—not to deliver a little discourse on the general love of God, or the brotherhood of men—but to preach, backed by the explosive power of the Holy Ghost within, and backed by the other 11 who agreed with his preaching. In effect they were saying, "God asked you to do the preaching, but we'll say the Amen."

Peter preached under such anointing that the Bible says, "Now when they heard this, they were pricked in their heart" (2:37). A preacher filled with the Holy Ghost stirs people when he preaches.

Salvation might be for inspiration and courage, but it is also for challenge and determination. Too much preaching today is "apple polishing" or "back scratching." The Word pricked their hearts and they cried out, "What shall we do"?

Note what that Spirit-filled preacher told them. He did not say, "Now just repeat this little prayer after me . . ."; or, "We'll go off to the counseling room and talk it over."

He cried out, "Repent, and be baptized . . . and ye shall receive the gift of the Holy Ghost." Could it really be any plainer for us today? God is asking us to preach under the anointing and filling of the Holy Ghost—to preach repentance, restitution—with power, with authority.

Acts 2 closes with some other events. "They continued stedfastly." No preacher begged these people to come to the house of God, to take their places in the prayer meeting. "They continued stedfastly." How many of our people actually continue what they start? They continued in the "doctrine." Most of us don't even know our doctrine. "Fear came upon every soul"—not afraid of God, but afraid not to be afraid of Him. If we

were really fearful, there would be some repentance, straightening up, asking forgiveness.

They "had all things common; and sold their possessions . . . breaking bread from house to house. . . ." Door-to-door evangelism, caring about each other, loving each other, sharing with each other, and "praising God, and having favour with all the people."

How long since you've been part of a service where God was praised? How long since that old-time power was felt, and you felt an explosive force within saying, "Speak, Lord; before Thy throne we wait"? Yes, Lord, I mean it! Send the old-time power in my church, my life, my heart. Today!

"Insidious Indifference"

Indifference is the plague of today's society. It is a creeping paralysis that would incapacitate our world today. The adults are indifferent to the youth. They cannot understand them, so they turn them off. The young cannot communicate with the adults, so they ignore them. The affluent are satisfied with their plenty, so they are indifferent to the poverty of their neighbors. The poor are so busy keeping body and soul together that they gradually withdraw into their little, lonely world of stress and struggle.

The world has become indifferent to the Church. Too often their accusation is correct that we are trying to talk about eternity with our lips, while our lives indicate that we are very earthbound. The tragedy is that the Church has gradually become indifferent to the deep needs of our world. The world has cried for the pure bread of the gospel of Christ, and we have sought to satisfy them with stones of a social gospel of men. They cry for examples of a Christlike life, and we have given them the shabby example of hypocrisy. Richard Whatley, archbishop of Dublin, many years ago correctly stated the danger when he said, "The depreciation of Christianity by indifference is a more insidious and less curable evil than infidelity itself." Our only remedy is to make our prayer constantly, "Lord, give me a compassionate heart like unto Thine."

Ross W. Hayslip



CALL TO SERVANTHOOD

C. S. COWLES, Pastor, Church of the Nazarene, Covina, Calif.

1. THE PASTOR: A MAN OF GREAT INSIGNIFICANCE

The insignificance of the servant does not mean that his service is unimportant. To the contrary, it "pleased God through the folly of what we preach to save those who believe."

(1 Cor. 1:21, RSV)

"For consider your call, brethren; not many of you were wise according to worldly standards, not many were powerful, not many were of noble birth; but God chose what is foolish in the world to shame the wise, God chose what is weak in the world to shame the strong, God chose what is low and despised in the world, even things that are not, to bring to nothing things that are, so that no human being might boast in the presence of God" (1 Cor. 1:26-29, RSV).

Albert Camus describes a character with whom I have been able to relate more than with any other figure in contemporary fiction. Joseph Grand was a quiet man with small ways. Camus sketched him in this manner:

True, at first sight, Grand manifested both the outward signs and typical manner of a humble employee in the local administration. Tall and thin, he seemed lost in the garments that he always chose a size too large, under the illusion that they would wear longer. . . . Even before you knew what his employment was, you had a feeling that he'd been brought into

*All quotations from the Revised Standard Version of the Bible, copyrighted 1946 and 1952, are used by permission.

the world for the sole purpose of performing the discreet but-needful duties of a temporary assistant municipal clerk on a salary of sixty-two francs, thirty centimes a day . . . in short, he had all the attributes of insignificance.¹

If I were to summarize my ministry to this point, I suppose that it would be pictured as the "decay of illusions." I was born with an ample supply of ambition—and self-confidence to match. At least, this was what I was told. Ambition creates superlatives. Self-confidence believes them. I wanted to be a great preacher, a successful pastor, and an innovative counselor. Good-intentioned people around me fed these illusions. Really, I do not mean to be hard on myself, for most human endeavor begins with grand designs and great expectations. These form the headwaters of action, and comprise the springs of concrete decision. But, with me, life never worked out the way I imagined.

I enrolled in college thinking that I had some musical talent. But I failed to qualify for the choir; and that was in a Bible college of 128 students. I fancied myself a basketball player. Fortunately I did make the team—the second team, that is—and second string on that team.

These undergraduate disappoint-

1. Albert Camus, *The Plague*, Stuart Gilbert, trans. (New York: Random House, 1948), p. 174.

ments serve to illustrate the decay of illusions that has attended my professional ministerial career. And yet this is all to the good. Little can be done while living in the realm of false expectations. Events have a way of delivering sobering insights. The facts are, simply, that I have not become a great preacher or an astonishingly successful pastor or a sought-after counselor. There is little about my record to distinguish me from among tens of thousands of my colleagues. In short, it has taken me a while to face the fact that I, too, belong in the camp of those insignificant Christians to whom Paul addressed the sobering words in 1 Cor. 1:26-29. I am ready to admit that, like Joseph Grand, I have all the attributes of insignificance.

This does not mean that I have given up hope. To the contrary, I have been discovering a self-image with which I can live.

Gerhard Von Rad, distinguished Old Testament theologian, maintains that the Old Testament has a core *kerygma*, a proclamation, even as the New. He isolates it and identifies it as a kind of Hebraic confession of faith formalized into a creed by Moses:

"And you shall make response before the Lord your God, 'A wandering Aramean was my father; and he went down into Egypt and sojourned there, few in number; and there he became a nation, great, mighty, and populous. And the Egyptians treated us harshly, and afflicted us, and laid upon us hard bondage. Then we cried to the Lord the God of our fathers, and the Lord heard our voice, and saw our affliction, our toil, and our oppression; and the Lord brought us out of Egypt with a mighty hand'" (Deut. 26:5-8, RSV).

Why wasn't Abraham's name spelled out directly? This is a curious omission, considering the emphasis placed on names by the Hebrews. I can only conclude that the generic

term *Aramean* was substituted for the personal name for a definite and rather precise reason: that is, apart from the gracious call of God, Abraham was nothing more than just another desert nomad. In thinking about it, what was there about Abraham to distinguish him above a multitude of other Near Eastern ancients who have been lost to history? We must conclude that, outside of the call of God, Abraham too was a man of relative insignificance.

One day the living God intercepted Abraham's life. He called him by name, gave him a command, and delivered to him a promise. By virtue of that call, a nobody became a somebody—the progenitor of three great world religions, and the father of all who by faith are made righteous. Because of God's call, Abraham's name became great. And yet, realizing the Israelites' proneness for excessive adulation and even idolatry, Moses felt it wise to submerge Abraham's name and play down the human dimensions of his person. This was done, I believe, to make it clear that everything about Abraham depended solely upon God's gracious election. Thus we can say that Abraham combines those elements which are essential in a proper estimate of ministers: he was a man of "great insignificance."

When the New Testament Church was casting about for possible Greek words to utilize in describing its leaders, they rejected such terms as *archon*, authority; *archon*, ruler; *timae*, dignity; or even *leiturgia*, public minister. For each of these titles implies a relationship between rulers and those ruled. It is this fact which renders them unsuitable in describing office in the Church. Hans Kung notes in his book *The Church*: "There remained nothing else but to develop a new word. The word that was chosen was an unbiblical one,

Faith in **ACTION**

current neither in the Jewish nor the Hellenistic environment in this sense—indeed a fundamentally unreliable word . . . which carried no overtones of authority, officialdom, rule, dignity or power: the word *diakonia*, service.”

Diakonos, “servant”—there is something very unpretentious about this word which makes it useful in describing who ministers are, and what it is they are to do. It is true that the title “minister” is an accurate translation of *diakonos*. But centuries of associating this word with the priestly and prophetic roles attributed to the professional leaders of the Church have rendered it misleading. Consequently, I had sensed no contradiction between my desire to be a “minister” and the grandiose expectations I entertained in my youth. It has been only by a long and painful road that I have acquired a frame of mind to appreciate the understanding of ministry as servant-hood.

Once I became conscious of it, the servant image fitted me well. It is quite compatible with the position of insignificance I occupy as pastor. Servants are not supposed to be conspicuous. *More important, I am finding myself more sensitive to the suffering of my fellowman. I have been discovering a new joy in ordinary deeds of self-giving love. It is easier to express solidarity with a brother in need. In short, I have been recipient of those quiet, inconspicuous, and yet immensely fulfilling spiritual rewards which the work of ministry had always promised.*

And yet, I am the *servant of God!* That conviction delivers me from the feeling that what I am doing is not important. The insignificance of the servant does not mean that his service is inconsequential! To the contrary, “it pleased God through the folly of what we preach to save those

who believe” (1 Cor. 1:21, RSV).

Joseph Grand, my hero who had all the attributes of insignificance, nevertheless plays a crucial role in Camus’ parable. The bubonic plague had exiled the town of Oran, isolated its inhabitants within walls of terror. Anyone might freely enter, but nobody could leave except by the way of death (a symbolic description of the planet earth). The terrible disease had decimated a large percentage of the inhabitants, and had virtually paralyzed the rest with fear.

One day Joseph Grand also caught the fatal disease. His close friend, the harried physician Rieux, left the hospital, and spent the night by Grand’s bedside. The rising tides of fever and convulsions would be followed by seasons of extreme prostration. But somehow, Grand lived on. After each successive and more violent attack, Rieux fully expected that his friend would expire. But no. All the next day Grand somehow survived. Camus picks up the story and describes the miracle: “But at noon there was no change. By nightfall Grand could be considered out of danger. Rieux was completely baffled by this ‘resurrection.’”

Three days later (obvious resurrection language) Joseph Grand was up and walking about, the first inhabitant of the doomed city to conquer the plague. Camus goes on to say, “Indeed it could be said that once the faintest stirring of hope became possible, the dominion of the plague was ended.” Praise God!

Into the hands of insignificant servants is placed the most significant news that human ears have ever heard, “Christ is risen!” The dominion of death’s plague is ended. Men can now breathe easier, take courage, embrace a real and living hope. As bearers of that *evangelion*, good news, we can regard ourselves as servants of God, men of “great significance.”

To the Editor:

I want to drop you this line as a way of saying, “Thanks,” for an editorial you wrote some time ago that has had a wonderful effect on my outlook as a new pastor.

Less than two years ago I (I don’t want to say I gave up my job, for what sounds like sacrifice was not—and never will be—so classified) left my position as a sales manager for a data-processing company to go into the ministry in a city that had never had a church of our denomination before.

The district was able to purchase a church of another denomination with a seating capacity of 700 and 64 Sunday school rooms. The church was opened in the fall of 1972 and for several months I was able to live on some accumulated money plus the use of my former company’s car. The car went back to the company in April.

I had decided that I must find a job to help feed my family. However I couldn’t jibe that with the fact that God had called me into the ministry. It was at that point that I read your editorial about your meager beginnings, and how God provided. I took the article to my wife to read. I have read it several times since (when food got a little scarce). God assured me that He had called me to preach, and that if I would preach, He would provide. Admittedly, He has not always been on my schedule, but He has provided.

The church started to pay me \$50.00 a week (more than I was worth), and did so up until March of

this year. Then our salary went up to \$75.00 and, like the \$50.00, is enough because God makes up the difference.

Many times we have soup for supper. The kids’ shoes are worn a little longer now than they should be. My wife goes to the laundromat because we can’t afford to have the washer fixed. But the same God that kept you years ago is the same God that is keeping us—and we are better off because of it.

If you feel led to do it, I would like to see a subsequent article addressed to pastors about this matter.

I have been to several preachers’ functions in the past year. Eventually the subject gets around to money, and several of the men talked about how they have asked for a raise. To quote from one: “I know we are not supposed to be affected by money, but my family has to live. I shouldn’t have to go through life as a pauper just because I’m a minister.”

When the talk turns to a change of church, the first question is “How much does it pay?”

Now I know that we have to live. I know that we have to eat. I know that these are not matters to be sloughed off. But I pray that my priorities will never get me so out of balance that I will find myself looking at the dollars involved at the expense of faith and trust in a God who does care about a home mission pastor and his family.

Thanks for listening to me—but most of all thanks for an article that has helped me through some wonderfully trying times.

Name withheld

The minister's relationships with his members, the world outside the church, and his brother pastors comes into focus.

Ministerial Ethics

"Giving no offence in any thing, that the ministry be not blamed" (2 Cor. 6:3).

Ethics is a broad term covering the whole field of morality in relation to conduct, as well as the conduct of any certain group in relation to particular principles within its organization, in a more restricted sense.

Since the ministry is the highest of all callings, requiring the noblest of motives, aims, and conduct, the ethics within its realm of operation are naturally upon a very high plane. Even children who are acquainted with the ministry recognize this. Ever hear a child exclaim, "Mr. Jones did so-and-so, and he's a preacher"? This last emphasis indicates the high regard in which a minister is held.

By "ministerial ethics" is meant the conduct of the minister in his relationship with the church, the world, and other ministers. We shall confine this article to these three fields of his activities.

The minister's relationships with his people

It is sometimes said, "Home is the place where we are known best and loved most." So with the minister in his parish. Here he is known best and loved most. His true values shine here as nowhere else. Within this relatively small circle of influence, he does his greatest deeds, serves the highest purposes, and stands his most supreme tests of life. In this field, therefore, the test of his ethics will be given the best workout.

The pastor is brought very close to his people. It has been remarked facetiously that the minister sees people at their best, and the physician sees them at their worst. But in reality, the true minister sees his people both at their best and at their worst. Possibly no other outside person is so intimately connected and so truly trusted as the minister who has won the hearts of his people. This fact becomes both a grave responsibility and a golden opportunity. By this association the greatest good can be done for the individual. The pastor can plumb the depths and reach problems which the physician, the psychologist, or even the strongest evangelist cannot reach.

But it is just here that the minister must likewise be on guard. It is with these persons who trust him most that unbecoming familiarities

may develop. A word here is sufficient. Regardless of how close the associations may be, the minister must always keep a professional distance between himself and his parishioners. If this rule is observed without deviation, there will never be reasons for hours of regret.

The minister should so conduct himself at all times in his parish that the sudden revelation of his conduct would be no embarrassment nor bring any shame upon his high calling. He should avoid the appearance of evil by not allowing things which may give room for evil speaking. Sometimes he will need to remind others of their place, if they tend to become too familiar.

His time belongs alike to the young and older members of his parish. He should not give too much of it to either group to the neglect of the other. Nor should he allow himself to fall into the unsavory ministerial blunder of spending too much time with certain families while others are neglected. Some homes are naturally more inviting to the minister and his family than others. But perhaps the other homes need his presence most. Certainly they have a just claim to the proper share of his time.

The minister should also be conscientious about how he spends his time. His church has a right to expect a reasonable amount of his time. While he must not neglect his own family to save others, neither can he justly spend too much on his own to the exclusion of others. Recreation properly engaged in may be quite valuable; but overindulged, it becomes dissipating.

The pastor also has a responsibility to his church in respect to his devotional life and his studies. When he neglects the private culture of his own soul, his people suffer spiritually because of it. His ministry reveals the depth or shallowness of his private

devotions. And for his absence from his study, his parishioners must pay in the lack of wholesome, spiritual food. Where ministers have to work for part of their living, they cannot give the time they wish to study. But even so, they must not give up. A little time gleaned here and there for study can go a long way in preparation for sermons.

The minister's relationships to the world

By "world" we mean the workaday world about us. A minister's conduct should be above reproach in his relationships with sinful men about him.

He should see to it that his bills are paid promptly, or justifiable explanations made to his creditors. His appointments should be kept promptly. His speech should be "seasoned with the salt" of truth, purity, and uprightness. Nothing will lower a minister in the public eye more quickly than shady jokes, jesting, and evil speaking. "Walk circumspectly" in the world, as becomes one with so high a profession.

The minister's relationships with his ministerial brethren

Every minister has certain duties to his fellow ministers. He should practice the golden rule of treating them as he would like to be treated under similar circumstances. Here is a sufficient challenge for all proper conduct.

Let him strictly avoid carrying bad news from one charge to another. He should not repeat to his members or other ministers any gossip which he hears about a fellow minister or his work. To do so is to betray confidence and lower oneself in the estimation of his fellow ministers, and even his humblest parishioner.

One complaint often raised is that the former pastor visits his former



by
William S. Deal

Author, Counselor
El Monte, Calif.
The Wesleyan Church

charge too often. Many times he does not even pay the visit to the resident pastor required by ministerial ethics on such occasions. Sometimes, too, he profits by his visit, possibly at the expense of the present pastor. This is unethical, to say the least, and especially where it is encouraged by the offending minister or his wife.

A former pastor should never accept invitations to perform weddings or bury the dead without the full consent of the resident pastor. When so engaged, he should request that the present pastor assist, if this arrangement has not already been made.

It is also poor ethics to correspond with a number of former parishioners and in this way "keep an eye on" what is going on. Some ministers are guilty of advising former members about church matters, and a few have been known to use this method as a kind of "collection bureau" which paid fair dividends. This kind of thing is cheap, if not low, and certainly below the dignity of a true man of God.

Conference wire-pulling, electioneering against this or that person in district or general offices, endeavoring by underhanded methods to secure better pastorates, or to outwit and get legislation passed to hamstring someone, are things of which true ministers of Christ should never be guilty. These and other off-color actions of similar nature reveal that the pastors are emotionally immature, shy, fearful, and childish, to say the least. They have never grown up spiritually and emotionally.

Let us be done with such childishness. We must work together, counsel together, and be always open, frank, and aboveboard. If, as ministers, we will practice high standards of ethics, God's work will suffer less and prosper more in all our fields of activity.

Practical Points that make a difference

He Planned Well for His Evangelist

Dear Son:

Pastor Whitmore was gone when our evangelist arrived in Wisconsin. He took a plane to Chicago and then a bus to our lovely city. We did not know when he would arrive. But you know what our pastor did? He placed a neatly printed sign in the door, welcoming the evangelist to the city, and gave directions to his room in the parsonage. At the parsonage there was another note making arrangements for dinner.

When I picked our evangelist up, he was well settled, having followed the signs to a T.

Our pastor and wife were gracious and wonderful hosts, and the evangelist reciprocated with warmth. It was a prelude to a good week together.

And, Son, that is the way it should be. This matter of interpersonal relations is not a backslapping proposition, but a fellowship of concern and love within a Christian context. It always brings its compensations.

Suspicion in the profession can only defeat Christ's purpose. I would rather take the risk and be "stung" occasionally than to view ministerial motivation with a "wry eye."

Well, my pastor taught me a lesson in personal relations. His people love him, and he in turn is winning them to the Saviour. Go out of your way for your next evangelist, and he will respond by giving his best.

Love,
Dad

The Preacher's Magazine

NAZARENE

Compiled by the General Stewardship Commission | EARL C. WOLF, Executive Director
DON WILDE, Office Editor

FOR
PASTORS
and LOCAL
CHURCH
LEADERS

General Superintendent Jenkins



Preparation Really Counts

RECENTLY SPENT some brief time with a preacher friend whose sport is fishing. The thing that amazed me was the careful preparation which he made for our short fishing trip. He carefully checked and prepared everything—tackle, bait, boat, weather—nothing was left to chance. After this one brief excursion, I could easily understand why my friend is considered a successful fisherman.

In the planning of revival and fishing for the souls of men, we must give the same careful, meticulous preparation. The wise pastor who really anticipates his revivals to be times of genuine harvest of souls will thoroughly prepare his heart and mind, and those of his people, by preaching on the great truth of revival possibility and potential for weeks prior to the special services. His sermons will be based on God's Word, emphasizing God's promise and provision for genuine revival.

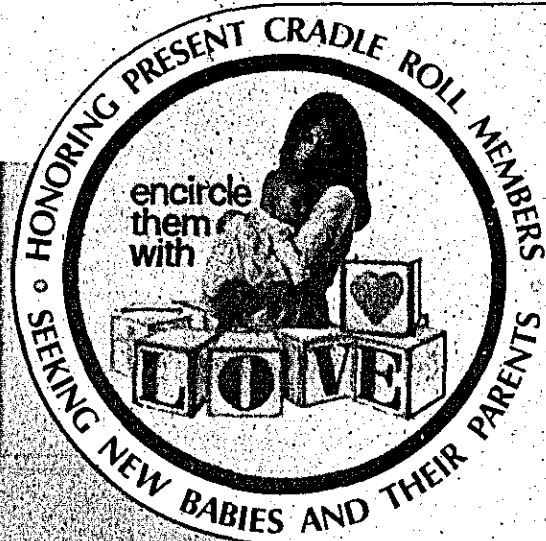
It is not enough just to urge the church to prayer and fasting. We as preachers must lead our people in these exercises. Many people have never known or seen the real essentials of earnest, prevailing prayer. They do not know how to empty themselves until they can become vessels to be used of God in believing prayer. They need to be taught the deeper elements of faith and how to pray with a believing heart. They need to know what a burden for the lost is, and how to be faithful to that burden.

There should be days of fasting and prayer, special nights of prayer, cottage prayer meetings, and Bible study prayer groups. We can have God's visitation if we will pave the way through

humility, obedience, and faith—these all come through prayer.

Prior to the revival there should be an intensification of visitation and personal soul winning which should involve the total church. Our revivals will always be more fruitful when we bring the unsaved into our services. During this time full utilization should be made of our buses and car caravans to transport the Sunday school enrollees and the unsaved to the revival.

Lastly, as we approach our revival we should do so with anticipation and faith that the Lord will make this a time of harvest of precious souls. Sure, there is indifference and unconcern all about us in the world and even in the church community. But our God still lives to give spiritual awakenings and real revivals. Let us believe Him for our situation, our church, and our needs. Oh, that we may allow the wonderful Holy Spirit to come upon us in new fervor and power! Then genuine revival will come to each of us and to our wonderful people.



**CRADLE ROLL
CAMPAIGN**

**APRIL 6 through
MAY 4 (Baby Day)**

For additional information see special mailing sent to all pastors, or center-spread ad in *Preacher's Magazine*, February, 1975.

**BE SURE YOUR CHURCH
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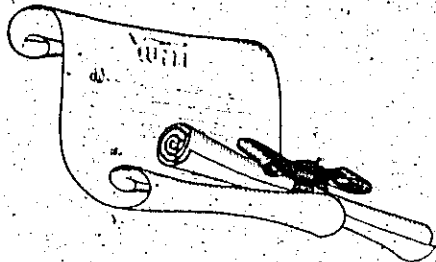


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For assistance or information write to:

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

ATTENTION: Rev. Robert W. Crew



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For more information contact:

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THEY ARE ALL AROUND US!!

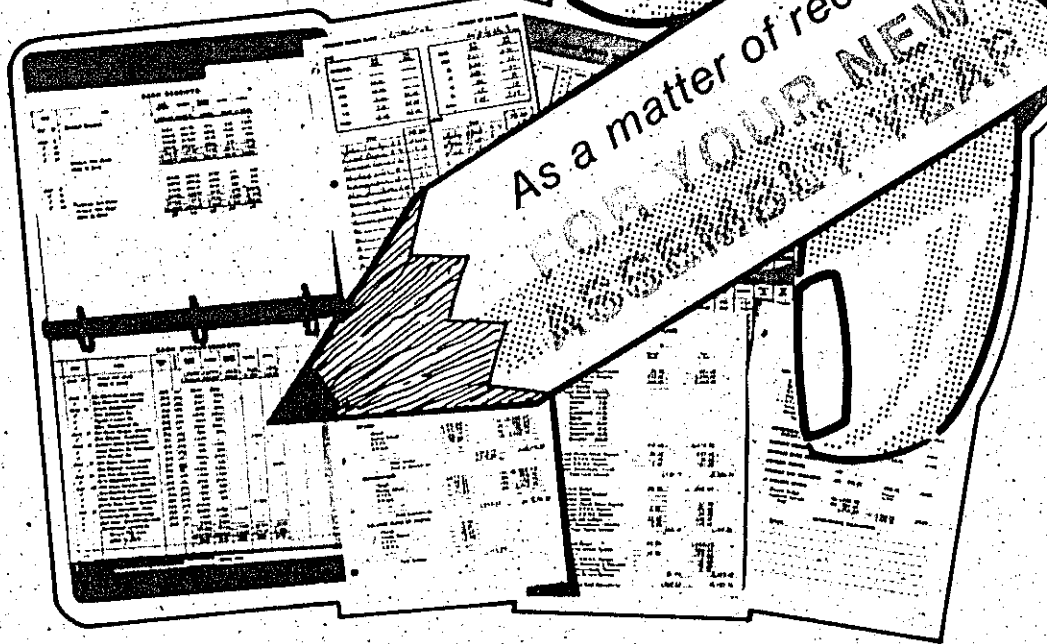
"Thou shalt bring them in..."
Exodus 15:17



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and
EASTER
(March 30)

Remember to report your attendance for Palm Sunday and Easter to the district.

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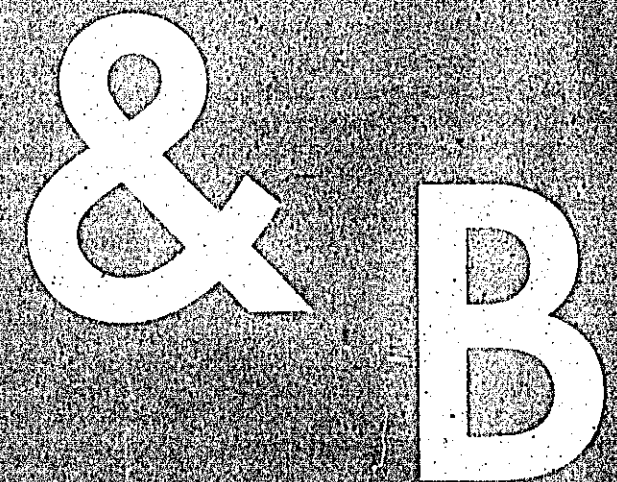
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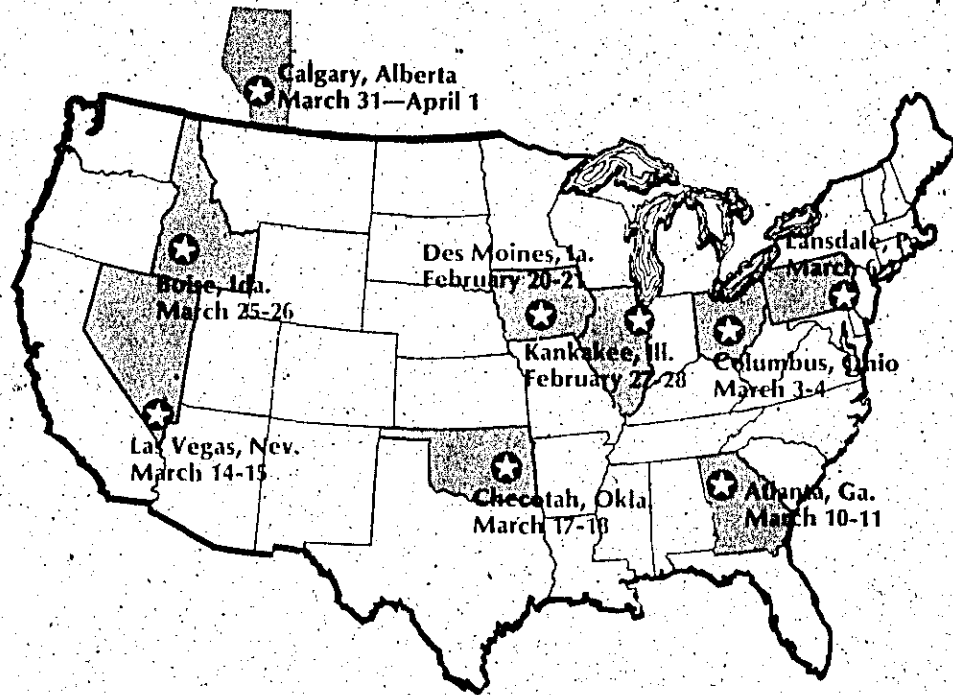
PENSIONS AND BENEVOLENCE

THE DEPARTMENT OF PENSIONS AND BENEVOLENCE IS NOT IN THE BUSINESS OF INSURANCE OR INVESTMENT. IT IS IN THE BUSINESS OF SERVICE TO MINISTERS AND THEIR FAMILIES. THE DEPARTMENT SEES ITS ROLE AS A FACILITATOR. THE GOAL IS TO PROVIDE THE BASICS YOU NEED FOR CURRENT PROTECTION AND TO ASSIST YOU TOWARD A PLEASANT FUTURE. THE DEPARTMENT'S SERVICES WILL GIVE YOU AT LEAST A MINIMUM OF WHAT YOU NEED. USUALLY MUCH MORE. SOME OF THE BASICS PROVIDED ARE: 1. A FUNDATIONAL LIFE INSURANCE BASE YOU MAY BUILD UPON; 2. AN INVESTMENT PLAN FOR RETIREMENT; 3. A BASIC PENSION DURING YOUR RETIREMENT YEARS; 4. BENEVOLENCE UPON THE RECOMMENDATION OF YOUR DISTRICT SUPERINTENDENT WITH THE APPROVAL OF YOUR GENERAL SUPERINTENDENT; 5. DIRECTION IN FINDING HELP FOR ANY UNANSWERED QUESTIONS IN AREAS LIKE: INCOME TAX, SOCIAL SECURITY, INSURANCE, FRINGE BENEFITS—INCLUDING A PARSONAGE ALLOWANCE, CAR ALLOWANCE, THE LOCAL CHURCH ASSISTING WITH YOUR INSURANCE OR SOCIAL SECURITY; AND MANY, MANY MORE AREAS THAT ARE RELEVANT TO THE WELL-BEING OF YOU AND YOUR FAMILY: ALL AT THE LOWEST COST DUE TO GROUP PURCHASING POWER. THIS IS THE LEAST THAT THE DEPARTMENT CAN DO FOR HIS FULL-TIME WORKERS.



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 NJF—The Variety Package
 Calling Forth the Discipleship Ministry with Young Adults
 "What Do I Do with All These Resources?"

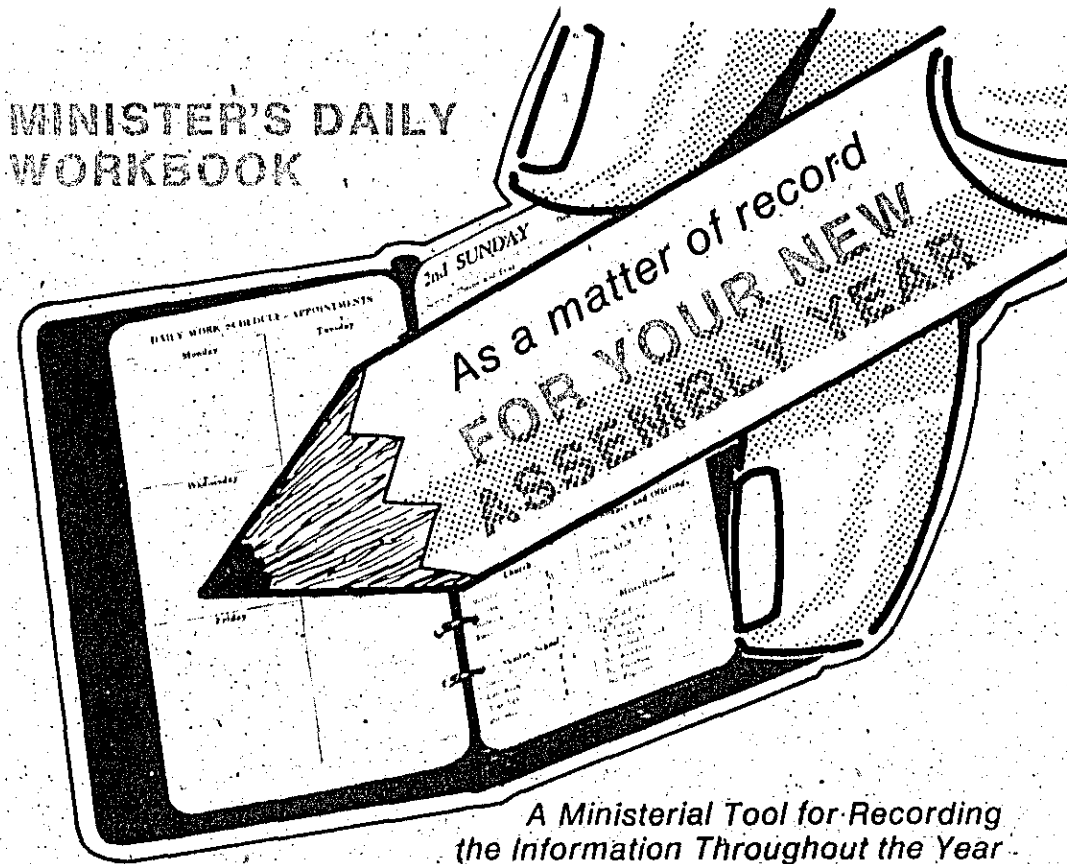
District and Local IMPACT Teams: How to Start, Administer, and Develop into Vital Ministries
 Disciples Are Made, Not Born (Making Disciples out of Christian Youth)

Administering the Teen Quiz Ministry

District NJF Directors Exchange: "Help! I'm a District Young Adult Fellowship Director!"
 Making a Retreat, a Retreat
 Discipling Youth Sponsors
 New Music and Ideas for Its Use in Churches of All Sizes—Teens and Juniors

Junior Quiz—District and Local Strategies for Ministry on the Secular Campus
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Internal Revenue Information



Since many questions have arisen regarding the IRS and the church, the following information has been prepared setting forth the regulations:

TAX STATUS AND REQUIREMENTS OF LOCAL CHURCHES CHURCH OF THE NAZARENE

1. The General Board of the Church of the Nazarene (corporation name) and its subordinate units, including local churches, are tax-exempt organizations, not subject to income tax.
2. Contributions to the Church of the Nazarene and its subordinate units, including local churches listed in the church directory, are deductible for income tax purposes.
3. Copies of the Determination Letter indicating the Church of the Nazarene and its subordinate units are exempt for income tax purposes, and that contributions to this church are deductible, are available from the Office of the General Secretary, 6401 The Paseo, Kansas City, Mo. 64131.
4. The Church of the Nazarene, including local churches, is exempt from social security coverage. However, if a church and its employees (office secretary, custodian, etc.) wish to be covered by social security, forms must be filed to waive the exemption and be covered. These forms, SS-15 and SS-15A, may be secured at local social security offices or IRS offices.
5. Local churches must obtain their federal identifying number and furnish this to banks and other payers of interest, dividends, etc. To do this, obtain Form SS-4 from the local IRS office (Rev. Rule 63-247, C.B. 1963-2, 612).

6. Churches must apply for their own identifying number on Form SS-4 as follows:

- a. If they elect to be covered by social security;
- b. If they withhold income tax from non-ordained persons;
- c. To comply with IRS requirements (Rev. Proc. 72-41, 9/11/72) for all subordinate units under the IRS group ruling. The reports of the subordinate units are kept current annually by the General Secretary.

7. Churches which hire non-ordained workers (office secretary, custodian, etc.) must withhold income tax from their wages even if they do not elect to be covered by social security. See Circular E (obtainable from IRS) for complete details.

8. Churches need not withhold income tax or social security from ordained ministers, pastors, evangelists, and other clergy who perform full function of the ministry, including administering the sacraments. Such persons are considered self-employed and must file estimated tax returns and pay estimated taxes quarterly on Form 1040ES. However, it is now possible for churches and ordained personnel to enter into a voluntary agreement to withhold income tax and make deposits for the ordained personnel, including the pastor. Such withholding must be deposited, quarterly reports (Form 941) must be made, and a W-2 statement of wages given at year-end. More detailed information can be secured from your local IRS.

9. Local churches which wish to obtain a bulk mail permit for non-profit organizations usually must have a copy of the Determination Letter (Paragraph 3) and verify tax-exempt status. The Church of the Nazarene and its subordinate units are listed as tax-exempt organizations in *IRS Cumulative List of Exempt Organizations Publication 78*.

10. The Federal Identification Number for the General Board of the Church of the Nazarene is:

44-0552 034

B. Edgar Johnson
General Secretary

THE REALLY NEW VACATION BIBLE SCHOOL MATERIAL!

THE REALLY NEW vacation Bible school materials are full of such terms as *core* (foundation) session and *expanded* (X) session, and session numerals such as 1 and 1-X, 2 and 2-X, etc. These terms are new. They are key terms, *foundation sessions* and *X sessions*, and very important to our *new curriculum*, for they represent a totally new approach to VBS. WHAT KIND OF VBS?

Five sessions or 10? For years this has been a sensitive question, and opinions vary. Some feel 10 sessions are best, and don't even consider less. Others, equally concerned, cry, "But we don't have time, staff, or finances for more than 5." The question is not simply one of more or less dedication on the part of Christians, but of a whole new set of needs in local churches. In view of the "New American," some are certain that a one-week VBS is more in step with real progress.

Recognizing the need in many churches for a 5-session school, while others still need 10, this Aldersgate VBS course has been beautifully planned to provide for both options. It has also been planned to incorporate more current teaching strategies.

Ten-session guides have been provided in the manuals, based upon only five foundation lesson themes. For each theme, there is a *foundation* set of materials and an additional *expanded* session (called X session). *Expanded* sessions immediately follow the foundation sessions which they support and amplify. For instance, in kindergarten this means that sessions 1 and 1-X both deal with "God Cares for Baby Moses."

In each succeeding *foundation* session, the children are introduced to a new Bible story, Bible verses, and songs, based on a new lesson theme. Detailed procedures for teaching are given, along with complete listings of all materials and supplies needed for that session. There are new materials in the resource packet and pupil book to support each *foundation* session.

The *expanded* session which immediately follows each *foundation* session does exactly what the term suggests. Using the same story, verses, and songs introduced earlier, it continues to develop the theme of the *foundation* session through a variety of enriching and exciting Bible learning activities. A complete teaching plan for the day is described so that no teacher is left with this responsibility. However, for teachers who really wish to venture ideas for even greater creativity and flexibility are given.

Expanded sessions are often shorter than *foundation* sessions in terms of numbers of pages. This is only because material from *foundation* sessions used in *expanded* sessions has not been reprinted in the *expanded* session guides. Teachers are carefully directed to use material in the *foundation* session. This includes Bible background, inspiration, story narrative, basic supplies, and some teaching methods. The *expanded* session guides contain only new material and procedures for that day's X session.

If yours is a five-session school, you should use only five session guides—probably the *foundation* sessions numbered 1-5. Ten-session schools, on the other hand, will use all five *foundation* and all five *expanded* sessions.

Sometimes it is difficult to find precise terminology for new ventures. *Foundation* and X sessions are complete sessions in each case. *Foundation* does not imply "incomplete" in this case but is to mean fundamental and basic.

What are the benefits of this plan? For either the 5- or 10-session school they are many. Consider these.

1. The 5-Session School

1. No longer are you using only half of the biblical material provided in your manual. A 5-session school will teach the same number of Bible stories, verses, and concepts as the 10-session school. You will be using all of the teaching resources and pupil book materials, but without the strain of having to teach two entirely different lessons each day. A five-session school is limited only in the number of learning activities it can offer to its students. It probably will not use the teaching strategies that are more time-consuming.

2. A five-session school has the added bonus of five X resource sections from which to draw in teaching the *foundation* sessions in much greater depth.

You can substitute an activity from an X session for an activity described in a *foundation* session.

3. Some teachers might prefer to teach the five *expanded* sessions by simply using the Bible story narrative and pupil book activities from corresponding *foundation* sessions.

4. If you prefer, you may save the *expanded* sessions for future use. By using Bible stories, verses, and pupil book materials from *foundation* sessions, you have complete session guides. Use them for children's church, special children's meetings, or for times when child care is provided during adult meetings.

2. The 10-Session School

The 10-session school is blessed with a most important commodity in Christian education—time. VBS teachers can reap full benefits from this additional time using both *foundation* and *expanded* sessions.

1. You will have time for development, feedback, and reinforcement. This larger plan is not repetition of the same idea in the same way, but uses the basic content in many different and creative ways—through art, field trips, dramatics, games, and crafts. The result is better learning—more enjoyable!

2. You will have time in class to explore each concept more deeply. Your pupils will have two sessions to live with an idea, look at it from several different angles, experiment, and enjoy learning.

3. You will have time for all the exciting things you have always wanted to try in VBS, but could never fit into your crowded daily schedule. More important, they allow more opportunity for creative learning experiences. The new Aldersgate VBS study materials with the increasing use of optional Summer Ministries give us really new opportunities for outreach and evangelism. These new VBS materials—all of them—are designed for flexibility. Only you know what kind of summer ministry is best in your situation, but these materials are for you. Day camps are finding these the best materials they can get their hands on. Backyard, patio and neighborhood Bible schools and children's Bible study clubs find them very effective. Shade-tree outreach programs are using the Aldersgate VBS materials, especially the primary and junior teacher and pupil books with the resource packet. The new materials are designed for these many Summer Ministries programs. This is effective Bible teaching! This is soul winning! This is outreach!

TWO IMPORTANT EVENTS IN MARCH

Our Prayers Reach

AROUND the WORLD

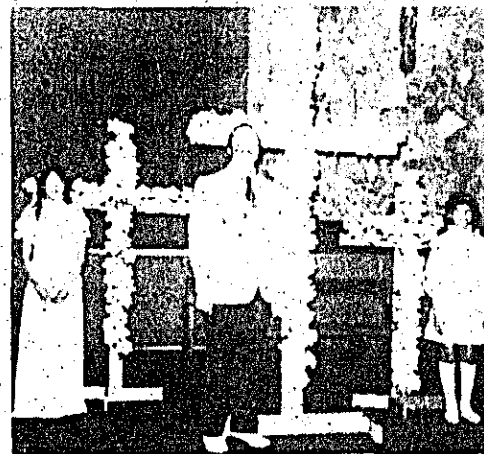
WORLD DAY OF PRAYER

Friday—March 7

- Make March 7 a day of total commitment to prayer in your church.
- Use the special requests given in the February issue of *World Mission*, especially "Prayer Ministry."
- Consult the January—February—March edition of *Council Tidings* for suggestions for the day of prayer.

EASTER OFFERING FOR WORLD EVANGELISM

Sunday—March 30

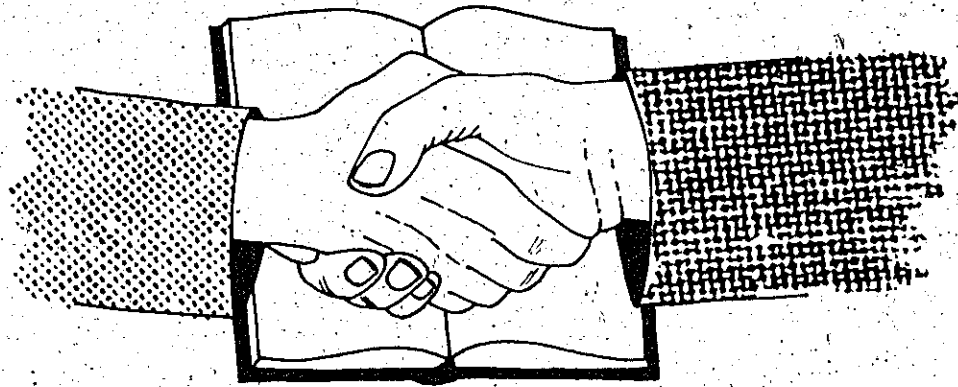


Mrs. Betty Miralles, a local NWMS president on the Washington Pacific District, shared this idea they used for their Easter offering in 1974.

"We had three crosses: one for adults, one for teens, and one for children. The crosses varied in size. Each cross had holes with spikes. Each spike represented \$20.00 for the adults, \$1.00 for the teens, and 25c for the children.

"The theme was presented two Sundays before Easter as an adult, a teen, and a child stood by the crosses. As the offering was received, the spikes were replaced by plastic lilies.

"The children and teens went over their goal the first two Sundays. The total offering was \$2,243.19. The enthusiasm and the response was good and it was especially effective as we included the young people."



Have you used

Adventure In Outreach

in your church?

This color filmstrip with cassette and guide is a beautiful presentation of how the *Evangelical Home Bible Class* is used to involve more of your members in outreach. With two separate areas of involvement, even persons who have never worked at outreach can enjoy meaningful ministry.

Please send *Adventure in Outreach* No. FS-7315.

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Address _____

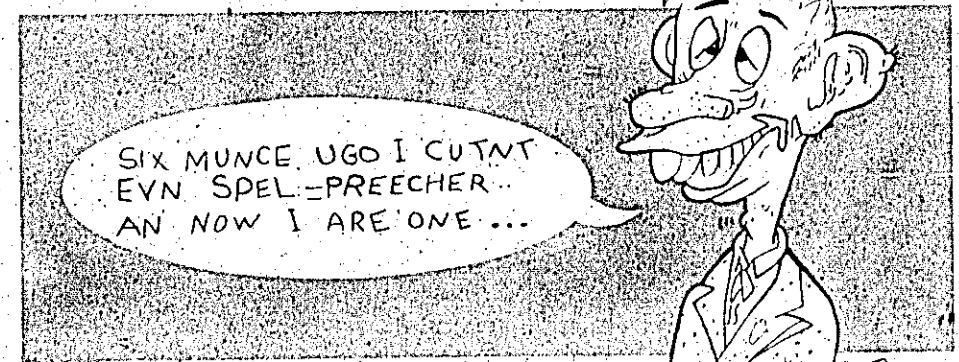
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BROTHER—IT TAKES LONGER THAN SIX MONTHS!

- or even three years
- or four years
- or SEVEN!

The making of a preacher is a lifetime job. Only the man who keeps studying, year after year, will still be producing at 45, 55, even 65 years of age.

2,913 Nazarene Ministers Proved Their Awareness by Returning the Big Questionnaire on Continuing Education.

Out of 11 areas of possible study the following were the "favored five": Verbal Communication, Preaching, Evangelism and Missions, Human Relations and Spiritual Life, Administration.

As to the 105 possible specific courses ONLY TWO were checked by a majority of respondents: Dynamics of Pastoral Leadership (58.2%) and Pastoral Counseling (51.6%). Holiness Preaching, and Diagnosing Spiritual Problems came a close third and fourth.

THANKS FOR COOPERATING!

Your church is vitally concerned about this—general superintendents, district superintendents, educators, everybody. We're working on it.

IN THE MEANWHILE

- KNOW what your zone college is offering for you.
- PLAN to participate up to the hilt.
- LEARN to study systematically at home. For this THERE IS NO SUBSTITUTE.

Richard S. Taylor
 Associate, Department of
 EDUCATION AND THE MINISTRY



NEW READING CERTIFICATE PROGRAM

A new Reading Certificate Program has been launched to encourage reading in the area of devotional and inspirational books.

A person may receive one credit toward a Reading Certificate for each book read from a recommended list. Upon the completion of 10 books reported to the CST office, a Reading Certificate will be sent. Write for complete details today.

MILLIONS FOR MISSIONS FOR MILLIONS

**Easter Offerings for
World Evangelism
1958-1974**

Each Year a Little More

1958	\$1,040,160
1959	1,006,192
1960	1,069,775
1961	1,195,074
1962	1,266,920
1963	1,367,561
1964	1,466,707
1965	1,595,090
1966	1,750,270
1967	1,866,696
1968	2,126,338
1969	2,272,285
1970	2,507,791
1971	2,839,165
1972	3,169,913
1973	3,688,312
1974	4,095,197

1975

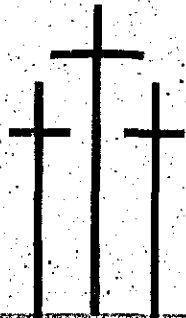
SHARING

BEHOLD,

what manner of love
the Father hath
bestowed upon us...

GOD'S
LOVE

WITH OTHERS



SHARE THAT LOVE
with others

EASTER OFFERING
FOR WORLD EVANGELISM
CHURCH OF THE NAZARENE

There is a mission field within reach of your love.

51.6 percent of the people in the United States profess no adherence to any Christian denomination or fellowship.*

3.6 billion people in this world need Christ.

Support the 1975 Easter Offering for World Evangelism

Help reach your neighbors for Christ
wherever they may live.

*Glenmary Research Center, Washington, D.C.

IN PREPARATION FOR THE
EASTER OFFERING FOR WORLD EVANGELISM
CAN YOU RANK IN ORDER
THESE REASONS WHY U.S. CITIZENS
SAY THEY SUPPORT THEIR CHURCHES?

SOCIAL PRESSURE _____

LOVE FOR OTHERS _____

AN OBLIGATION PLACED
ON MAN BY GOD _____

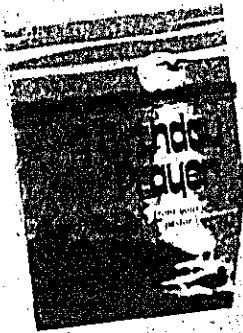
A PART OF WORSHIP _____

GRATITUDE TO GOD _____

The correct order is just the opposite of the order shown above. Note: Canadians rank "a part of worship" before "gratitude to God."

Presenting the designs...

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



Designed with dignity and beauty, appropriately expressing in prose, scripture, and prayer the love and interest of a pastor. Printed on a rich-grain card stock. 4 1/2 x 5 3/4". Matching envelope.

- G-751 "A Birthday Prayer from Your Pastor"
- G-752 "An Anniversary Prayer from Your Pastor"
- G-753 "A Prayer in the Time of Illness from Your Pastor"
- G-754 "A Prayer in the Hour of Bereavement from Your Pastor"

Package of 12 (identical cards) \$1.50

R-124 INSTRUCTION SHEET. Outlines the procedures for the Pastor's Remembrance Plan. **FREE**

R-125 FAMILY RECORD CARD. Provides space for required information. Size, 4 x 6".

Package of 50 for \$1.25; 2 pkgs. for \$2.00

R-126 CHURCH RECORD DATA SHEET. Four sections (days) per sheet for entering birthdays, anniversaries, and other information on that date. Size, 8" x 11".

Package of 100 for \$2.50

R-127 VINYL BINDER, 3-ring; 10 x 11 1/2". **\$2.00**

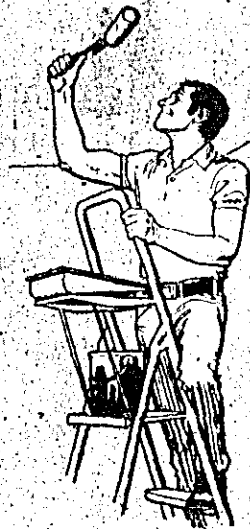
S-537 MONTHLY INDEX DIVIDERS. Black leather tabs for three-ring binder. **Set, \$2.30**

S-146 RECORD CARD FILE BOX. For R-125 cards. **\$3.50**

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

NAZARENE PUBLISHING HOUSE
POST OFFICE BOX 527, KANSAS CITY, MISSOURI 64141

If you have not yet made THE PASTOR'S REMEMBRANCE PLAN a part of your total ministry, you will want to join the hundreds of pastors already using it with success.



Spotless Campaign

(An idea that worked)

Our church had difficulty getting a thorough cleaning and painting, even though we have a full-time janitor. Things have a way of getting ahead of you.

We promoted a "Spotless Campaign," headed by my wife. The response was outstanding. Sixty-six different people donated a total of 759 hours to the project. On the first Sunday of the two-week campaign, we awarded white ribbons to those who had helped during the previous week, and recognized them in the morning service.

On the last Sunday, the pastor presented the board of trustees with a 40 x 108-foot check, made out for \$3,695, representing the estimated cost of the project (at \$5.00 an hour) if we had hired the work done. People were amazed at what they had saved the church. They were also proud to be able on that Sunday—which was Homecoming Day—to show their clean, newly painted, and repaired church to their friends.

The chairman of the board of stewards and my wife visited each room and decided what needed to be done. Then we prepared a "work sheet" which listed every room, and just what needed to be done for that room. This list was mimeographed and presented, along with a "Spotless Campaign" sheet which solicited their vote for a spotless church to show friends and guests on Homecoming Day.

There was a job for everyone (except small children and a few senior citizens).

At the bottom of the page was a detachable ballot on which they could vote for or against the "Spotless Campaign." Included also was a place to sign up for the job they could help with, the approximate time they would do it, and a place for their signature and phone number.

The work sheet included the sanctuary, the study, classrooms, basement rooms, entranceways, hallways. For example, the sanctuary list included:

- 40 pews (list number you will do)
- clean altar, Communion table, pulpit
- sand and finish platform railings
- dry-clean flags
- wash flowers in planters
- wash and clean wall and exit lights, screens and filters on airconditioners. . . .

Many rooms included windows to wash; floors to be waxed and cleaned; walls, ceilings, and chairs to be painted; curtains and drapes to be washed or cleaned.

There was also a place to sign up for baby-sitting or for providing cookies and coffee for the workers.

This was a very exciting and profitable campaign.

MICHAEL HUTCHENS
Tuley Road Church of the Nazarene
Hamilton, Ohio

THE PREACHER'S WIFE



There is no easy answer for the cure of loneliness, but there is a divine source of power for the lonely pastor's wife.

The Lonely Pastor's Wife

I SCANNED THE FACES of the pastors' wives in the seminar. While my husband motivated pastors upstairs to greater achievement, I was asked to conduct a sharing session downstairs. Hoping to unleash in the short time the real women behind the faces, I asked the question, "What is your most needed emotion?"

The first response was what I expected. "Love!" I heard a hesitant but definite voice, "Loneliness." I think I felt more from that "look of loneliness" than from any other.

My mind took some swift journeys. I knew I could relate.

The first journey carried me back only three weeks. I had a particularly hectic Tuesday "Winning Wom-

en's Fellowship." I had given my counselors responsibilities.

Not again! For three weeks in a row the mike was nowhere to be found. While the girl responsible looked in panic, I proceeded. There was no way I could be heard and communicate with those hundreds of women who depended so much on this hour for love and understanding. After 25 minutes of wasted energy, a mike was found.

All the frustration caused me to unleash my usually controlled emotions at the counselors' meeting afterward. When they saw I really was a very human person and needed them, they responded with shock. They said they thought I was always so capable and poised. They had thought the fellowship could run on my momentum.

That did it! I blurted out that I needed them! I'm not sure I should have, but I admitted that sometimes I'm a lonely person. I liked the chit-chat of a girl relationship, the shopping companion.

I had all kinds of notes and visits the next week, but God's Word had



by
Ruth Ann Polston

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

been clear to us since early in our pastoral ministry, "Know no man after the flesh." "God setteth the solitary in families."

Others may, but I cannot have clutching friendships. The pastor's calling is being "broken bread" for others.

My mind took another journey when I was facing another difficulty. I try to spare my husband too many personal moods and needs. Part of my calling is to cheer and lift his spirits. I want to feed hope into difficult situations.

I walked the parsonage floor praying, knowing it would be an added burden to him. While I prayed, I

remembered the scripture, "I have trodden the winepress alone." I dried my tears and said no to my self-pity. It was enough. I did not have any pat answers for the cure of loneliness. I knew I had fought it and won dozens of times. But there are always those fresh commitments that I must choose again, to "know no man after the flesh," that I may know many in the Spirit.

For your reading, if you are interested in this subject, I recommend the following books: *The Art of Understanding Yourself*, by Cecil Osborne; *The Meaning of Persons*, by Paul Tournier; and *Loneliness, the Fear of Love*, by Ira J. Tanner.

The Easter Message

*Last Easter, when my voice was lifted up
To sing the praises of my risen Lord,
I had not tasted sorrow's bitter cup;
The music held for me no minor chord.*

*This Eastertide my stricken heart sends up
The strains I lift in accents clear and strong;
For I have drained the dregs of sorrow's cup,
And learned the meaning of the Easter song.*

*I know the sweetness of the minor chord,
The glory of the major full and clear.
I know the power of my risen Lord—
He lives, and they shall live whom I hold dear.*

*And though I cannot help the tears that flow,
And though my heart is sad as heart can be,
I sing the Easter song because I know
The blessed Easter message is for me.*

Author unknown

Developing Your Soul-winning Skills: Yourself

By Charles D. Crow*

THE PRESENCE of the Holy Spirit compels us to witness. But let's confess, sometimes we are very much afraid to witness. We feel the Spirit's urging but we fail to follow through with the gospel presentation. Is it because we lack training? Only in part, for many ministers are receiving basic training in personal evangelism through the evangelism clinics held by various churches throughout America.

There is adequate printed material available for those who have not been able to attend. James Kennedy's book, *Evangelism Explosion*, is designed as a textbook in person-to-person evangelism. This book, and others of the same nature, are readily available.

The problem is not one of availability of training; it's one of self-development. Nobody can make us improve if we do not want to acquire the necessary knowledge and translate that into soul-winning skills and habits.

The path to becoming a proficient personal evangelist is very much like that of becoming a good golfer. Lessons from a pro will get you off to a good start. You can also gain enthusiasm and a few pointers by watching others play. But the only way you will learn to play golf is through practice, and more practice. So it is with the planned gospel presentation. The only way you can become pro-

*Office manager, Department of Evangelism.

ficient as a soul winner is through practice and more practice. It is not something you learn at a clinic and take back to Hometown First Church and "plug in" to immediately see great gains. It is something you do yourself through the help of the Holy Spirit.

Practice your presentation

You might wonder where to start your self-development. How about with your presentation? Few areas require more attention. No amount of Preachers' Meeting enthusiasm can give you the confidence in your gospel presentation that comes from plenty of practice.

I recently discussed this with a very successful sales manager for a well-known insurance company. He uses two basic presentations. One is a specific word-for-word phone request for a personal sales interview. Also printed on the page is a short answer for every type of objection that can be brought up by the prospect. The other is the sales presentation used in the home at the time of the interview.

In training new men he requires that each of them memorize these presentations verbatim, and to present them without aid to the sales training group. Only after the salesman has used the presentation 50 times is he allowed to deviate from the script.

He contends that this does not keep the salesman from using his abilities. It is the planned and practiced man who doesn't need to be preoccupied with the fundamentals of the outline and is able, instead, to devote his attention to the more subtle aspects of selling that set a salesman above the average.

He gave three ideas for working out problems in your presentation—on your own.

The first procedure is to identify every objection you run into. You can

do this alone, and add to the list from the experiences of other soul winners.

Next is the process of working out the best answer to each objection. Third-party illustrations are very effective for allowing the prospect to apply the illustration and answer his own objection without risking an argument.

The last step is to practice, practice, practice. Giving the presentation to yourself in front of a mirror is helpful. You can practice every time you are alone driving your car. Practice where you wish, but practice until the presentation becomes a part of you.

Analyze your rejections

It's exciting to look back on successful presentations, but it doesn't give you the total picture. Analysis of presentations that were rejected may be more painful, but it will probably prove more instructive.

You should make it a habit to analyze every call as an avenue of self-development. After your next disappointing call, ask yourself these four questions:

1. What really took place before and during the call?
2. How was the call different from what you had intended?
3. What things caused you to lose control of the call?
4. How was what you said interpreted by the prospect?

After you have worked through these questions, then determine what you will do differently on your next call.

It's up to you! The best gospel presentation plan will not work unless you work it.

One of the things we all try to protect is our feeling of self-worth. When you get these rejections, and you begin to wonder if something is wrong with you, it's pretty hard to preserve this feeling of self-worth.

Many ministers solve this problem very quickly. They just don't make any specific soul-winning calls. No rejections—but no commitments either.

For a consistent, long-range, successful personal-evangelism program, first make specific soul-winning calls. General calls get general results.

Second, make good calls. Practice your presentation until it becomes reflex.

Third, make calls on good prospects. The guidance of the Holy Spirit is invaluable. There are sufficient numbers of people who visit your church, or in some other manner show a valid interest, to keep you busy from now on. You have prospects—make them good prospects.

Fourth, go in the power of the Spirit. We have a tendency, in this type of program, to get so wrapped up in trying to do something for the Lord that we fail to allow the Holy Spirit to work in and through us.

Personal-Evangelism Development Checklist

- | Yes | No | |
|-------|-------|---|
| _____ | _____ | Do you practice your presentation out loud? |
| _____ | _____ | Do you plan your calls, and use your plans? |
| _____ | _____ | Do you analyze your rejections? |
| _____ | _____ | Do you write down new objections, and work out answers for them? |
| _____ | _____ | Do you compare successful presentations? |
| _____ | _____ | Do you keep accurate records of your calls for reference? |
| _____ | _____ | Do you ever ask for help and criticism? |
| _____ | _____ | Do you continue to read and apply new materials? |
| _____ | _____ | Do you take care of the problem of rejections by simply not making any specific soul-winning calls? |

THE STARTING POINT



By C. NEIL STRAIT

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

The Call of Moses

The encounter of Moses with a burning bush—and hence the call of God—is an encounter that gives us a many-faceted insight into the Christian life-style.

Consider these thoughts from Exod. 3:1-10:

I. *There is an interruption that changes.* Or, *From Mediocrity to Mission.*

An interruption that changed the life of Moses and changed it royally. When Moses responded to the Presence, he turned a corner in his life.

Could the burning bush represent two sides to a man's changing process? (1) Does it represent the destroying of the old? (2) Does it represent the warmth of God? Both are involved in the moment life makes up its mind.

II. *There is an involvement that challenges.* Or, *From Shepherding to Serving.*

From pastures to palaces. From the lowlands to the peaks. From the desert to discipleship.

It is a picture of God's grace. He replaces the old with something rich and full.

III. *There is an identity that is commanding.* Or, *From Doubts to Discovery.*

In verses 8, 12, and 14, the great "I Am" is echoed. And through the "I Am," Moses discovered a new authority, a new power, a new strength. That discovery was to conquer his doubts.

Moses' previous identity was as a shepherd and as a murderer. But over against this was written the authority of God. It was an authority that led to new discoveries—discoveries about himself and about God.

This encounter has the three ingredients for victorious Christian living: Someone to change us, something to challenge us, and Someone to control us.

A Lad, His Lunch and the Lord

John's story of the miracle-feeding (John 6:1-14) has some fascinating nuggets in it.

Follow modern man's response to a problem, and this is what you come up with: First he sees a need: "Whence shall we buy bread?" Then he gets nervous: Philip's response is: "It would take a fortune to begin to do it!" (v. 7, TLB).^{*} Finally, man becomes negative: "What are they among so many?"

But the miracle-event helps us to see how God is at work in various ways, meeting all these reactions.

I. *God's math takes care of man's need.* If you figure only man's part, it will always be insufficient. But take the little that man has—and add God—and you come up with plenty.

A lunch of five loaves and two fish.

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

es, and it feeds maybe 25,000—for only 5,000 of the text represent men. Allow for women and children in the final tally.

However you figure it, God's math beats modern math. Its computations are plenteous, and no calculator can explain its equation.

God's math has always taken care of man's need. God provided the children of Israel with manna. God answered Elijah by fire, enough to consume everything about the altar. The reminder of Paul is sufficient: "My God shall supply all your needs" (Phil. 4:19).

II. *God's method takes care of man's nervousness—or should.*

Man looked at the need, then saw the provisions—a lad's lunch—and became nervous. It is man's way to look at the problem, without seeing the possibility.

God's method is always through a man. "There is a lad here . . ." God takes the little that a man offers and makes it much. That has always been His method.

God took a stuttering shepherd and made him Moses. He took a slave and prisoner and made him Premier Joseph. He took another shepherd boy and made him King David. He took a hard-nosed persecutor and gave the world the Apostle Paul. He took a drug addict and gave the twentieth century Nicky Cruz.

III. *God's miracles take care of man's negativism—or should.*

"What are these among so many?" To see five loaves and two fish as a possible meal for thousands doesn't seem too promising. The negative mind sees only the problem. God exhausts possibilities.

And the lesson of the miracle-feeding is a moving from problem to possibility. And a man moves along this line only by the help of God. And that help comes only when what man has is yielded to God.

BREAKING GROUND for a New CHURCH BUILDING

(A suggested ceremony)

Opening Hymn: "I Love Thy Kingdom, Lord"

Scripture: 1 Chron. 22:11-19

Text: "Arise therefore, and build ye the sanctuary of the Lord" (22:19).

MEDITATION:

1. God dwelleth not in hand-made buildings. His true sanctuary is the heart of man. On the fleshly tablets of human hearts His law is written. Living beings of dust and spirit must show forth and declare His glory.

That a human animal can become a partaker of the divine nature is one of earth's greatest mysteries. And yet it is so. God hath set eternity in the heart and core of our humanity. We mortals (dying beings)—animals of flesh and bones—can yet be God's "epistles" known and read of men.

2. But man is a social being. He cannot live and die to himself. Nor is he satisfied to worship God by himself. How can he ascribe *worship* to his God—the Supreme Value of man's thought and life—without another to describe it to? So man seeks other men to join him in praising and serving God. The Psalmist called out: "Come and hear, all ye that fear God, and I will declare what he hath done for my soul" (Ps. 66:16).

And since man is a time-space creature, he seeks appropriate times and places to express his high regard for things eternal. So he dedicates one day in seven to God and those things that matter most to Him. Likewise, he builds a sanctuary—a holy place—where he may worship God and declare His greatness to his fellowman, and teach his children reverence for things we consider sacred and holy.

3. Thus it is that we are gathered here on this plot of ground to claim it as the site for our sanctuary—a meeting place for followers of Jesus the Nazarene. We have heard God's voice saying to us what David said to Solomon: "Arise therefore, and build ye the sanctuary of the Lord." Here, on this spot, we propose to erect a building wherein our children can learn about God and salvation. Here on this spot we propose to erect our center of worship in this city. It will not be a cathedral, but we pray that it shall indeed be a place where "heaven comes down our souls to greet, and glory crowns the mercy seat."

It will be a place where we can invite our friends and hungry-hearted neighbors to come and hear the Word of God. It will be a place where we can sing and pray and preach. Here we can dedicate our babies to God's will for their lives, and here we can baptize our converts. Here we can see our sons and daughters united in marriage, and here we can meet in memory of our honored dead. It will be a place where we can partake of the sacrament together, eating and drinking in honor of Jesus' sacrifice for us.

4. Today, then, we take the first step in fulfilling our Lord's command: "Arise therefore, and build." This virgin soil must be broken to make way for solid foundations and ample footings to sustain a superstructure. And as we pour our concrete that it may turn to stone, let us remember God's great Foundation Stone on which He is building His living temple, even Christ. And as we raise our beams and build our edifice, let us remember and rejoice that we are all members of the building and the family of God.

Here, then, let the sound of digging be heard. Here let the noise of hammer and saw ring out in testimony to the fact that we have caught a vision of the possibilities of grace for men and women in this city. Here let us build an edifice that shall be a place of repair for broken hearts and lives—a real center of holiness evangelism—a place where the pure Word of God is taught. And may God strengthen our hands for this task. May we, the people, have a mind to work. Let us not begin and then be unable to

finish; but having counted the cost and being united in sacrifice and stewardship, let us see the completion of that which we now begin.

We serve a miracle-working God. Already we have seen many answers to prayer about this project. So let us trust Him to supply our needs and let us push forward in this project with all zeal and persistence, until our vision becomes a material reality to the glory of God and a testimony to our faith.

Each of you who joins me now in turning a shovelful of earth will thereby declare your enthusiasm for this undertaking and your determination that with God's help it shall go forward to completion.

I shall call upon your pastor to say a few words about the plot of ground and how we expect to arrange our building. Then I want him to turn the first shovel of dirt. Thereafter let the church officers follow him in digging. Those of you who wish to photograph the event may do so.

Closing Hymn: "The Church's One Foundation"

Prayer: Eternal God, our Father, the earth is Thine and the fullness thereof. Thou hast filled it with beauty, and hast taught us to occupy and subdue it. We look to Thee and pray that Thy kingdom may come and Thy will be done upon earth as in heaven. Accept this plot of ground which we claim now as the place for one of Thy sanctuaries. As we have broken this sod, let this place whereon we now stand be consecrated as the place of God's house. Sow here the good seed of Thy kingdom and bring forth on this place a rich harvest of souls in honor to Thy own great name.

Bless every worker who shall labor here. Keep him from accident and injury. Give physical strength through the long days of toil. Supply the money for the purchase of materials. Unite our hearts with one purpose. Let us build faithfully according to the pattern and vision Thou hast given. May we sing and rejoice as we work. And may what we do here bring blessing to mankind and honor to our Saviour. Amen!

Benediction: Heb. 13:20-21

Submitted by Ross E. Price

IN THE STUDY

Looking at Our Lord in Luke

March 2

THREE GREAT WOMEN (8:3)

SCRIPTURE: Luke 8:1-3

INTRODUCTION: The Old Testament, the New Testament, and Christian history are sprinkled with the names of great men. In the Old Testament the three most prominent ones are Abraham, Moses, and David. In the New Testament we find Peter, John, and Paul. Among other great men in the history of the Church, one could name Augustine, Luther, and Wesley.

But in our scripture lesson today we find three great women. They did not play a big part in public life. They were not widely known; but they had the greatest honor that could come to any women, that of ministering to Jesus. He was penniless; they had property. And so they ministered to Him in a material, financial way. They saw to it that their Master was adequately supplied with food and clothes.

I. MARY MAGDALENE

The first was Mary of Magdala, a fishing village on the west shore of the Lake of Galilee. Jesus had cast seven demons

out of her. "Devils" is an incorrect translation. There are many demons (Greek, *daimonia*), but only one devil (Greek, *diabolos*, which is always singular).

It is nowhere indicated in the Gospels that Mary Magdalene was a wicked woman. But any person possessed by seven demons might well be expected to live an ungodly life.

In any case, we know that Mary Magdalene's gratitude for deliverance was lived out in a ministry of loving service to her Lord. She was one of the devoted women who lingered near the Cross and saw where Jesus was buried (Matt. 27:61). It was not Peter or John, but Mary Magdalene, who had the high honor and privilege of being the first to see Jesus after His resurrection (John 20:1-18).

II. JOANNA

Nothing much is known of this woman. Luke is the only Gospel writer who mentions her by name. But she stayed close to the Master and showed her devotion by being at the empty tomb on Easter morning (Luke 24:10).

Mary Magdalene may have come from the lower strata of society, although she seems to have been a person of some means at this time. But we are told that Joanna was the wife of Herod's steward—the one who managed the household of Herod Antipas, ruler of Galilee. She was close to the court. Her husband held a position of great honor and responsibility. She is an example of that rather small company of devoted disciples of the Lord who move in high society and are people of means.

III. SUSANNA

This lady is mentioned nowhere else in



By Ralph Earle

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

March, 1975

the New Testament. It remained for Luke, who had a high appreciation of womanhood, to name this little-known follower of Jesus.

Her name means "a lily." Unnoticed by others, she blossomed beside the path of the Master. Though others passed her by, the Lord did not fail to see her loving devotion. We are never unnoticed by Him. The poor, the rich, the unknown—He sees them all.

What matter if others ignore us and fail to appreciate our humble service? Not a thing escapes His all-knowing gaze. He never forgets to say, "Thank you." In this life we have the reward of knowing we have done well; but throughout eternity we shall be reaping endless rewards for faithful, loving service to Christ.

March 9

THREE GREAT THREATS (8:14)

SCRIPTURE: Luke 8:4-13

INTRODUCTION: What is the greatest threat in life? War, murder, robbery? No, the three greatest threats in our Christian life are enumerated by Jesus in our text. They are not enemy armies or violent criminals. Rather, they are all in the realm of inner desires and emotions that may lead us astray.

Jesus likened the hearts of people to four kinds of soil. The wayside soil speaks of hardened hearts that never accept the gospel. The shallow soil typifies people who are moved emotionally but have no depth. The good soil speaks of those responsive, faithful hearts that bear fruit.

But today we want to concentrate on the soil covered with thorns. This is the real threat to the Christian life.

I. ANXIETIES

The Greek word translated "cares" comes from the verb meaning "to be drawn in different directions." So it refers to the distractions of the mind, the worries of life.

We live in the Aspirin Age. Life has become so complicated, so demanding, that many people are "cracking up." But even if we do not go to pieces emotionally

or mentally, worry can sap our spiritual life.

John Wesley said that it is a sin to worry. The fact is that we cannot really worry and trust at the same time. So worry is a denial of faith.

In this day of many distractions—doorbell, telephone, radio, television, and all the complexities of modern life—we need to guard against the thorns that will "choke" our spiritual experience if we let them.

II. RICHES

We may feel that this is not a danger that confronts us! But the fact is that Americans and Europeans are handling more money than ever before. Though we may not be wealthy, the lure of making more money can cause us to lose our souls. Some Christians have become so busy making big money that they can't find time for private devotions, family worship, and even church attendance. They become choked to death spiritually.

III. PLEASURE

This is something that bulks so large in modern society that one hardly knows where to begin or end in describing it.

Modern America is pleasure-mad. It is easier to watch television than read a good book. It is easier to watch a sports event than to improve our health through vigorous exercise. Money and pleasure—these are the most subtle temptations we face.

March 16

THE SIN OF SECTARIANISM (9:50)

SCRIPTURE: Luke 9:46-50

INTRODUCTION: Among Evangelicals the term *ecumenical* has a bad flavor. We don't believe in ecumenism, so we are told, but in avoiding all kinds of compromise.

What we need to realize, however, is that separatism can be a sin. We are to seek to maintain "the unity of the Spirit" in fellowship with all those who really love the Lord. It will help us to do this if we remember three facts:

I. THE CHURCH OF JESUS CHRIST IS COMPOSED OF ALL TRUE BELIEVERS.

It is not just our group or denomination; it is all believers. To think that we have a corner on Christianity may be the worst kind of pride—spiritual pride. We should welcome fellow Christians of all denominations.

II. ALL TRUE BELIEVERS BELONG TO THE FAMILY OF GOD.

In a normal family the members stand up for each other. Parents defend their children, and children defend their parents. Brothers and sisters stand by one another.

It should be so in the Church of Jesus Christ. Fellow Christians are our brothers and sisters. We should treat them as such. They belong as well as we do.

III. WHEN WE ARE OFFISH TOWARD OTHER CHRISTIANS, WE HURT NOT ONLY THEM BUT OUR COMMON HEAVENLY FATHER.

What does God think of our lack of fellowship with His other children? How would we, as earthly fathers, feel under such circumstances? Jesus said, "He that is not against us is for us." We had better err on the side of love than on the side of indifference or offishness.

March 23

TESTS OF DEVOTION (9:58, 60, 62)

SCRIPTURE: Luke 9:57-62

INTRODUCTION: Jesus was on His last, fateful journey to Jerusalem (v. 51). He affirmed that His mission to earth was one of redemption, not destruction (v. 56).

As he traveled through Perea, on the east side of the Jordan River, He met three individuals. To each one He presented the challenge of discipleship. His way is a way of total commitment, of going always forward and never backward. The theme song of the Jesus road is "No Turning Back."

The Master himself set the example: "He steadfastly set his face to go to Jerusalem," knowing full well that for Him that meant agonizing suffering and

March, 1975

eventual death (v. 51). But He went just the same.

I. NO PILLOW FOR HIS HEAD (v. 58)

The first man came eagerly to Jesus with the proposition: "Lord, I will follow thee whithersoever thou goest." This sounded fine. But Jesus' X-ray gaze discovered a deep flaw in the man's consecration. He who knew all men realized that this would-be disciple wanted to follow for earthly advantage or fame and honor.

So He reminded the man that, while the foxes have holes in which to hide, and the birds have nests in which to rest, yet He did not have any place to lay His head. He who had made the glorious universe as a home for man had no home for himself.

II. NO TIME TO BURY THE DEAD (v. 60)

Jesus commanded the second man, "Follow me." The fellow came back with an excuse: "Let me first bury my father." Jesus told him to let the spiritually dead bury the physically dead; the man must go and preach.

On the surface this looks like a harsh command. But two factors need to be remembered. The first is that the man's father may not yet have died. There might be months of waiting before this took place. Time was running out for Jesus: His helpers must go promptly.

Another factor was this: The death of the father, even if it had already taken place, would involve a 30-day period of mourning. The work of the Kingdom could not wait.

III. NO LOOKING BACK (v. 62)

The third man wanted to go back home and say farewell to his family. But again this would have involved a week or two of feasting before he left home. Jesus requires prompt service—not alibis, but action.

March 30

THE CHALLENGE OF MISSIONS (10:2)

SCRIPTURE: Luke 10:1-9

INTRODUCTION: The greatest mission ever undertaken was Jesus' coming to earth

INDIFFERENCE

When Jesus came to Golgotha,
They hanged Him on a tree;
They drove great nails through hands and feet

And made a Calvary.
They crowned Him with a crown of thorns;
Red were His wounds and deep.
For those were crude and cruel days,
And human flesh was cheap.

When Jesus came to Birmingham,
They simply passed Him by.
They never hurt a hair of Him;
They only let Him die.
For men have grown more tender,
And they would not give Him pain.
They only just passed down the street,
And left Him in the rain.

Still Jesus cried, "Forgive them;
For they know not what they do."
And still it rained the winter rain
That drenched Him through and through.

The crowds went home and left the streets
Without a soul to see,
And Jesus crouched against a wall
And cried for Calvary.

G. A. STODDARD
Source unknown

Easter is for sharing—not wearing!

One of the best tests of religion is to find yourself in church with nothing less than a \$5.00 bill in your pocket.

A TV repair service ad: "We can fix anything wrong with your TV except the lousy programs."

A scientific-minded youngster being called down by his father for a poor report card asked, "What's my trouble, Dad? Is it my heredity or my environment?"

1. Jesus fulfills prophecy about himself through all the NT.
2. Jesus must be honored by His disciples.
3. Jesus seen as Messiah because of His miracles of transformed lives
4. Jesus revealed as God's Representative and Deputy to unbelieving hearts

II. THE PUGNACIOUS CROWD (Luke 23:13-24)

- A. The cry for blood
 1. Totally different crowd from Palm Sunday
 2. Totally different wants
 3. Pilate's decision already made by crowd
 4. Majority wanted Barabbas.
- B. Sin cries for blood.
 1. Calvary confronts us with choices.
 2. Sin chooses lawlessness.
 3. Sin resents law.
 4. Sin hates the truth about itself.
 5. Sin is haunted by righteousness.
 6. Sin cries for innocent blood.

III. THE PASSIVE CROWD (Luke 23:33-35)

- A. The cry of indifference—then
 1. Totally different crowd followed Jesus to His death.
 - a. Some loyal—His mother, Mary Magdalene . . .
 - b. Pugnacious—chief priests, Barabbas supporters . . .
 - c. Majority passive (v. 35). "The people stood beholding."
 2. Crowd did not care what happened to Jesus.
 - a. Crowd looked on when He went to Golgotha.
 - b. Crowd looked on there at Golgotha.
- B. The cry of indifference—today
 1. Majority of people are not
 - a. Openly hostile to Jesus
 - b. Openly excited about Jesus
 2. Indifference leads to Golgotha all over again.
 3. Indifference puts nails in Christ's hands.

DERL G. KEEFER

with the message of redeeming love. It was a costly mission; it cost Him His life. Redemption is always costly. To a lesser degree and in a lesser way it will be costly for us.

I. A GREAT HARVEST

Jesus was sending the seventy (recorded only by Luke) into the towns and cities of Perea, across the Jordan. It was a limited territory and the time was brief. But it was a prefiguring of the age-long ministry of the Church to the world.

And what a vast harvest field it is! Millions of souls for whom Christ died, but who have never heard about His atoning death on the Cross! The challenge is staggering.

II. FEW LABORERS

Unfortunately, in the face of this gigantic job there is only a small contingent of workers. Today we can say that there

are thousands of missionaries and many more thousands of national workers. But this fact must be matched with another: There are still millions who have not yet heard.

III. A CRUCIAL PRAYER

Only God can meet the need. And so we need to pray that He, "the Lord of the harvest," will send out laborers to gather His harvest of souls.

But this is a dangerous prayer to pray: For the Lord might call us! If we are too old to go, He may ask us to give—sacrificially.

Every Christian must be involved in missions, or he is not a true follower of Christ. We must go, give, or pray, as He leads. Thus we become partners in the ministry of reconciliation.

Easter means missions—sharing the risen, living Lord with those who need Him.

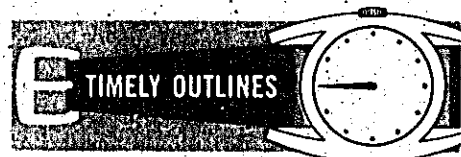
Each of the others agreed that at times it was difficult working with people. Then one spoke up, "You know, I feel that way sometimes. But when I read the Word, I see how the throngs followed Jesus, and He must have been tired on many occasions, but He never made anyone feel unwanted."

Crowds. Always following Jesus. Always wanting something. I would like for us to look at three different crowds that followed Jesus, and ask you to see in which crowd you find yourself today.

I. THE PRAISING CROWD (Luke 19:29-38)

- A. The footsteps to the praising crowd—in Christ's day
 1. Jesus fulfills prophecy (vv. 29-34; cf. Zech. 9:9).
 2. Jesus honored by disciples (vv. 35-36)
 3. Jesus seen as Messiah because of miracles (v. 37; Lazarus, Bartimaeus still fresh in their minds)
 4. Jesus seen as God's Representative and Deputy (v. 38)

- B. The footsteps to the praising crowd—today



The Crowds of Easter Time

SCRIPTURE: Luke 19:29-38; 23:13-24, 33-35

TEXT: *Because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth* (Rev. 3:16).

INTRODUCTION: Five young ladies were visiting on their first vacation since graduation two years previously. Each had a job that took her into the crowds of people—one a teacher, one a social worker, one a salesclerk, one a secretary, and the last an accountant in a large office. As they were talking, one of the girls said, "I like my job; it pays well, and has good benefits, and I get to meet all types of interesting people. But there are times when I just get tired of being with people. I never have a quiet moment to myself."

WHAT SHALL WE TALK ABOUT?

Reading recently I ran into an interesting story. The minister was asleep and dreaming. The account of his dream went like this:

In my dream I was in a crowded courtroom. The judge was already on the bench. I was being tried for my life. My lawyer and I sat at the table reserved for us. He was very nervous and kept watching the door. A half-dozen times he said, "If I just had that one witness!"

Finally, the judge rapped with his gavel and asked if we were prepared to begin. My attorney pleaded for another five minutes and said, "There is one very important witness that hasn't arrived." Again he glanced at the door and wiped the perspiration from his forehead. Suddenly the door burst open and a little fat man came down the aisle. He, too, was perspiring and mopping his face. The judge called the court into session and directed the little fat man to the witness chair.

He apologized for being late and start-

ed a long, rambling speech about his new car. He said he didn't know quite how to operate it, but he planned to take his family on a vacation in it soon. Then he told the judge where they were going on their vacation. All the time I was squirming in my seat, and I said half aloud, "Why doesn't he shut up about his car and tell the judge what he could tell that would save my life?" For my life was at stake, and here he was wasting time, telling about his car and vacation.

Then I awoke and sat up right in bed with the perspiration streaming down MY face. How often had I been that little fat man, and talked about my new car and vacation to men who were "dying" and needing to hear words that would give "life"?

What shall we talk about? What more important thing could occupy our time than conversation that includes in an important degree our witness of saving and sanctifying grace available to all? Yes, God's grace is as real as cars and vacations—far more!

—Submitted by Hubert Helling

is clearly presented in readable and interesting style, and touches briefly on all the basic principles of preaching, such as gathering and storing materials, marks of a good introduction, shaping the body of the sermon, making the conclusion, preparation and delivery, and the use of what he calls "the picture principle," which is worthy of every preacher's attention.

Easy enough for the beginner, yet challenging to the experienced preacher. Worth anyone's time and money.

J. M.

Six-Version Parallel New Testament

Students of the Bible, scholars as well as laymen, will welcome the convenient *Six-Version Parallel New Testament* now being published by Creation House.

This new collection places side by side the King James Version, *The Living Bible*, the *Revised Standard Version*, *The New English Bible*, the Phillips *Modern English* translation, and *The Jerusalem Bible*, with the original prefaces to each translation. This big (8½ x 11¼ x 1½), 697-page, hardback volume retails for \$12.95.

Iverson-Norman Associates of New York holds the copyright, but Creation House is the sole distributor.

J. M.

Moments to Go A Study of the Second Coming

By J. Grant Swank, Jr. (Beacon Hill Press of Kansas City, 1974, Paper, 159 pp., \$1.95.)

This book may not sell as many copies as *The Late Great Planet Earth*, but in some ways it is a better book on the Second Coming than Lindsey's book. Grant Swank uses a powerful combination of scripture study together with a grasp of current "history in the making" to present the case for the soon coming of Christ and the rapture of the faithful. "Prophecy, once considered a hobby for the eccentric religionist, has now come into respectability," declares the author. He believes we are living in the "end times." There are chapters on "The Last Days," "The State of Israel," "Rapture or Tribulation?" "The False Messiah and His Rule," "The Tribulation," "The

Second Coming," "The Millennium," "Then Forever."

Admittedly, no one has all the answers regarding future events in the light of Bible prophecies; therefore everyone may not agree with all of the author's conclusions. But all will appreciate his thorough study and his fair approach to this vital biblical truth.

J. M.

Word Meanings in the New Testament

By Ralph Earle (Beacon Hill Press of Kansas City, 1974, Cloth, 261 pp., \$4.95.)

This is the first major, in-depth word study of the New Testament to be introduced in 30 years. It will be presented in five volumes, and this is the first to be published. It is significant that the first of the five volumes should deal with Romans, perhaps the most sensitive and intricate area of the Scriptures as far as language interpretations is concerned.

This book will be welcomed by all preachers as a useful and indeed necessary tool in sermon preparation. It will be especially welcomed by those who for many years have read Dr. Earle's column "Gleanings from the Greek New Testament" in the *Preacher's Magazine*. In this book 350 words and phrases are treated, with adequate documentation, and with a scholarly yet easily readable style.

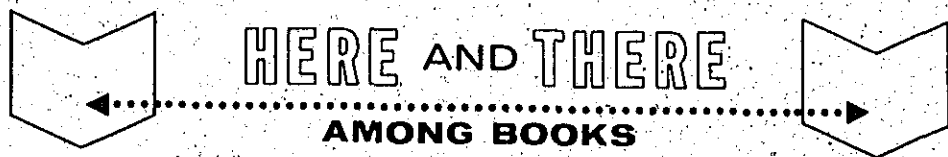
J. M.

Who Says I Am OK?

By Alen Reuter, Ph.D. (Concordia Publishing House, 1974, Paper, 125 pp., \$2.95.)

This book is an attempt to show the Christian how he can use transactional analysis, as presented in Harris' best-selling book, *I'm OK, You're OK*: It proposes a course that would avoid both extremes: seeing TA as a denial of Christian faith, or going all out in its use, as some churches are doing. Indeed, someone needs to deal with this problem, since Harris does seem to believe that transactional analysis is the solution for the problems of mankind, and may be able to save man and civilization from extinction.

But the book fails to make a very con-



Conducted by the Editor

All books reviewed may be ordered from
your Publishing House

An Introduction to Homiletics

By Donald E. Demaray (Baker Book House, 1974, Index, cloth, 156 pp., \$4.95.)

The author is dean of students at Asbury Theological Seminary, and offers in this book what could be considered the cream of his teachings in the field of preaching. He believes that preaching is a most vital tool for communicating God's Word to His people, and that

preachers today are looking for ways to produce and deliver vibrant sermons which will change lives.

Young preachers will find the material in this book a valuable aid in developing the art of preparing and delivering sermons. Older preachers will welcome this material as a "refresher course" for them, reinforcing in a fresh and interesting style their basic understanding of preaching. It

vincing case. Part of this is due to the author's lack of understanding of TA. He writes of a parental response, "You ought to be in church"; or a child response: "Naughty, naughty, aren't you terrible?" And anyone who has read Harris' book will wonder if he has missed the point and does not see the difference between the child and the parent.

Mostly, it is disappointing because it is difficult to follow. There are non sequiturs and disconnected lines of thought, along with some rather vague sentences. He explains guilt (p. 61) this way: "Guilt can result from responsible negation in a forced-choice situation among values of equal validity." He suggests the Christian's answer in such terms as the following: "... Jesus of Nazareth, who comes to us as God the Affirmer. When we trust in that affirmation, His history becomes our history, and God's affirmation is experienced in our personal history as freedom from despair and from the needs for false gods and self-contrived affirmations" (p. 39). Those who can easily understand the meaning of such statements will appreciate and enjoy this book.

J. M.

COMING
next month

- **The Strategy of the Slingshot**
The preacher has in his hand the most effective weapon of all against the forces of wickedness.
- **Congregational Singing Can Be Exciting**
If the worship service seems weak during the first 20 minutes, there are some helpful suggestions for making it exciting.
- **Hearing and Sanctuary Design**
The acoustical aspects of the new or remodeled sanctuary are among the most important elements of the design.
- **Summertime Ministries for Children**
When the church shows that it cares for children in the community, people will respond.

Preachers' Exchange



WANTED—Old copies of *Arnold's Sunday School Commentary*.—Rev. D. Edson Ames, 4177 Hallview Dr., Memphis, Tenn. 38128.

WANTED—Individual volumes of the *Biblical Illustrator*. Please send price and condition.—Rev. Jack H. Darrow, 13330 N.W. 24th Ave., Miami, Fla. 33167.

WANTED—Complete or partial set of the *Biblical Museum*, by James Comper Gray.—James D. Brannon, 1720 Fairmount Ave., Cincinnati, Ohio 45214.

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



It is impossible to overemphasize the importance of Christ's empty tomb in the faith of His followers. But it can be underemphasized. The editor did some thinking about this in preparation for this issue. One may ask, Which is of more importance as a symbol of our faith: the Cross, or the empty tomb? Most would answer the Cross, we would surmise. In the hymnbook of our church there are three times as many hymns about the Cross as there are about Easter. In certain churches there are crucifixes here and there of various shapes and designs. They are seen in the homes and hospitals owned by people of that faith. There are paintings and works of art that show Christ suffering, being comforted by His mother, and being put to death. Not many portray Him as He must have looked to John on the isle of Patmos when He declared, "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death" (Rev. 1:18). So please, my fellow ministers, don't stop preaching the gospel of the Cross, but remember its story is not the final chapter in the Book about Jesus. He lives, and His empty tomb tells a story of joy and victory.

Yours for souls,

J.M.

"Living with Bible Heroes"



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 - (C) to guide children in the experiences of salvation.
 - (D) to discover and train additional workers.
 - (E) to gain new members for the church.
 - (F) all of the above.

A

- (F) all of the above

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inside this issue:

THE STRATEGY OF THE SLINGSHOT
The Editor

CONGREGATIONAL SINGING CAN BE EXCITING
Keith Showalter

THE PASTOR: MAN BETWEEN THE TIMES
C. S. Cowles

PREACHING TO HURT
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THE
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MAGAZINE**

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CONTENTS

- 1 The Strategy of the Slingshot Editorial
- 3 Biographical Preaching: Easier, yet Effective Gordon Chilvers
- 6 Congregational Singing Can Be Exciting Keith Showalter
- 8 The Pastor: Man Between the Times C. S. Cowles
- 11 Preaching to Hurt Morris Challant
- 13 Hearing and Sanctuary Design Joe F. Guess
- 16 He Caught a Vision of What the Church Is All About Practical Points
- 17 Different Enough to Make a Difference H. B. London, Jr.
- 18 Summertime Ministries for Children Betty Robertson
- 20 The Facts About Pastors' Wives Lora Lee Parrott
- 22 Put It in the Package Ross W. Hayslip
- 23 The Starting Point C. Neil Strait
- 24 Looking at Our Lord in Luke Ralph Earle

DEPARTMENTS

In the Study, p. 24 □ Bulletin Barrel, p. 30 □ Here and There Among Books, p. 31
□ Preachers' Exchange, p. 32 □ Among Ourselves, inside back cover

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

*The Strategy of
the Slingshot*



WHEN THE RUDDY-FACED young shepherd David faced the arrogant Philistine giant in mortal combat, he needed the best weapons available. He tried on Saul's armor for size, but had the good judgment to reject it. It was just right for Saul, but not for him.

David "chose him five smooth stones out of the brook, and put them in a shepherd's bag . . . and his sling was in his hand" (1 Sam. 17:40). He resisted the temptation to employ weapons he had not proved, however heavy, however fancy, and however prestigious they may have been.

That which he admired in the hands of another was not to be selected for his own use; at least not for that reason. His strategy was to use what he knew best, stay with tested and proven skills, maintain his own identity, and "be himself" out there in the valley of Elah facing the crisis of his life.

His was the strategy of the slingshot, and therein lies a lesson for preachers everywhere. They, too, face giants as big and ugly as Goliath. They need all the courage they can muster, but they need also the wisdom to assess their own strengths and weaknesses. They need the sound judgment which enables them to see that they serve Christ best when they dedicate to Him what they do best, not what they wish they could do, or what someone else does so well. They reach their highest levels of effectiveness when they choose to "be themselves" in His name.

Take for example the case of Rev. J. Wellington Doe. His name is fictional, but his story is true. He moves to a new church which has more members, raises more money, and is composed of more professional and highly educated people than he has seen in any other church where he has been the pastor. Facing this "giant," he knows he needs something special if the battle is to be won. He fails to realize the reason he is there is because of who he is. He chooses a strange armor, an untried strategy, a different approach. He strains to use bigger words, more sophisticated language, deeper philosophical thoughts. The results

sound like a constant flow of meaningless jargon. Even his highly educated members can find little meaning in his multiplicity of words, and would have genuinely appreciated his skills with the slingshot which he could have used so well.

This courageous young pastor then becomes the victim of his choice of weapons. He had in his hand the weapon he knew how to use, and it could have made the difference. But he did not use it. On his shoulders, "Saul's armour" did not fit, and against "Goliath" he didn't have a chance. He was carried off the field of battle wounded, if not destroyed, and the giant remained more defiant than ever, taunting and ridiculing those who earnestly contend for the faith.

It need not be that way. St. Bernard, centuries ago, wrote, "I preached myself, and the scholars came up and praised me. Today I preached Christ, and the sinners came up and thanked me."

The preacher has in his hand the most effective weapon of all against the forces of wickedness, and to some it may seem crude and inadequate. But it is "the gospel of Christ," which "is the power of God unto salvation," that he wields. It is by "the foolishness of preaching" that men are saved, however weak such a weapon may seem to some. And it is through a God-called person that the gospel is preached. It is that person, not another, whom God chooses on a given occasion to use as His instrument. The preacher is wise when he chooses his own weapon, and when he is willing to be himself.

Certainly this does not suggest there is any license for a lack of preparation. David had practiced with his sling by the hour. He had tried every size and shape stone, every design for a sling, and had developed by hard work and diligent application the control of his muscles and the coordination of his mind and body. He had tested his skill under every condition, and found that it worked against the lion and the bear when his life and the lives of his sheep were at stake.

Of greatest importance, David had seen the hand of the Lord God of Israel in it all. His sling, his smooth stones, and his strong arm were the Lord's. It was God who guided, and God who gave whatever success he achieved. He could declare to the king and his court, "The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine" (17:37).

The strategy of the slingshot becomes all the more to be desired when we are reminded that it places our faith where it belongs. We know what we can do, for this has been tested many times. But more important, we are aware that our sling and stones are ineffective unless God takes control. This is the condition in which He always comes through, when we know we must depend upon Him. When we risk all because we do depend upon Him, does He ever fail?

So it was that David met the taunts of his adversary with the reply, "Thou comest to me with a sword, and with a spear, and with a shield; but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied. This day the Lord will deliver thee into mine hand" (17:45-46).

And God did exactly that—with the help of a shepherd, of all people; using a sling, of all things; with a simple trust in the God who never fails.

Biographical sermons are easier to preach than some other sermonic forms, but they require sweat and toil if they are to be effective.

Biographical Preaching: Easier, yet Effective

By Gordon Chilvers*

TELLING A STORY is the most successful way of teaching any subject, experts tell us. Preachers can use that information to simplify their sermon preparation without losing its value.

Biographical preaching, which is adopting the story to homiletic form, holds many advantages for us preachers. Men who have specialized in it have told us what it can do for our hearers.

F. B. Meyer, well known on both sides of the Atlantic, commends it: "To recruit a dwindling congregation; to sustain interest in a crowded one; to awaken new devotion to the Bible; and to touch the many chords of human life—there is nothing to be compared with a reverent retelling of the stories of the Bible heroes and saints."

Clarence E. Macartney of Pittsburgh wrote: "It is not possible to preach on the great men of the Bible without speaking practical and timely truths to the people, and in a way that everyone will understand. The great advantage of such preaching is that you summon these men themselves into the pulpit to preach for you."

Biographical preaching holds a

popular appeal because human experiences do not change over the years. Bible people have the same problems and joys that we have. Referring to a biblical incident in Ishmael's life, Joseph Parker says: "As through a door ajar, we may see a good deal of human life on what might be called its tragical side. The details are ancient and local, but the meaning is flowing around our life today, and should be understood by all who are seeking the great principles rather than the passing incidents of human history."

We begin our biographical preaching by choosing a character, at first avoiding those whose biographical details can be given in one line. If not, we should meet the unnecessary difficulties of going beyond what is said or despairing because we have so little information at our disposal.

Having chosen our biblical character, we learn all we can about him, especially on the particular incident that is to be the foundation of our sermon. Our Bible dictionary will give the essential facts of his life. We look carefully to see if more than one character bears the name—the Bible speaks of 13 Obadiahs.

Then we study our commentaries on the Bible passage, and the bio-

*Norwich, England.

grammatical words in the natural, conversational manner. When the natural, conversational manner of discourse is imitated, the hearer is more likely to understand the speaker's meaning. We should consider the grammatical facts and choose the best one.

We may bravely meditate on the facts of our content. We may express our thoughts and the workings of our mind in the words of our understanding. We may use the words of our understanding and give

them a form which we are ready to use. Our imagination will help us see the situation more clearly. The words will be used in the most helpful manner. Our imagination will help us see the situation more clearly. The words will be used in the most helpful manner. Our imagination will help us see the situation more clearly. The words will be used in the most helpful manner.

We are now ready to organize our material. This organization is necessary in every sermon worthy of the name. It will have an essential effect. A close examination of printed sermons by outstanding preachers will show amazing diversity in their organizing plan. It will show a variety

Organization in the word can be a hindrance. It enables the preacher to select and arrange his material more easily. The hearer also gains. Organization helps him grasp the significance of what is said, to remember the lessons of the sermon. Both are necessary as a preliminary in applying the Christian truth of the sermon to personal life.

In our organization we draw out the one specific idea that will control the whole range of the sermon. We should try to express this in one crystal clear sentence. If we cannot do this, then probably the idea is not

clear. It is better to say a good deal more than to say a good deal less.

After the hearing of the paragraph and what results we expect to achieve from the sermon. We divide our material and set a number of headings. These headings are under three or four paragraphs. The preachers have found that this is especially when they are used in headings of with seven thoughts. The presence of most will be indicated by the specific requirements of the sermon.

Next we are the primary. Most of the headings are making headings. They can be brief questions on the subject. We could take an incident in the life of Obadiah of Elijah's day. I think so and ask: 1. Who is Obadiah? 2. What did Obadiah do? 3. What was its significance?

Alliteration has been profitably used by some preachers. It helps the hearer's memory. Yet alliteration must never be used where diverse letters would give clearer or more accurate headings. On Obadiah we could have: (1) Obadiah's career. (2) Obadiah's character. (3) Obadiah's cowardice.

Either of these types of headings will enable the hearer to learn easily, and to remember the outstanding facts of the incident or the biblical character's life.

If the speaker has the teaching of biographical facts only as his objective, this sort of heading will serve him well. Yet the preacher is aiming to do more than that. He wants the congregation to leave the sanctuary not only a little more familiar with the biblical facts, but with a determination to do the will of God, and to begin at once.

The preacher therefore seeks for his congregation to learn important human facts in the light of Christian truth, and see how they are illustrated in the life of the biblical character in

the chosen incident. To do this he will state his headings in propositions in the present tense.

A further advantage of this method is that he wants his hearers to believe the essential truths. The hearer remembering the list of questions or of words has little value unless he also remembers what was crucial in the paragraphs. If the propositions are stamped on his mind, they may remind him of God's will when he is tempted to ignore it.

Taking again the incident in Obadiah's life, we could have:

1. A man can do godly deeds in a wicked place.
2. A man in a wicked place can be tempted to compromise.
3. Compromise unfits a man for serving God.

We still find it a good practice to announce and repeat these headings. They are the skeleton of our sermon.

Subheadings will help keep our organization strong and clear. This will prevent our taking our hearers on a circular tour instead of leading them from point to point.

For every sort of heading used in the sermon, one danger arises. We must be sure that the subject of one heading could not be legitimately mentioned under another heading.

Two parts of the sermon demand special attention. The final paragraph is the sermon's goal. Being the last words of the sermon the congregation hears, it will be what will ring in their ears as they leave the sanctuary.

The final paragraph must be personal, so that the hearer is not lost in generalities. When it is individual, the hearer will see more effectively how it affects him. Though the basis of our sermon is an incident that happened many years ago, the final paragraph must be in the present tense. We are keen to move the will

of the hearer, so that he believes or does something and begins at once.

James Reid, in his sermon "The Victory of God in the Disasters of Life," appeals to his hearers to accept the view that "all things work together for good to them that love God." He concludes: "Those who accept the purpose of God in Christ and give themselves to it in loyal faith and service find there the secret of a continual victory—a victory in which life with all it holds of joy or woe becomes subdued to the mighty mastery of love."

As this paragraph is so crucial to the hearer, we must prepare it with the utmost care. If we write out little else, we ought to write out the last paragraph in full.

The next most important part of the sermon is the opening. These may be the only words of the sermon some of the congregation will hear. We need to catch the attention of the hearers from the first moments, because our sermon is all of one piece and any part that they miss will be a loss to them. Also, if we do not get their attention at once, it will be harder for us to get it at all.

We should make this paragraph as dramatic as possible. To do this, it should move rapidly. Our hearers are keen to know on which route we are taking them, and how we purpose arriving at our destination. Moving rapidly is especially important when the hearers are fairly familiar with the subject.

This is a special spot for using our sanctified imagination to good purpose. The best preachers score high marks here. In his sermon on Eutychus, C. E. Macartney began with the words, "Sound asleep! Fallen into a deep sleep, and under such a preacher as Paul!"

A personal incident, one that does not glorify the preacher, is often a good way to start. In his sermon

"David—the Man After and Against God's Heart," C. E. Macartney's first paragraph is: "A man once wrote me after hearing a sermon on David and asked me, 'Why do you think so much of David?' and then went on to enumerate some of David's gross transgressions. Perhaps the best answer would be, 'Because God thought much of him.'"

This opening paragraph must be as interesting as we can make it. To be interesting, we must say something fresh, or say it in a fresh way if it is familiar. People will be bored if we repeat in the same way what they have heard earlier. What is unusual will grip, because it suggests to

our hearers that all we shall say will have a welcome freshness.

Biographical sermons are easier on the minister who seeks to preach well than some sermonic forms. Yet they require blood, sweat, and toil if we are to give our congregations our best.

What can we expect from our labors? Our hearers will see that the Bible is as relevant to the twentieth century as it was to the second century. They will know that God has already given an answer to the type of problem that baffles them today. They will mature rapidly as they learn from biblical incidents to walk closely with the Lord and rely fully on His resources.



Congregational Singing Can Be Exciting

By Keith Showalter*

HOW MANY TIMES have you suffered from the song service "blahs"? Unfortunately, Excedrin can't relieve that headache. Yet all is not lost. If your worship service seems to be weak for the first 20 minutes on Sunday morning, perhaps

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some simple hints may help add meaning.

After selecting the songs which are to be used, and studying the message content of each, try using a few of these ideas.

1. Let's assume the first song of the morning is a worship hymn. It lends itself to a moderately brisk

tempo, has verses that are meat in doctrine, and is faith-lifting. Try slowing the tempo for the last verse, turning all vibrato off on the organ, and instructing the choir to sing in unison on the melody, thus backing the congregation with the strong, majestic sound. It is really uplifting.

2. Another idea that works nicely on the same type of song is having the organist and pianist change keys and move the song a half or whole step higher. The tempo may also be slowed. If a church has no choir, this procedure will add much the same atmosphere as the first suggestion. This means that the instrumentalists must transpose the song—or "play by ear." If they cannot do this spontaneously, they should be informed in advance which song will be used, so they can write out the transposition. Or, fortunately, many of the older hymns and gospel songs are written in different keys, depending upon the hymnal you use. For example, I have found "Amazing Grace," "Blessed Assurance," "What a Friend," and others in different keys. Make a place in your library for collecting old hymnals.

3. A very effective idea I use often is to have various people or groups sing particular verses, such as a soloist on a given verse, the choir, the ladies of choir and congregation, or the men.

It seems best not to use more than two of these ideas in a song. You can overdo it. Be sure to give the victorious, positive, conclusive, or majestic verse to the men. This reminds the men that they should be the spiritual power of the family.

4. Try singing a verse or two without the instruments. Admonish everyone to sing a part whether it be "melody, alto, tenor, bass, or monotone." It is worship we want, not perfectly blended voices. Some who enjoy singing the most are those who

can't sing very well. Songs that are excellent for this idea include such as "I Will Praise Him" and "The Old Rugged Cross." For Sunday evening you might use "Wonderful Grace of Jesus" or "Master, the Tempest Is Raging."

5. Try giving instruction to the congregation as well as the choir concerning volume for different verses. This can be done while the congregation is singing. For instance, after singing a verse of "Take the Name of Jesus with You," lean forward and softly say into a close microphone, "Let's sing the chorus softly." This causes people to look for the message or emotion you are trying to convey. It is rewarding.

6. Do not be afraid of leaving out a chorus between two verses if it adds to the meaning of the song. For example, the whole story of sanctification can be seen in the song "I Will Praise Him." It can be even more dynamic if the chorus is omitted between the second and third verses. The second verse ties the act of complete submissiveness and consecration to God's sending the "blessing" in verse three, if it is not interrupted by the chorus.

7. Encourage your people to sing thoughts and not just phrases. Consider the song mentioned above. If we simply sing the phrases, "Then God's fire upon the altar"; "Of my heart was set aflame"; "I shall never cease to praise Him"; "Glory, glory to His name!" we miss the blessing of the message found in the lines, "Then God's fire upon the altar of my heart was set aflame. I shall never cease to praise Him. Glory, glory to His name!"

Since using several of these ideas I've picked up from others, I have seen the "blah" disappear for myself and my congregation. The congregation becomes a great big, beautiful choir, and they love it.



CALL TO SERVANTHOOD

C. S. COWLES, Pastor, Church of the Nazarene, Covina, Calif.

2. THE PASTOR: MAN BETWEEN THE TIMES

"Whoever would be great among you must be your servant."
(Mark 10:43, RSV)

Another pastor-friend of mine has just resigned his church, and announced his acceptance of a position in secular employment—"tent making" he called it. Like too many others I have known, he has grown restive with the servant-task of pastoral ministry and has decided he can be a more effective Christian outside the creaky, crusty, barnacle-covered old institution.

I will grant that my friend has a point: servanthood is often tedious business. If we would achieve greatness in the company of believers, then we must be the servants of all. That means giving attention to all kinds of organizing, promoting, arranging, and maintaining trivia in regard to the program of the church which others are unable to perform. It is the servant's task to make ready the people of God for the coming of the King, and clean up after the worship-celebration is over. Granted, there is great inspiration in such service; mostly, however, it is perspiration. Callicles asks Socrates, "How can a man be happy who is servant of anything?" Many respond that they cannot be happy in such an innocuous and lowly role as that of the pastoral servant.

Somehow, my friend—and others

—missed the whole point of servanthood: namely, this is the only sure and dependable path there is to greatness—"Whoever would be great among you . . ." Jesus does not despise our desire to achieve, to live fruitful and useful lives, nor does He fault those native ambitions and supernaturally inspired visions which drive us toward seeking our special place in the sun.

What Jesus is saying, however, is that the servant of God is at the very crux of the entire divine-human drama. He is already right where it is—if he only had eyes to see it. There simply is no quicker way to bring the Kingdom to pass, nor is there a more effective role guaranteed to get more sweeping results. There is no promotion from servanthood. It is the highest position in the Kingdom, the very position which Jesus himself adopted. "For the Son of man also came not to be served but to serve, and to give his life as a ransom for many" (Mark 10:45, RSV). Let us explore this further.

It is of significance to note that each of the Evangelists places the servant-sayings of Jesus (Matt. 20:26-28; 23:10,12; Mark 9:35; 10:43-45; Luke 22:26-27; John 13:1f.—here Jesus acts out the servant's role) between predictions of the Cross and

the promise of the Kingdom. Contemporary New Testament scholarship has shown us that each of the Gospel writers reflects a certain theological point of view and seeks to convey a specific message in the very arrangement of his "raw materials." If this position is accepted, then we must conclude that the placement of the servant-sayings between the Cross and the Kingdom is not accidental. In this manner each of the Evangelists is trying to tell us something about the dimensions of the servant's task. Let us examine the implications which follow from this special contextual arrangement.

1. *The servant stands at the midpoint between the Cross and the Kingdom.* He stands at the midpoint in time between the historic saving deed of God done in the Cross-Resurrection event and the eschatological consummation at the end of time. He is the servant of God between the time of Christ's first appearing and final revelation. He is the one called by God and commissioned by Jesus to carry out the will and carry on the work of the absentee Lord until He comes again (Matt. 24:45; 25:1, 14f.; Mark 12:2; 13:34; Luke 12:37-48; 14:15; 19:13; 20:9).

2. *The servant concretizes the ke-rygma, the proclamation of the gospel.* In the person and ministry of the servant, the Word continues to become flesh and tabernacle among men. The servant embodies God's solidarity with man and His care for the world. The servant delivers the Cross from impotence as a mere event of past history, and the Kingdom from irrelevance as mere wishful thinking about the future. In the person and proclamation of the servant, the incarnation is present and active. The servant is God's contact point with the world. Apart from the servant, God simply has no other means by which to address himself to man.

We are blessed in our scientific-technological age with mind-boggling means of communication. Many have rightly seen and aggressively pursued the possibilities of such instruments for propagating the gospel. It is now literally possible to blanket the globe with the Good News, and saturate any given area until we can be almost certain that everybody has really heard—or has everyone? If radio, television, cassettes, motion pictures, the printing press, bumper stickers, mass-distributed salvation-formulas were effective, then it would follow that the United States of America should have been converted three times over by now. Never in the history of the race have a people been so saturated with the Good News—and never has it been packaged and marketed with such technicolored and choreographed attractiveness. Yet, in my neighborhood at least, I believe that I have witnessed raw paganism and ungodliness such as would embarrass the Aguaruna Indians in Peruvian jungles. Apparently, evangelism by proxy is not working out very well.

There is no evangelism without relationship! Plastics, transistors, celluloid, and printer's ink cannot take the place of flesh and blood. People are not won to Jesus Christ at long distance. Nor are they converted by ingesting salvation-formulas. People are wrested from the kingdom of Satan, and translated into the kingdom of our Lord and Saviour Jesus Christ, only when they get close enough to a servant of God to see a glistening tear in the eye and feel the warmth of an arm around the shoulder.

Consider Saul of Tarsus. None would question the authenticity of his heavenly vision or its power to transform. But after that crisis experience, Paul stumbled in the dark. Not until a human being by the name

of Ananias came, laid his hands on him, and prayed for him did the scales fall from his eyes and he received the blessed baptism with the Holy Spirit. "The Word became flesh, and dwelt among us" (John 1:14). That was God's method then, and it is His method now. He has no other way of drawing close to men, breathing into their souls the breath of life, apart from the personality of the servant.

P. T. Forsyth put it this way: "God's way of carrying home to the world was by a person. . . . God in Christ's cross not only manifests His love but gives effect to it in human history. He enters that stream, and rides on its rage, and rules its flood, and bends its course."

3. *In the servant the kingdom of God has come.* The servant is one who has been converted, has become like a child, and has entered into the realm of God's kingdom (Matt. 18:3). Or, more precisely, the Kingdom has entered into him (Luke 17:21). In the person and proclamation of the servant the Kingdom is at hand. It is dawning. It is drawing near. The servant no longer reflects this world's way of looking at things; he now manifests the values, standards, and holy ideals of the Kingdom. He is an ambassador of the King in a strange and foreign land. He bears the message and does the will of his Lord. As such, he comes into conflict with the world, for the Kingdom is God's judgment upon the world, and throws the world into crisis. That is why the servant is never very far from the Cross.

In the person of the servant are embodied the peace, joy, and hope of the Kingdom which make all things new. In him the Kingdom comes, and God's will is done "in earth, as it is in heaven" (Matt. 6:10). His service is eschatological care, in that it always points forward to the final victory yet to be revealed. Yet it is concrete care,

here and now, in the midst of the shadows of this world's life. He who is coming has already come. Further, He continues to come, continues to bring the power and joy of the Kingdom to pass, in and through the operation of the Holy Spirit.

Rudolf Bohren, in his book *Preaching and Community*, notes: "These are God's pastors, who practice pastoral care here and now; they are a sign that the sun is really rising, that the kingdom of heaven is actually coming. These are men who have found new possibilities for life in Christ. . . . Through the Holy Spirit, Christ dwells and works in the Christian community, enabling the community to carry on God's pastoral care on earth."

Lincoln was something of a mystery man to many of his closest associates. But there was one element of his personality which none could deny, and which was sardonically criticized by Fessenden in a personal letter to a friend: "You cannot change the President's character or conduct, unfortunately; he remained long enough at Springfield, surrounded by toadies and office-seekers, to persuade himself that he was specially chosen by the Almighty for this crisis, and well chosen. This conceit has never yet been beaten out of him."

If it is conceit, I trust that it is pardonable conceit. But I have the conviction that the humble and lowly servant of God who faithfully seeks to fulfill God's will is indeed "chosen by the Almighty for this crisis, and well chosen." Having this conviction, I do not defer to any other man or any other career or any other position in the world! I am at the exact center of where the real action is, and where the divine-human drama continues to unfold. Amen!

All scripture from the Revised Standard Version of the Bible, copyrighted 1946 and 1952, is used by permission.

Many a man will never be at peace with God and himself until some preacher has the courage to preach the judgment of God, tempered with pure love.

Preaching to Hurt

*His sermon had the usual heads,
And subdivisions fine;
The language was as delicate
And graceful as a vine.*

*It had its proper opening;
'Twas polished, as a whole.
It had but one supreme defect—
It failed to reach the soul.*

Many preachers fall into the classification in which the great temperance evangelist, Sam Morris, said his girl friend placed him before he was married. One Sunday afternoon when he was a boy preacher, he invited his girl to an old schoolhouse to hear him preach. As they walked to the schoolhouse, he asked the girl to marry him. She refused on the grounds that she would never marry a preacher. Undaunted, the gallant young preacher kept on insisting. Just as adamantly she refused. Young Morris preached his best that afternoon, and when the service was

over, they started home. Again he brought up the subject of marriage, and the girl accepted. Shocked and excited at his sudden good fortune, he asked the bride-to-be what changed her mind so suddenly. "Ah, Sam," she said, "you're not preacher enough to hurt."

Sometimes we preachers (maybe I am confessing) glory in the fact that we preach a message of love. Yet I cannot help wondering if a lot of our preaching of love is not pure flabbiness and unadulterated softness! There is a robustness about genuine love that runs parallel with judgment.

I went to the dentist and he was rough on one of my teeth! Yet I realize that he had to get rough before my tooth could be normal again.

Many a man will never be at peace with God and himself until some preacher has the courage to preach the judgment of God, tempered with pure love, to him.

Often—much too often—we preachers preach what appears to be the irrelevant, or we miss the mark a mile. Successful prophets, pastors, and preachers of yesteryears were men who could interpret the fine print of men's hearts. They knew the particular truth that would point up the occasion. They were fearless in declaring that truth.



by
Morris Chalfant

Pastor
Church of the Nazarene
Norwood, Ohio

With moral, spiritual, and political ethics plumbing new depths of perversion and degeneracy, it is time the conscience of America and the Protestant church were stabbed awake. It would be tragic to rank first in brains and last in morals. Yet, despite the fact that we are reaching for the moon educationally and scientifically, we are headed for the moral cesspool with the speed of a sputnik. The great need is for preaching on conscience—preaching that will probe the depths; preaching that will arouse the slumbering convictions of our nation, our churches, and our homes; preaching that will slash through our rationalization, materialism, and smug religious complacency.

A layman spoke out at the camp meeting board as they were making their selection for their evangelists, "We must have at least one conscience preacher."

There is wisdom in this statement. God has endowed mankind with a conscience. Some would call it natural conscience in contrast with the higher state of conscience truly Christian in its ideals. Beasts have no conscience since they have no capacity for moral responsibility. But a man or woman—however low his or her condition in life—does have a capacity for moral responsibility. The minister who would win souls is

always on safe ground in his appeal to this sense of right or wrong.

D. L. Moody said that you have to get a man lost before you can get him saved. He was simply saying that "all have sinned, and come short of the glory of God." But man must hear the message of his lost condition, and he must hear it in no uncertain terms and tones if he is to believe it.

Man must feel in his conscience a deep sense of lostness if he is to enjoy a deep experience of repentance. No skin-deep experience will suffice!

Sin must be pictured as black and hopeless. Then the better way described by Paul as the highest way of all must come to the fore to captivate the individual.

God paid an awful price that His message of judgment and love might be proclaimed to the whole world. His innocent Son went to the Cross to die for the ungodly. This all hurt Him deeply! He will not brook sin, will not act softly toward it. His righteousness stands forever against sin in any form.

The lost must know, however, that closely behind the rumble and roar of God's judgment may be heard the whisper of Christ's forgiving love. The blood flecks of the Son of God compound the true ingredients of total redemption. That is what I will preach!

There is one right and many wrong ways of preaching holiness. One can preach "Christ of contention" (Phil. 1:16) and stir up more opposition than existed when he began, or he can present his message so that it will commend itself to the reason and conscience of every right-thinking man. If you can preach so that all good, sincere people will go away and say, "He is preaching our doctrine," you are doing better than when you are emphasizing all the differences and earning an opposition that might have been avoided, without compromising the truth.

—J. B. Chapman

Those who are involved in building and remodeling are reminded that the acoustical aspects of the sanctuary are among the most important components of the design.

Hearing and Sanctuary Design

By Joe F. Guess*

THE ACOUSTICS of church sanctuaries has been of concern to me for several years. The importance of the acoustical environment is obvious. We *hear* the Word of God preached; we *hear* prayers; we *hear* soloists sing; we *hear* the choir; and we *hear* others join with us as we lift praises to God in congregational singing. Since hearing is our primary physical activity in church, our first concern in building design should be to provide a good acoustical environment. Too often, however, a sanctuary is designed on the basis of eye appeal alone, with no regard for hearing until problems show up after construction, when corrective measures are most expensive.

Since the minister is most influential in setting goals of building architecture and in deciding on specific plans, I am anxious that he be aware of the rudiments of acoustic design. But even more important is the knowledge of the vast improvement in the liveliness of the singing, the increased participation, and the feeling of togetherness which can come with a good acoustic environment.

The goals of the acoustical design of church sanctuaries are simple: (1) speech that is easily understood, and (2) singing that is easy and has a feeling of unity. If the building is correctly planned, the minister's sermon can be heard clearly by persons

in all parts of the auditorium. There are no noticeable echoes, and the minister's voice sounds natural—not boomy.

But the greatest joy of a well-designed church is the singing. The choir blends and projects a full sound to the audience. The congregational singing is easy because each person hears the voices of many others reflected to him. He does not feel that he is "sticking out" and softens his singing until the only voice heard is that of the song leader straining to generate enthusiasm.

How does one achieve a good acoustical design? Listed below are some major elements of good hearing conditions. The list is by no means complete, but it may help someone avoid some of the most common pitfalls, and provide a list of checkpoints to consider when evaluating a building plan.

The ceiling is the key

The speech sound that the listener hears reaches him by two paths: direct and reflected. The direct sound travels a straight-line path from the speaker's mouth to the listener's ear, while the reflected sound bounces off ceilings and walls before reaching the ear. Since people are among the best sound absorbers in an auditorium, the direct sound that passes over their heads is quickly absorbed. Beyond a few rows in the audience the direct sound becomes weak. The only way to increase the intensity of

*Professor, Trevecca Nazarene College, Nashville.

the direct sound is to place each successive row higher than the preceding one, so that the heads of the listeners are well above those on the preceding row. This is the idea of the classic Grecian, open-air theatres. However, since this arrangement gives a person a psychological feeling of being an observer rather than a participant, we avoid this extremely stair-stepped configuration and use the level or slightly sloping floors. Thus we must reinforce the direct sound with reflected sound.

The sound that is reflected from the ceiling is not "soaked up" by passing over the audience, since it comes down at a rather steep angle from the ceiling. Because of the absorption of the direct sound, this reflected sound must provide most of the sound energy to listeners in the rest of the auditorium. To get this sound to the audience, the ceiling should be (1) hard, sound-reflecting, (2) not too high nor too low, and (3) flat.

Never put an acoustical absorber on the ceiling of a church sanctuary! The ceiling must be made of hard, sound-reflecting material if it is to return most of the sound energy to the audience. A church is not an office building where we want speech privacy, so we don't want to soak up the sound before it reaches the audience.

If the reflected sound is to reinforce the direct sound and not be heard as an echo, it should travel no more than 30 feet farther than the direct sound. To satisfy this requirement, the ceiling should be no more than 15 to 25 feet above the speaker's head. The exact height will depend upon the arrangement and size of the auditorium.

Another reason to keep the ceilings lower is that the sound spreads out and becomes weaker as it travels. The lower ceiling makes the rein-

forcement of the sound more effective. It would be detrimental to hearing conditions to have the ceiling so low that the reflected sound comes down at a shallow angle and is absorbed like the direct sound. The low ceiling reduces the air volume of the sanctuary and with it the reverberation, a moderate amount of which is very important in providing a warmth in the music. While the usual tendency in church architecture is not toward ceilings that are too low, one should be aware that either extremely high or low ceilings cause acoustical problems.

The ceiling should be flat to reflect the sound uniformly to all parts of the audience. Concave or vaulted ceilings focus sound to one part of the audience and leave the others untouched. The popular A-frame construction with exposed beams does not give the best coverage to the audience. In addition it is more expensive to heat and air-condition than the standard ceiling-insulation-roof construction.

Let the choir ring

The members of a choir need to hear each other in order to blend and sound like a choir. This is especially important for the inexperienced, untrained singers usually found in a typical church choir. The choir loft should contain no absorbing materials, no acoustical tile, no carpets, and no draperies. The basses need to hear the sopranos, and all they can hear is sound reflected from the ceiling, walls, or floor, since the sopranos are facing the audience rather than toward the basses. The walls and ceiling should be hard-surfaced, non-porous materials. Plaster, because of its rigidity and weight, is among the best.

The sound in the choir loft has to get to the audience, so there should be no decorative framework to re-

fect the sound back into the choir loft. Nor should there be any draperies hanging in front of or behind the choir. The audience should hear that sound, and they cannot hear what is absorbed in draperies.

One church I attended had acoustical tile in the choir loft, and the choir members were not able to hear each other, nor could they be heard by the congregation. The church was remodeled and the ceiling of the choir loft was replaced by gypsum board (not as good as plaster, but better than acoustical tile). For three weeks the choir sounded great. Singing was more fun; it was easier to stay on pitch; and a crisp, big sound got out to the audience. Then the carpeting and draperies arrived. The floor of the loft was carpeted and draperies covered the wall behind the choir. Once again each choir member could hear only himself, and perhaps his nearest neighbors. The sound that reached the audience was weak and had all the snap of an overripe banana.

Soak up sound below and behind

I have been adamant in saying how sound should not be absorbed. But most of us have been in places that were so full of echoes and reverberations that we could ill understand what was said, and we left with headaches from the confusion. Usually in that type of environment some well-intentioned, but ill-informed person tried to help the situation by installing a PA system. The PA system, of course, did not eliminate the echoes, but simply raised the sound level nearer the threshold of pain, and added its own distortions to the sound. It is obvious that we should be prepared to absorb some sound to keep down the reverberations, particularly the irritating, high-frequency ones.

An audience will absorb sound in

proportion to its size. Because of this fluctuation, acousticians recommend using upholstered seats, which absorb more than hard seats. Therefore, if economics permit, upholstering the seats is a good way to begin your sound control.

If still more sound absorbency is required, the floor can be carpeted. Little sound reaches the carpet, so it can be restricted to the aisles without compromising its effectiveness.

One place that is often a source of problem reflections is the back wall of the sanctuary, which reflects sound back toward the pulpit and can cause annoying echoes, particularly in circular buildings. Acoustical tile or panels can be added to the upper part of the wall, using a scattered pattern for slight absorbency, or covering the entire surface for a bad echo.

Use electronic reinforcement sparingly

The great fad of our age is electronics. If the sound isn't right, the tendency is to go out and buy a microphone, an amplifier, and some loudspeakers. If that doesn't help, we get a mike for the song leader and some for the choir, an equalizer, booms, and a man to run the sound system.

I should admit here a personal preference for simplicity and directness in the worship or evangelistic service. I find a mike held in front of the face a barrier to the direct, face-to-face communication of the gospel; and I detest gimmickry with the most powerful message man can know. But personal preference aside, the use of electronics does not cure most acoustical problems. All that a sound reinforcement system does is make the sound louder. It cannot get rid of echoes and resonances. Rather, it usually makes them worse through feedback. It does not help choir mem-

bers hear each other and blend, and there is a continual problem of getting uniform "miking" on the choir. If the acoustical environment of the sanctuary is too "dead," a mike will make the song leader louder, but does not help the congregation to hear one another.

In a sanctuary well designed acoustically, microphones may not be needed at all in buildings with seating capacities up to 200. For larger sanctuaries a pulpit mike will suffice, with perhaps another for soloists. Choirs should never have to be "miked" except for the largest churches. Reinforcement of the choir is unnecessary because the number of voices in the choir increases with the size of the congregation, and the larger choir compensates for the larger buildings.

There is a place for electronic reinforcement. But when a building is being designed, the sound reinforcement should be considered last—after all the other aspects of a good acoustical design are optimized.

Ask someone who knows

The surest way to achieve a good acoustical design is to have the services of a good acoustical consultant from the initial planning stages. The Acoustical Society of America provides a list of consultants who have listed with the society. A consultant from this list should be willing to provide references of satisfied customers. The consultant should always advise on major construction, as it is cheaper to do it right the first time than to correct the problems later.

When involved in building and remodeling, remember that the acoustical aspects of the sanctuary are among the most important components of the design. While a bad acoustical design is irritating, a barrier to communication, and emotionally and physically tiring, a good

acoustical design contributes positively in ease of communication, spirit of the music, and a sense of togetherness in the services.

Practical Points that make a difference

He Caught a Vision of What The Church Is All About

Dear Son:

John is a prominent businessman in our community and a pillar in the church, but lately he has been tempted to leave. You see, our pastor has served his term, and his usefulness is waning. John knows this and wonders why we can't have a change of leadership.

Last week he flew to Canada with a lay evangelistic team for a workshop. His leader took him to his church in Toronto on Sunday with this explanation:

"John, my pastor is not very effective, and I have been tempted to leave. However, I have decided that my place is there to help him and support the fellowship."

When John returned to the States, I saw a new man. He sat on the front seat, brought his friends, supported the program, and shared his contagious enthusiasm.

And something happened to our pastor. With John boosting, our pastor started producing—and there was the difference.

Have a wonderful day Sunday.

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 Lawlor

An Occupational Peril

THE PHARISEES were among the bitterest enemies of our Lord. They received from Him the most pronounced denunciation as indicated in Luke 12:1, where He said to His disciples, "Beware ye of the leaven of the Pharisees, which is hypocrisy." Here Jesus accused the Pharisees of being "religious play actors," insisting upon professional performance without personal possession and practice. The Pharisees were preoccupied and absorbed with things—nonessentials—forgetting that which really mattered.

When we read Christ's many warnings to His disciples about these Pharisees, we must each ask: Is there a danger that I, a minister of God in 1975, will fall victim to the occupational hazard of becoming a "religious play actor," professing much without the definite, personal experience of the blessing of practical, everyday holiness? We must constantly guard against infiltration by this professional age which makes its impact upon us, diminishing, and in some cases effectively destroying, our ministry. Is there not some danger that this psychological-pressurized age may make our work become mere routine, custom, and performance?

It is easy to be deceived in the quality of our ministry, forgetting that doing one's work with greater facility and human ability may not mean doing it better ministerially. We may easily become professional, more concerned about what people think of us than whether we have moved them to seek and to know the true and living God.

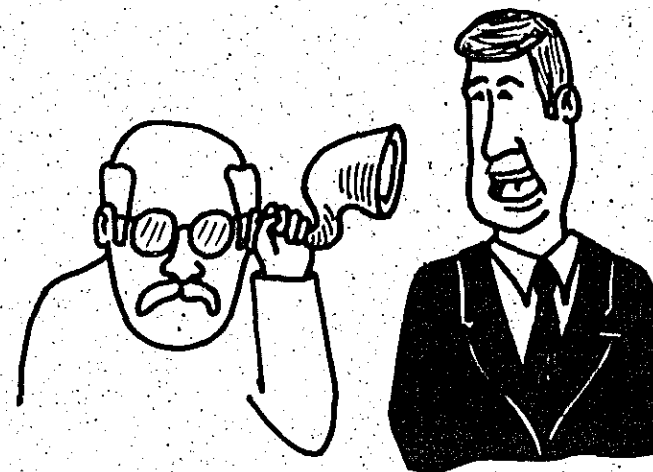
Many ministers, I fear, have left the ministry because they became "religious play actors" and like some of old "walked no more with him" (John 6:66). The first ideals were not maintained. Attainment to higher heights and deeper depths spiritually was not made. Mercenary considerations asserted themselves. Making money, secularism, worldly patronage, and position became more important than the sacredness of their calling. As ministers, therefore, we should ask ourselves daily whether these dangers do beset us. We must constantly live in the Spirit in order that we might be saved from this evil

world and from attachment to everything transitory and earthly. Rather, let us set our affections on things spiritual, heavenly, and eternal.

The minister of God must be completely delivered from human infatuation with the spirit of the world, the pleasures of the present, and the spirit of the times, which ignore the eternal. We must take care that the fatal breath of worldliness does not drift into the sacred precincts of our ministry. Every minister is responsible to take care that he does not become infected with this poisonous leaven of hypocrisy. The higher our position, the greater our responsibility to God and man.

But regardless of relationship or ecclesiastical position, each one of us must be uncompromisingly faithful to God, to our call, to our people, and to our church. We must value talent, ability, academic success, hard work, professional promotion—but these must be secondary. Spiritual character and conformity to the doctrine, principles, and standards of our ministry must have first consideration. Each of us, as we value our own souls and the eternal destiny of others, must constantly remember the warning of Jesus to "beware ye of the leaven of the Pharisees, which is hypocrisy." God demands, and our profession as Nazarene ministers deserves, faithfulness rather than professionalism.

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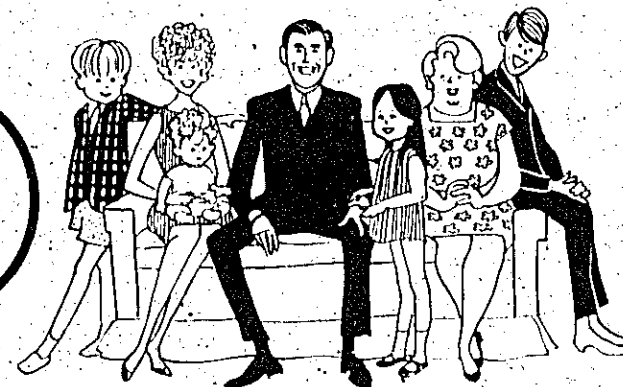
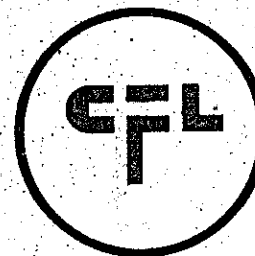
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Please send me without charge,
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John B. Nielson
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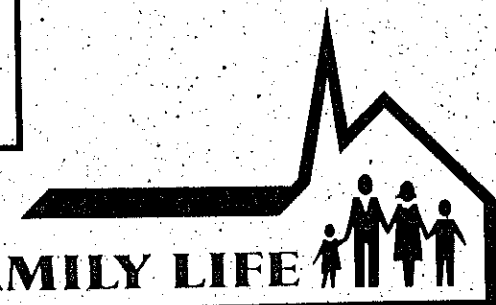
"TURNED-ON" FAMILY

Pastor:

- Enlist the help of your local CFL director and committee.
- Your district CFL director should be prepared to provide helps and resources for significant family experiences on any or all of these occasions.
- Choose the event(s) best suited to your local needs.

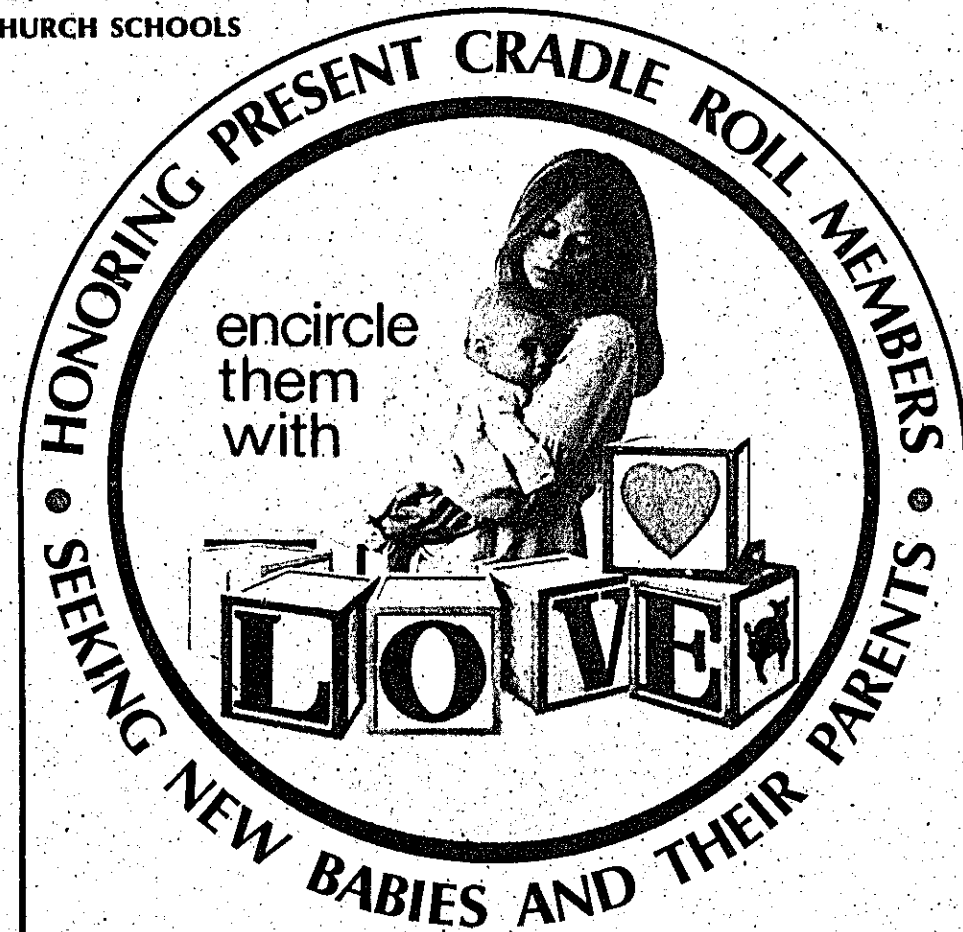
Calendar Suggestions

- Family Week—May 4-11
- Baby Day—May 4
- Mother's Day—May 11
- Senior Adult Ministries—May 18
- VBS Sunday—May 25
- Children's Day—June 1
- Family Outreach Sunday—June 8
- Father's Day—June 15
- (For Family Celebrations)



CHRISTIAN FAMILY LIFE

INTERNATIONAL HEADQUARTERS / CHURCH OF THE NAZARENE • 6401 THE PASEO, KANSAS CITY, MO. 64131



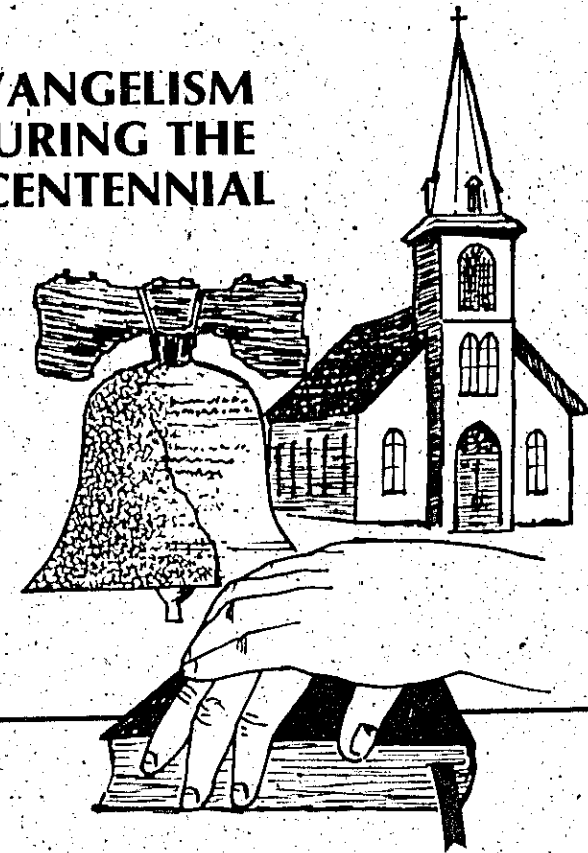
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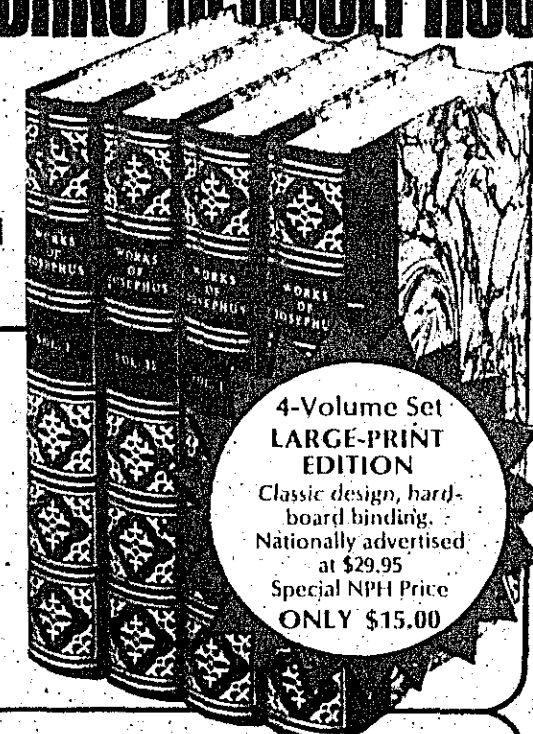
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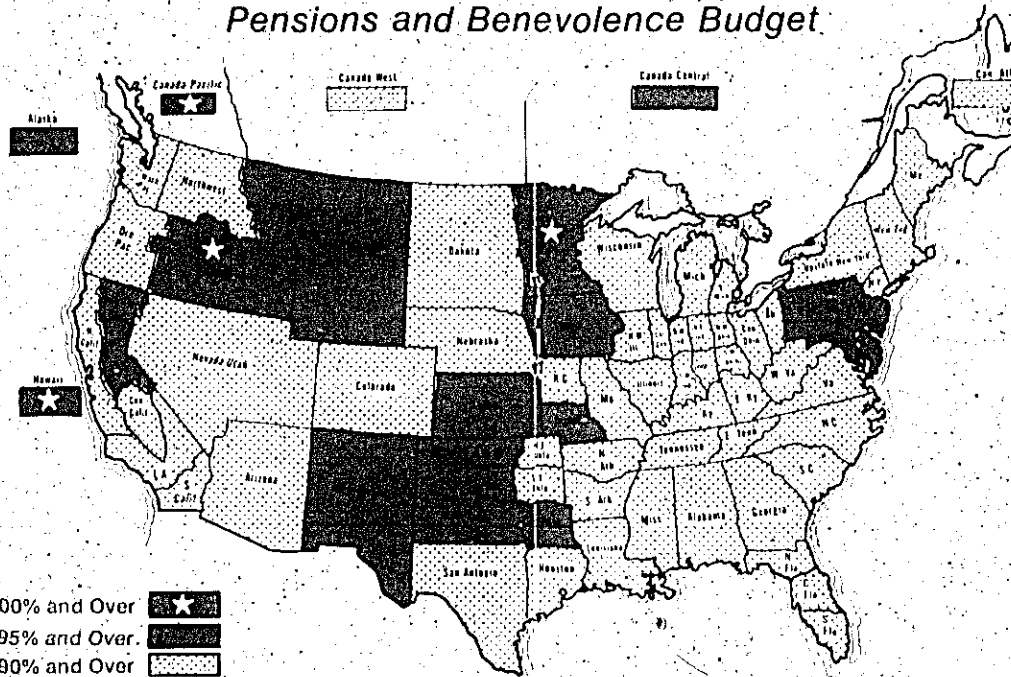
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**ASSEMBLY YEAR
1973-74**

DISTRICT	PERCENTAGE
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*Minnesota	100.37
*Idaho-Oregon	100.07
*Canada Pacific	100.02
Canada Central	98.91
Rocky Mountain	98.75
Southwest Oklahoma	98.87
Dallas	97.83
Northwest Oklahoma	97.85
Kansas	97.13
Washington	97.01
Iowa	96.56
Pittsburgh	96.37
Philadelphia	96.30
Alaska	95.90
Sacramento	95.85
Joplin	95.80
West Texas	95.82
New Mexico	95.59
Illinois	94.89
Georgia	94.81
Northwest	94.56
Colorado	94.33
Arizona	94.17
Canada West	94.04
Northeast Oklahoma	93.90
Nebraska	93.51
North Carolina	93.09
Dakota	93.08
Michigan	92.82
Louisiana	92.78
Northeastern Indiana	92.57
North Arkansas	92.43
Northwest Indiana	92.33
Northern California	92.11
Northwestern Ohio	91.88
Kansas City	91.87
Eastern Michigan	91.82
Southern Florida	91.80
Canada Atlantic	91.46
Indianapolis	91.30
Virginia	91.22
Chicago Central	91.17
Northwestern Illinois	91.16
Alabama	91.15
Southern California	91.09
North Florida	91.00
Akron	90.96
Wisconsin	90.90
Washington Pacific	90.89
South Carolina	90.87
Central California	90.64
Central Ohio	90.59
Oregon Pacific	90.38
Southeast Oklahoma	90.33
East Tennessee	90.24
Upstate New York	90.23
San Antonio	90.02
Eastern Kentucky	90.00
(Central) Florida	90.00
Houston	90.00
Kentucky	90.00
Los Angeles	90.00
Maine	90.00
Mississippi	90.00
Missouri	90.00
Nevada-Utah	90.00
New England	90.00
New York	90.00
South Arkansas	90.00
Southwest Indiana	90.00
Southwestern Ohio	90.00
Tennessee	90.00
West Virginia	90.00

**1974 Summary of 90 Percent Districts
Pensions and Benevolence Budget**



DISTRICT RECORD



"DOUBLE COVERAGE"
Life Insurance

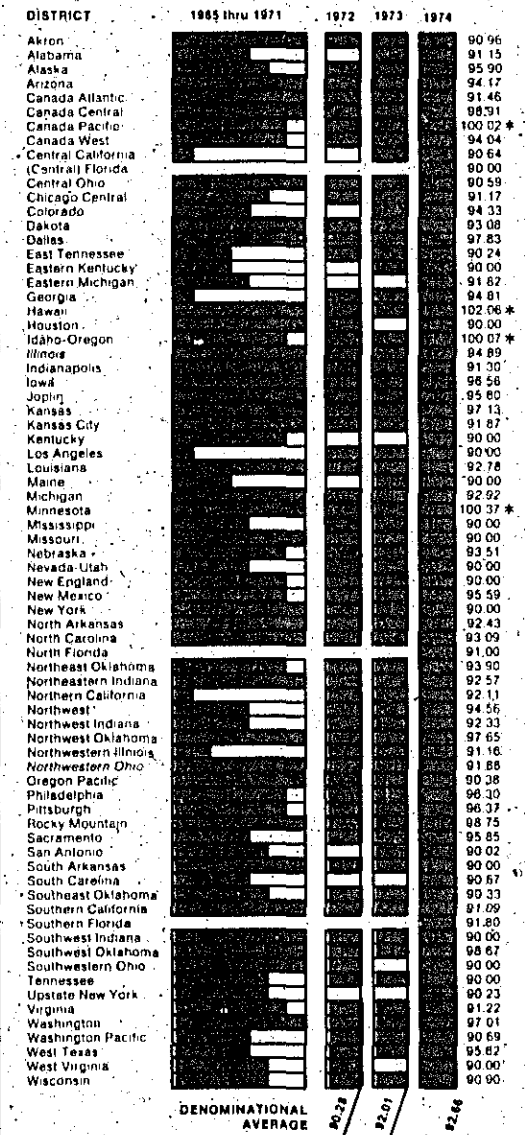
Annual payments are paid by the Department of Pensions and Benevolence "Double Coverage" is automatic to all ministers insured under Plan 1 on districts paying 90 percent of their official 4 percent Pensions and Benevolence budget apportionment.

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

Denominational Average 92.66%

**DENOMINATIONAL AND DISTRICT
PENSIONS AND BENEVOLENCE
BUDGET PAYMENT RECORD**

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



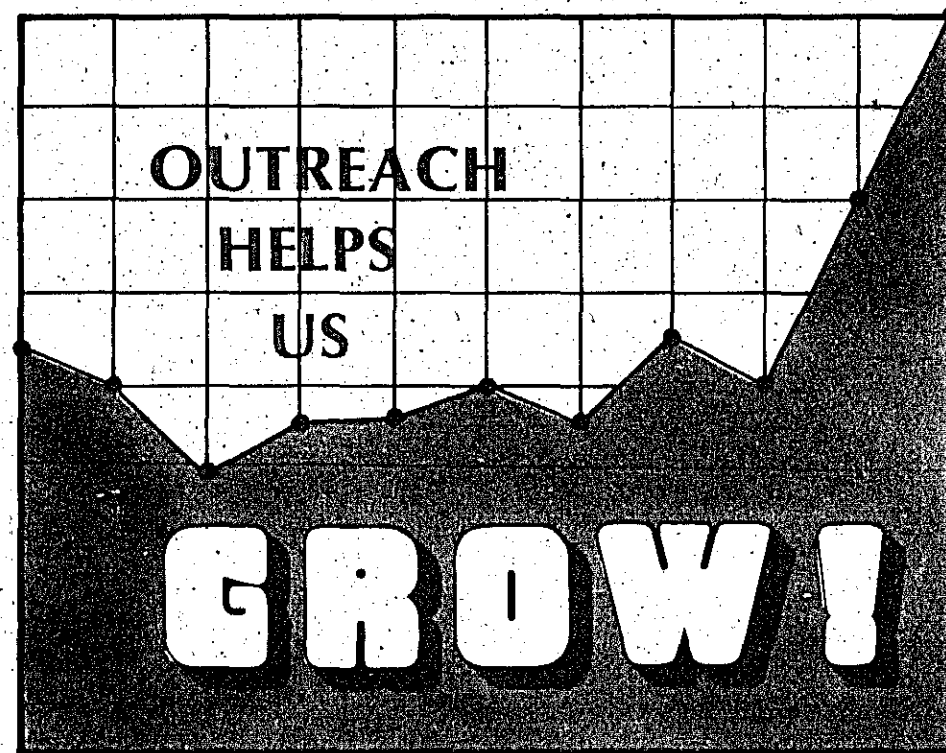
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10% GIVING

in 1973-74

1. Northwest Indiana 12.56	8. Kansas 11.70
2. Canada Central 12.35	9. Middle European 11.66
3. Pittsburgh 12.17	10. New Mexico 11.58
4. Northern California 12.15	11. Washington 11.51
5. Northwestern Ohio 11.80	12. Northwestern Illinois 11.32
6. Iowa 11.74	13. Idaho-Oregon 11.24
7. Nevada-Utah 11.73	14. Northwest 11.23
15. Dakota 11.17	



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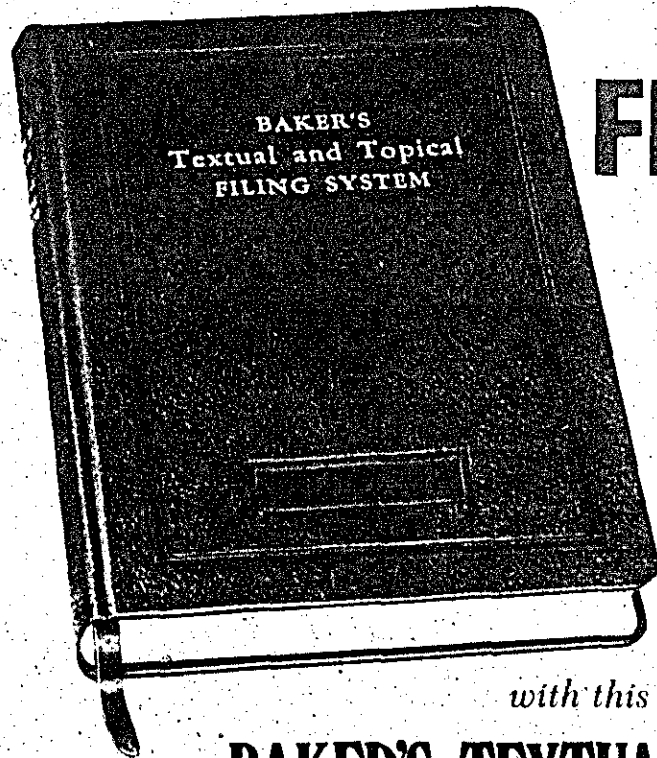
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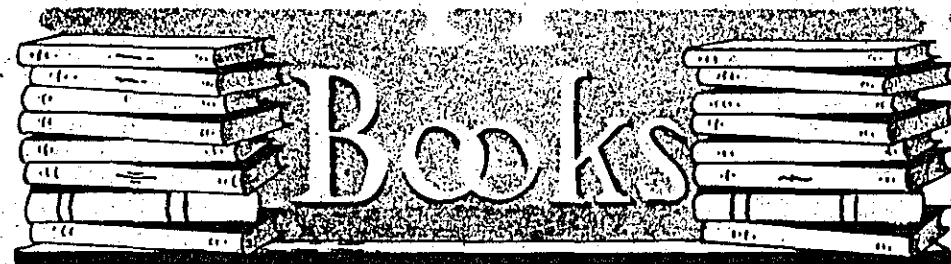
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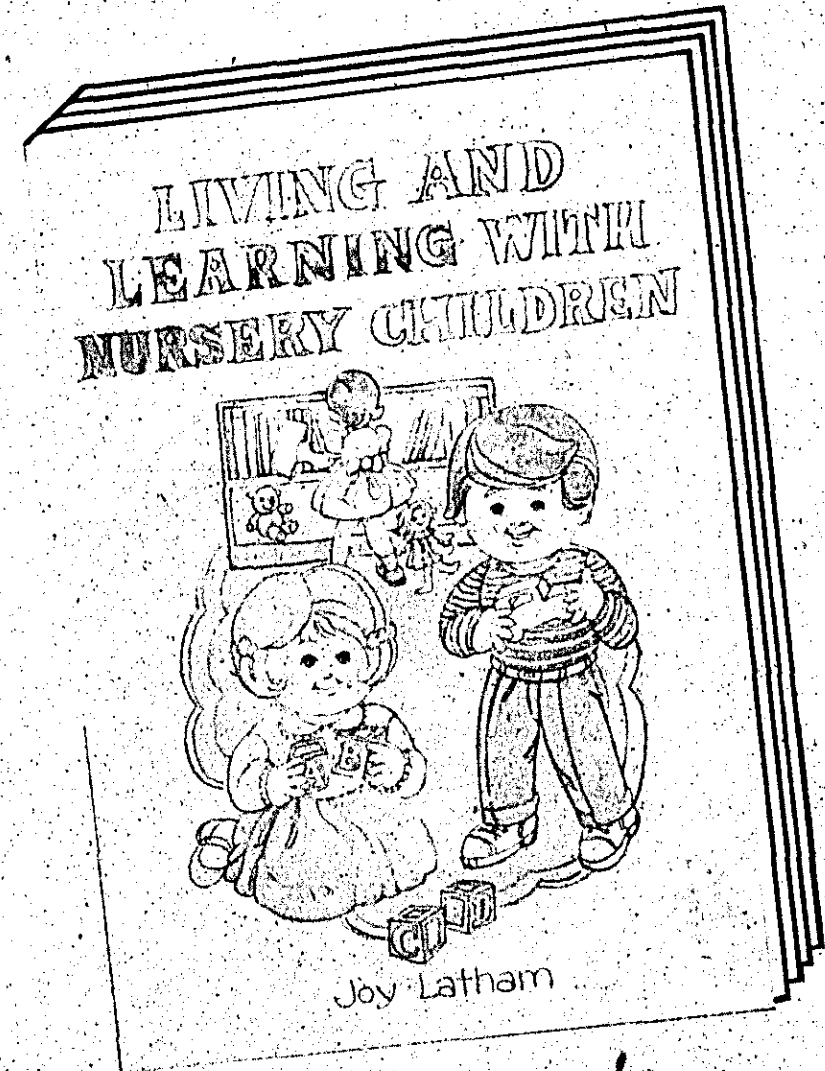
Photo by Paul M. Schrock

WHY SHOULD good stewardship practices be evidenced in all our lives? Is it to glorify the church? No. Read what Peter wrote:

*Dear friends, I urge you, as foreigners and strangers in the world, to abstain from sinful desires, which war against your soul. Live such good lives among the pagans that, though they accuse you of doing wrong, they may see your good deeds and glorify God on the day he visits us (1 Peter 2:11-12, NIV).**

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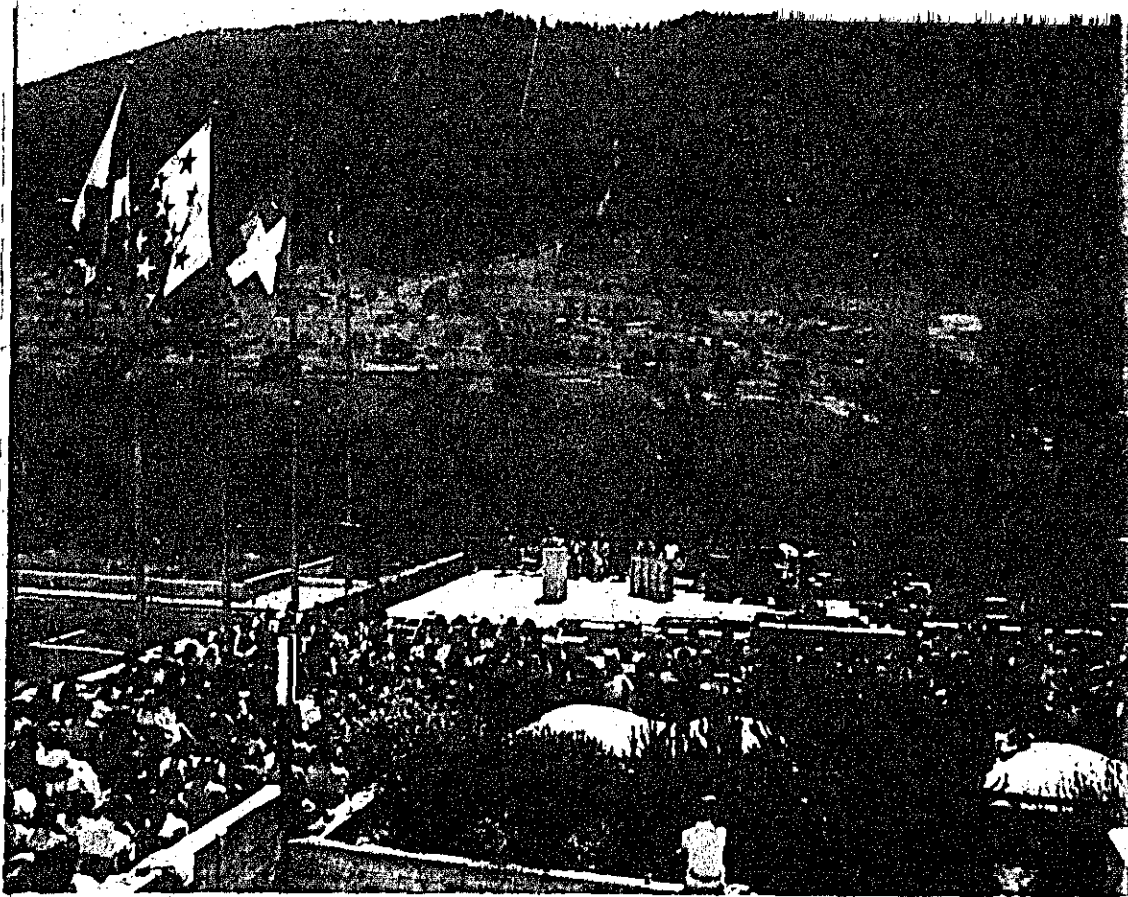
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New Text

Unit 221a, Teaching Nursery Children

Text: Living and Learning with Nursery Children



WORLD YOUTH CONFERENCE 1974

3 Things to Tell the Story

1. The Youth Department has put together a 72-page paperback photo book entitled *Nazarene World Youth Conference—Something Special*. It is available through the Nazarene Publishing House for \$1.95. The photo book contains over 100 photos that capture the feeling of W.Y.C. 1974.
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3. The February issue of **CONQUEST** is a scrapbook issue of World Youth Conference. It tells the story through the teens' eyes from their own impressions while in Switzerland. The issue can be ordered separately through the Youth Department by sending in 15c per copy.



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Is your world, your home, your church any
different because of your faith in Christ?

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WALKING THROUGH the historic
marbled halls of Westminster
Abbey, past the tomb of the Un-
known Soldier, standing for a
moment at the grave of David Liv-
ingstone, gazing at the burial places
of the great and not-so-great of En-
glish history, I found myself in an
out-of-the-way place in the Abbey.
There between two massive statues
was an old man—ragged clothing,
unkempt appearance, paper in his
shoes—seeking refuge from a bitter
cold day. He was alone, hungry,
needy, yet no one seemed to care.
The church was serving a very limited
purpose—just a place to get in out of
the cold. It didn't really make a sig-
nificant difference.

My thoughts went back to the
Early Church, of which Christ and
His influence were so much a part,
and to the difference it made when-
ever and wherever these committed
followers labored. Theirs was an ef-
fort different enough to make a dif-
ference. Things were never the same
after being touched by their influ-
ence, by the scope of their love.

Broken men made strong, fearful
men made bold, burdened men set
free, sinful men forgiven!

I must wonder at the difference our
church makes. Are we still different
enough to cause the unusual to hap-
pen wherever our influence is felt?

Disciples make a difference! Is
your world, your home, your church
any different because of your faith in
Jesus Christ? Do things happen when
you pray? Are lives changed when
you witness? Does the glory of God
surround you, the Holy Spirit guide
you into the way that seemeth right
unto the Lord? If not, it should.

Paul said to the church in Rome,
"Don't just pretend that you love
others; really love them. Hate what
is wrong. Stand on the side of good.
Love each other with brotherly af-
fection and take delight in loving
each other. Never be lazy in your
work, but serve the Lord enthusias-
tically." That was the formula that
caused those Early Christians to
change their world.

"Bryan," I said to my youngest
son, "I told you if you ever did that
again you would be punished; now
why didn't you do as I said?"

"Because," he answered a bit tim-
idly, "you told me so many times, I
didn't really think you meant it."

I sometimes wonder if the world
thinks we mean business, if they take
us seriously, or if we are just playing
let's pretend. I hope not!

One thing for sure, the world did



by
H. B. London, Jr.

Pastor
First Church of
the Nazarene
Salem, Ore.

not take that Early Church for granted. They beat them, hated their values, despised their zeal, and envied their fellowship. You see, they were different. Those early followers of Christ were so different that their one burning desire was to make Christ known and real to every man.

When the church shows that it cares for the children in the community, people will respond.

Summertime Ministries for Children

By Betty Benson Robertson*

HOW MANY BOYS AND GIRLS are enrolled in the children's division of your Sunday school? Are you looking for effective ways of reaching new children? Many churches spend the summer months reaching as many new children as possible. Here are some ideas which have been used successfully.

Backyard Bible School. This is a ministry of outreach in neighborhoods where church families live. A host family is selected. Individuals are trained to hold Bible-oriented sessions for one hour, using such aids as illustrated songs, visualized stories, puppets, and other meaningful activities. Time is allowed for recreation and refreshments. Fliers are distributed in the neighborhood the Saturday prior to the first session. A large sign on the front lawn marks the house that is being used. A registration card should be made for each

child. Following the week of backyard Bible school, contact all the children from the unchurched homes with a personal visit.

Day Camp. Day camping is a planned program of experiences for children in an out-of-doors setting during the day. It can be conducted at the church, at a local park, at a nearby state park, or anywhere that camplike activities can be conducted. Activities usually include roll call, Bible Adventure Time—at which time the vacation Bible school curriculum materials are studied—worship, singing, games and recreation, crafts, outdoor fun, field trips, special feature time, and lunch.

Vacation Bible School. The traditional VBS is also a strong vehicle in the church's ministry to children. It provides Bible study and a program which appeals to boys and girls. A vacation Bible school usually leads to an increase in Sunday school enrollment. It gives the church an entrance

into new homes, and often results in parents finding Christ. When the church shows that it cares for children in the community, people will respond.

Sum-Time Funner for Kids. This is a two-hour program on a selected day of the week—for instance, from 10 to 12 on Friday. It is run throughout the summer as a ministry to your church children. As boys and girls become interested through other programs such as backyard Bible school, they can participate in the Sum-Time Funner, which is usually held at the church. Each week there should be a meaningful Bible story and songs for the children to learn. If your church is not conducting a VBS, material could be used from the curriculum lessons. Special features are appropriate, such as field trips, crafts, films, puppet shows, and things of this nature. There should also be opportunity for well-organized recreational activities.

Park Parties. Children naturally navigate to park areas during the summer months. This provides an opportunity for the church to minister to the children where they are. Take attractive fliers to the park and pass out to the boys and girls, indicating when you'll be back for the party. Also contact homes near the park area. Keep your party to one hour, and have lots of fun, games, and surprises. Also have a Bible story using visuals or puppets. Take along plenty of cups, Kool-Aid, and cookies. Also have cards which the children may fill out as to name, address, phone, and whether they attend Sunday school and church regularly. There should be careful follow-up on all prospects.

Apartment Outreach. A church should relate to families in apart-

ment complexes. One of the easiest ways is to reach their children. A "Kum Ba Yah" Club or afternoon activity can be effectively used. The manager must be contacted first, explaining carefully your church's purpose and aims in wanting to minister to the boys and girls in the apartments. Oftentimes the apartment clubhouse can be used as the meeting place. Depending on circumstances, this could be a one-week concentrated effort, or something that was continued throughout the summer months. The program could be similar to that of a backyard Bible school.

Jug Clubs (Just Us Guys or Just Us Gals). These clubs can serve both as a ministry to your own church children and as a means of reaching new boys and girls. Clubs such as bicycling, cooking, gardening, crafts, auto mechanics are organized. A qualified leader is selected to head up the activities. Time should be allowed at each meeting for Bible study or a devotional.

Resources:

- Games for Children*, Ronald Keeler, \$1.50
- Games for All Occasions*, Anderson and Carlson, \$1.25
- 301 Creative Crafts for All Occasions*, \$3.95
- Help . . . I'm a Camp Counselor*, Wright, 95c
- Puppet Shows That Reach and Teach Children*, Reynolds, \$2.95
- Hand Puppet*, American Girl (VA-7969) or Boy (VA-7974), \$3.75
- Visual Aid Encyclopedia*, \$1.95
- More Adventures of Jack Sack*, (VA-5406), 75c
- Illustrated Gospel Story Booklets*: \$1.15
 - Barney's Barrel (VA-71)
 - Wise Little Bird (VA-72)
 - Miss Bump (VA-74)
 - Little Red Hen (VA-75)
 - Crippled Tom (VA-76)
 - Franny's Nest (VA-77)
- Storytelling—It's Easy*, Barrett, \$2.25

*Pastor's wife, Church of the Nazarene, Arvada, Colo.

The Facts About Pastors' Wives

Section Six: A Summary Statement (Age Differences)

FOR SEVERAL MONTHS we have been reviewing the facts about preachers' wives as reported by themselves in a recent study. Although the study served as a master's degree thesis, the long-range purpose was to help us as preachers' wives understand ourselves better. Though much more study needs to be done at greater depth, there are some summary statements to be made at this time.

1. After considerable time for developing a dependable tool in the form of a questionnaire, the instrument was administered to Nazarene pastors' wives in a succession of pastors' and wives' retreats. Age, educational level, and size of church served were used to test for likenesses and differences among women in parsonages. "Younger women" are under 35 years of age. "Older women" are above 50. "Less educated" is high school or under, and "better educated" is college graduate. "Smaller church" is under 50 members, "medium church" is 51-150 members, and "larger church" is above 150 members. Between these categories there are differences among pastors' wives.

2. More than half of the pastors' wives are under 35 years of age. Only 25 percent of them are over 50.

3. Younger women receive more telephone calls than older women. But both younger and older women receive three out of four calls on church-related business, mostly from other married women.

4. Younger women tend to get more calls from teens and young adults, while older women receive a greater proportion of calls from children, adults, and senior citizens.

5. Older women receive more calls of a "very serious" nature than either the younger ladies or those in the 35-50-year age bracket.

6. The number one problem dealt with on the telephone by the younger and older women are "church-related" messages. The number two problem brought by phone to younger women are "emotional and spiritual," while older women have more calls concerning "physical health." The number three problem brought to younger women concerns "home and family," while older women do not receive as many of these kinds of calls.

7. Younger women do not respond to their telephone obligations with as much positive feeling as older women. A few younger women said it was not part of their obligation. Older women also saw their telephone ministry as "helpful" more than younger ones. Many more older women initiated calls as a ministry than did younger ones.

8. Both younger and older pastors' wives reported an average of four people who came to see them face-to-face with personal problems in a typical week. Most who came were women, and 30 percent were single.

9. Both younger and older women served the same proportion of adults, but younger wives helped more teens while older women helped more senior citizens. In fact, younger women reported almost no senior citizens coming to them.

10. Older women had almost four times as many "very serious" problems brought to them as younger women reported.

11. Age made no difference in the three kinds of problems dealt with face-to-face: emotional-spiritual, church-related, and home and family. The number one technique of each age-group was to be a good listener, and then to try to get the counselee to talk with her husband. They were reluctant to either "straighten them out" or "refer them to a professional counselor."

12. As in the telephone ministry, younger women did not enjoy the face-to-face ministry as much as the older ones. A small number even felt

it was not their obligation. Older women were much quicker to initiate "helpful" discussions than the younger ones.

13. The number one personal problem category for all pastors' wives was "church-related." The number two category for younger women was "interpersonal relationships," while older women were concerned with "physical health."

14. Three out of four of all pastors' wives said they liked their role as pastor's wife "very much." Almost none were negative.

15. Half of all pastors' wives have visited a doctor in the last three months. And 18 percent of the younger wives visited a professional counselor against zero percent among older women. As might be expected, older women had more surgeries.

16. Both younger and older pastors' wives get along equally well with their husbands with a low incidence of misunderstandings. Only a small number of younger women "thought some about divorce," and an even smaller proportion (6 percent) had "given it serious thought."

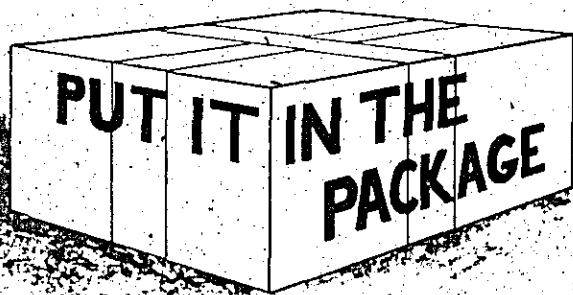
17. About 70 percent of pastors' wives—young and old—enjoy the parsonage life "very much." Only a small proportion (4 percent) of younger women "do not like it."

Although the age of the pastor's wife does make a difference, there are also variables in education and the size of the churches served. These will be considered next month.

Next month:
 Summary statement continued

Prejudice need not be overt to be damaging or vicious. In fact, the more subtle it is, the more it can hurt, because it means that it proceeds from intelligent people—people who should know better.

—Sergio Franco



By Ross W. Hayslip*

LIFE IS FILLED with unexplainable mysteries. There are many events that I have observed that I do not understand. Human beings in their relationships often say and do things that hurt each other, and because of misunderstandings many breaches in lives of individuals are produced.

One of life's greatest conundrums is "Why do people act as they do?" You can spend time and energy in seeking the solution to this puzzle, and end up in frustration.

Long ago God helped me to see the value of taking all of these events and happenings that I cannot understand and placing them in a figurative package. It is a package that has grown larger as the years pass.

Once I put one of these items in the package, God has helped me to dismiss it from my apprehension. I have resolved not to open the package or to reexamine its contents. As

the road of life stretches out, I see many people assume attitudes and indulge in actions that I do not understand. It doesn't make sense to me as I seek to reconcile these things in my mind. I find that the process of rationalization is a dangerous and disappointing activity that can end only in frustration.

How much more satisfying to add it to the package and let God take care of it! You can rest assured that if you place these things that are beyond your comprehension into the hands of God you need not worry about misjudgments on your part. God has a vantage point that is far different from the one that we occupy. While men judge motives from actions, God evaluates actions from motives. Only God can see the motive.

I am limited by my humanity. My knowledge is only that which comes to me through my physical senses and emotional reactions. Knowing this, I must be willing to admit it freely to myself. Then I can realize that it is beyond me.

I have full confidence in the God that I love and serve. My commitment to Him takes in the things that I see and understand and these unexplainable mysteries as well. I'll let Him hold the package. Its contents are no longer my concern. It is all in His hands!



by
Ross W. Hayslip

Pastor
First Church of
the Nazarene
Tucson, Ariz.

THE STARTING POINT



By C. NEIL STRAIT

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

When Jesus Passes By

THE STORY OF ZACCHAEUS in Luke 19:1-10 commends itself to us in a number of ways. Consider these:

1. There is the *desperate man*, Zacchaeus. One of the most hated of the region, because he was a tax collector. Hence he was a lonely man. Wealthy maybe, but apparently unhappy. This is a picture of sin and the desperation it breeds.

2. There is the *discerning Master*, Jesus. He knew where Zacchaeus was. Jesus knows where we are in our pilgrimage. He discerned that Zacchaeus was "lost." But William Barclay reminds us that "lost" doesn't mean damned or doomed. Instead, it means "out of place." Jesus knew that Zacchaeus was "out of place," due to sin; he needed the Master's touch to put things right.

3. There is the *divine moment* in the life of Zacchaeus. A moment when darkness turned to life, when futility was replaced with forgiveness, when sin gave way to salvation. One divine moment when life makes up its mind—and is forever changed.

4. A concluding thought—Zacchaeus was *forever changed* because he meant business. He was determined to do more than the law commanded (v. 8), and it brought a new and deeper dimension to his growth.

Joshua: God's Man for God's Plan

Here's some thoughts from Joshua 1:2, NASB.* It begins with (1) a

great predicament: "Moses My servant is dead." (2) *A great plea*: "Now therefore arise . . ." (3) *A great plan*: "Cross this Jordan." And (4) *A great promise*: "Cross this Jordan, you and all this people, to the land which I am giving to them."

Only two comments need to be made. First, the Jordan flows south and means "descending." Could God's advice to Joshua, "Cross this Jordan," represent that moment of yielding in a man's life—when he surrenders, when he dies out to sin, when he descends from the tower of self and crosses over into the Canaan experience of the sanctified life, and leaves the lowlands forever? Not until a man has a "crossing of the Jordan" in his experience does he begin the ascent of spiritual growth.

E. Stanley Jones so aptly titled his autobiography *A Song of Ascents*. Dynamic Christian living is ascending.

A second thought—the promise to Joshua was "Cross this Jordan, you and all this people, to the land which I am giving to them . . ." Land represents stability, wealth, nourishment, strength, health.

The promise of the Holy Spirit is that our lives will be filled with all the fullness of God, where we are obedient to His bidding.

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

Something to Think About

Walter D. Wagoner, in his stimulating book *Say a Good Word for Jesus*, has some good advice for churches seeking a pastor. It was a challenge to me, so I pass it on.

"Seek a person who can carry on an intelligent conversation with the world.

"Being in intelligent conversation with the world works both ways: that we know what is going on in the world around us, and that those around us understand what we are saying and doing.

"Seek a person who has the handsome faculty of being fully human.

"Seek a man who is . . . fresh and alive and in love with life."***

An Old Testament Text

There is a delightful verse in 1 Sam. 9:27. From it I pass on this bit of outline:

1. *Preparation*—" . . . stand thou still a while."

2. *Promise*—" . . . that I may shew thee the word of God."

3. *Provision*—" . . . the word of God." Whatever a man has been called to, there is something here he needs to heed.

***Walter D. Wagoner, *Say a Good Word for Jesus*, Pilgrim Press, 1973, pp. 115-16.

IN THE STUDY

Looking at Our Lord in Luke

April 6

TWO KINDS OF JOY (10:17, 21)

SCRIPTURE: Luke 10:17-24

INTRODUCTION: All three Synoptic Gospels describe the mission of the 12 apostles, whom Jesus sent to the towns of Galilee (Matt. 10:1-15; Mark 6:7-13; Luke 9:1-6). But only Luke records the later sending of the Seventy (or 72, as some of the oldest Greek manuscripts have) into Perea. The story of this is given in Luke 10:1-12.

Our scripture lesson today describes the return of these messengers together with their reactions and *Jesus'* reactions. Both rejoiced. But it was a different kind of joy in each case. That of the disciples was proud joy in a great accomplishment. That of Jesus was a humble joy in the realization of the Father's will

being done. Our greatest joy should come, not from personal accomplishment, but from the progress of the Kingdom.

I. THE JOY OF THE DISCIPLES (v. 17)

Jesus was on His way to Jerusalem for the last time. In Luke 9:51 we read that "when the time was come that he should be received up, he stedfastly set his face



By Ralph Earle

Professor of New Testament
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to go to Jerusalem." He knew that it meant suffering and death at the end of the road, but He marched resolutely toward the goal. His primary purpose in coming to earth was to die on the Cross as an atoning Sacrifice for men's sins. Now that purpose must be carried out, regardless of the personal cost.

The Samaritans were unfriendly to Galilean pilgrims who were headed for Jerusalem to attend the sacred festivals there (vv. 52-53). Because of this, it would appear that Jesus and the disciples crossed over the Jordan River and went down the east side.

As they neared Perea (literally, "across"), on the east of the Jordan opposite Judea, Jesus sent messengers ahead of Him "into every city and place, whither he himself would come" (10:1). He wanted them to prepare the way for His brief ministry in Perea, since His remaining time was very limited.

Now the 70 short-term missionaries were returning. They had had a successful mission, and they were rejoicing over it. Enthusiastically they said, "Lord, even the demons submit to us in your name" (v. 17, NIV).*

To this joyful report Jesus gave first a positive reply: "I beheld Satan as lightning fall from heaven" (v. 18). The kingdom of God was toppling Satan's kingdom. The prince of the power of the air was not only a fallen creature from the past; he was now a doomed enemy of God. *Divine power was stronger than demon power.*

In these chaotic days of Satan worship and demon possession in the United States and Europe, we need to remind ourselves of this fact. The devil is powerful, far stronger than man. But Christ is all-powerful, and He will sometime destroy Satan (Rev. 20:10). Meanwhile the archenemy of mankind is already a defeated foe, toppled from his throne by the coming of Christ to earth. (The Greek word for *fall* is literally "having fallen.") He has already been cast down from heaven.)

Jesus went on to say to His disciples that He had given them "power . . . over

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

all the power of the enemy" (v. 19). What more can we ask than that?

But then the Master sounded another note, which seems almost like a reproof (v. 20). The greatest cause for rejoicing is not the working of miracles, but the fact that our names are written in heaven. This is the greatest miracle of all.

II. THE JOY OF THE MASTER (v. 21)

At that time Jesus "rejoiced in spirit." But the oldest Greek manuscripts have, "rejoiced in the Holy Spirit." Since the Greek verb for "rejoice" is a strong term, *The New International Version* has: "Jesus, full of joy through the Holy Spirit."* Then He expressed His joy to the Father, not because of spectacular miracles, but because His Heavenly Father had revealed these things to "babes"—humble people like His disciples. This is one of the great glories of the gospel. While many intellectuals and politicians spurn the message of salvation, the Good News comes to the poor and the needy. It is for anyone who will accept it.

Instead of proudly rejoicing in our accomplishments, whatever they may be, we should joyously express our thanks for the privilege of being God's redeemed children.

April 13

THREE PHILOSOPHIES OF LIFE

(10:37)

SCRIPTURE: Luke 10:25-37

INTRODUCTION: Bad designs on the part of opponents often bring about real blessings. It was so in this case. A "lawyer"—that is, a man who was expert in interpreting the Mosaic law—stood up to test Jesus. He asked, "Master"—the Greek word means "teacher"—"what shall I do to inherit eternal life?"

Wisely Jesus answered: "What is written in the Law? How do you read it?" (NIV)* The question might well be asked of us, "How do you read the Bible? What does it say to you?"

The teacher of the Law answered by quoting what Jesus elsewhere described as the "first" and "second" commandments of the Law (Mark 12:28-31). We

are to love God with all our being and love our neighbor as ourselves. Christ told the questioner that if he did this he would have life.

Unfortunately, this religious leader wanted to justify himself. So he asked, "And who is my neighbour?" We may be thankful for this question, for in answer to it Jesus gave the matchless parable of the Good Samaritan, one of the best-known and most meaningful of all His parables. (Recount the parable.)

This parable reveals three basic philosophies of life:

I. GRABBING (v. 30)

The philosophy of the robber was: "What's yours is mine, and I'll take it."

II. KEEPING (vv. 31-32)

The philosophy of the priest and the Levite was: "What's mine is mine, and I'll keep it."

III. SHARING (vv. 33-35)

The philosophy of the Samaritan was: "What's mine is yours, and I'll share it."

These three philosophies can be summed up even more briefly. That of the robber's was: "Beat him up." That of the priest and the Levite was: "Pass him up." That of the Samaritan was: "Pick him up."

Too many godless people have the first philosophy. Too often, church members have the second. But actually, they sometimes display the first, beating people down with their harsh, critical judgments.

But let's zero in on the second: "Pass him up." When the priest saw the poor victim lying beside the road, he may well have said: "Why, I offered a sacrifice for that man the other day at the Temple. I've done my duty by him." So he went on down to Jericho, where thousands of priests lived in its warm, pleasant climate.

In much the same way, we too often take the attitude that if people will come to our church we will be glad to minister to them. But as long as all the church activity is carried on inside four walls, the masses will be left lying outside, lost in their sins.

The Levite may have glanced at the bleeding body beside the road and said

to himself: Well, he's too far gone for help. And he, too, walked on to his home.

Do we give up too easily on seemingly hopeless cases? Do we say, "It's no use trying to get him saved"? Is this really due to selfish unconcern?

In contrast to these two men, the Samaritan did three things. First, he "went to him." That is what Jesus, the Good Samaritan, did for us. He came to earth, where we were, and actually into our humanity.

If we are going to help people, we must first go where they are—not in church, but at school, at the office or shop, and most importantly, in their homes. There we must minister to them.

Second, the Samaritan poured into the man's wounds the antiseptic wine and the healing olive oil, and then bandaged the wounds. He took care of the victim's immediate needs.

Third, he set the man on his own beast, took him to an inn, and took care of him. Follow-up work is essential for successful evangelism. Too many new converts finally succumb to temptation and are lost simply because no one cares for them after they are saved. The Good Samaritan even made provision for the continued care of the man he had rescued. This is one of the finest improvements that Billy Graham has made to his evangelistic crusades.

The teacher of the Law had asked, "Who is my neighbour?" (v. 29). Now Jesus turned this around and asked him which one of the three—priest, Levite, or Samaritan—was neighbor to the robbed man. The self-righteous Pharisee would not say, "The Samaritan," for the Jews had nothing to do with Samaritans (John 4:9). So he answered, "He that shewed mercy on him." Jesus told him, "Go, and do thou likewise." And that is what He is saying to us today: "Be a neighbor to everyone who needs your help."

April 20

PERSEVERANCE IN PRAYER (11:9)

SCRIPTURE: Luke 11:1-13

INTRODUCTION: One of the outstanding characteristics of Luke's Gospel is its

emphasis on prayer. This is reflected in the greater attention given to both Jesus' prayer life and His teachings on prayer. Six times Luke mentions His praying, where the other Gospels do not. Luke also gives the only parables on prayer—three of them that are found in the Gospels.

The scripture lesson today illustrates both of these factors. Matthew gives the prayer that Jesus taught His disciples. But Luke prefaces it by giving the occasion for it: Jesus was praying in a certain place, and when He finished His disciples said, "Lord, teach us to pray." As a result we have the so-called Lord's Prayer, plus one of the three parables on prayer. The other two are in the eighteenth chapter of Luke.

The one found here is called the parable of the importunate friend. It has three main parts.

I. THE REQUEST (vv. 5-6)

Jesus told about a man who found himself in an unexpected predicament. Late one night he was roused from sleep to find a friend from a distance standing at his door. This friend was "in his journey" (KJV). But the Greek suggests "out of his way" (*ex hodou*). Perhaps the reason he appeared so late was that he had lost his way somewhere.

In many homes today the latecomer would have been shown to his room and wished a good night's rest. But the culture of that time and place demanded that anyone who came to the door must be offered something to eat. To neglect this hospitality would be a disgrace.

However, in those days there were no refrigerators in the homes, and so food was not usually kept overnight. The situation was very embarrassing. What could be done? In desperation the homeowner hurried over to rouse his neighbor and get some food. Perhaps the neighbor had a larger family and would be more apt to have something left over.

But why did the man ask for *three* biscuit "loaves"? The answer is simple. To be polite, he must sit down with his friend and eat with him. But courtesy also required that he offer his guest a second biscuit when he finished the first. So three loaves were needed.

II. THE REFUSAL (v. 7)

Unhappy at being wakened at midnight, the neighbor called out, "Stop bothering me!" The door was locked for the night, and his children were in bed with him. This was literally true. In the ordinary Palestinian home, the only "bed" was a blanket or quilt spread out on the floor. All the family would lie down together and pull a big blanket over them. If the man got up, he would disturb the whole group. So he called back to the man outside, "I can't get up and give you anything."

III. THE REWARD (v. 8)

The distracted host was not to be put off. This was a real emergency! So he just kept on calling for help.

Finally the neighbor decided that if he was going to get any more sleep that night he had better get up and grant the man's request. Once he got up, he was ready to give the man whatever he wanted.

Jesus said that the final compliance with the request was not due to friendship between the two neighbors, but rather to the man's "importunity." The Greek word *anaidia* is found only here in the New Testament. It literally means "shamelessness." The host was so desperate that he persevered in asking shamelessly at midnight until he received.

Then Jesus made the application: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" (v. 9). The three imperatives—ask, seek, knock—suggested three degrees in intensity of praying. Sometimes we merely "ask," and the answer comes quickly. At other times we have to "seek" in continued, prolonged prayer. This draws us nearer the Lord and so has great spiritual value. But there are also occasions on which we have to "knock" desperately for divine help. This suggests fasting and praying, for instance. It is an interesting coincidence that in English, though not in Greek, the initial letters of these three verbs form an acrostic: A-S-K.

The concluding words in v. 13 are beautiful. If earthly ("evil") parents give good gifts to their children, "how

much more, shall your heavenly Father give the Holy Spirit to them that ask him?"

April 27

THE FOLLY OF REFORMATION

(11:24-26)

SCRIPTURE: Luke 11:14-26

INTRODUCTION: Jesus drove a demon out of a man who could not speak. When the demon left, the man began to talk. This made the people marvel.

But "some of them"—Pharisees, as we learn from Matthew—had an explanation for it: Jesus was driving out demons by the power of Beelzebub, the prince of demons.

Christ countered their criticism by pointing out the absurdity of their accusation. If Satan was opposing himself, his kingdom would fall. Then He said, "But if I with the finger [power] of God cast out devils [demons], no doubt the kingdom of God is come upon you" (v. 20).

Then He went on to show the folly of reformation without regeneration. He did so by painting a picture in homely terms.

I. EXPULSION (v. 24)

Jesus talked about a demon leaving a man, and finally deciding to return. Was this a warning to the one out of whom He had just cast a demon (v. 14)? It was not enough for the man to be delivered from demon possession; he must now fill his life with good conduct.

II. EMPTINESS (v. 25)

When the unclean spirit came back to the man's heart (or life), he found it swept and "garnished." The last word in the Greek means "arranged in orderly fashion." But Matthew adds a very significant note; he says it was "empty." And an empty house is a target for unwanted intruders.

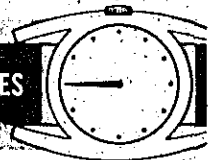
III. EVIL (v. 26)

Finding the spacious house empty, the demon went and gathered seven demons worse than himself. Together they took possession of the premises. The result was that the last state of the man was worse than the first.

The primary application that Jesus probably had in mind was to the Jews of His day. In the Babylonian captivity they had expelled their ancient besetting sin—idolatry. They had gone all out for legal righteousness. But because they did not have their hearts filled with God's presence, they succumbed to the demons of formalism, racial prejudice, greed, hypocrisy, jealousy, pride, and hate. The result was the destruction of Jerusalem in A.D. 70, and the scattering of the Jews to the ends of the earth.

But what do Jesus' words here say to us? Elsewhere (*Wesleyan Bible Commentary*, IV: 61) we have suggested a relevant application. "The warning for individuals is that reformation is not enough. One must not only cast off bad habits, but allow his heart to be filled with Jesus Christ and his life with worthwhile activity. Otherwise he will find himself a victim of worse habits than before. No heart can long stay empty. One's only safety lies in keeping both heart and life filled with the good, that there may be no room for the bad."

TIMELY OUTLINES



Christian Is the Name!

INTRODUCTION:

1. The followers of Christ were called *disciples*.

Disciples means "learners" or "scholars."

This is still a mark of His true followers. They are the learners; He is the Teacher.

2. They were called *Christians* at Antioch.

This was probably 20 years after the resurrection of Christ.

3. They were called *Brethren*.

While Jesus was with the disciples, the expression "brethren" related to their immediate relation to Him.

When He departed from them, they began to use the name to express their relation one to the other, thus revealing their common tie to the Father as brothers united together in Him.

4. They were called *Believers*.

This is the name the Apostle Paul gave the faithful followers of Christ.

5. They were called *Saints*.

For they sought to be separated, purified, and consecrated—all these elements are united in sainthood. A single saint will fill a whole congregation with belief in Christ, as a single rose will fill a room with its fragrance.

Of all these names which prevailed in the New Testament times, the one that has penetrated the gospel of Christ with force is the name *Christian*. This name has come to be the standing name for a follower of Christ.

I. THE NAME "CHRISTIAN" WAS PROPHECIC.

A. This name was not given by Jews, for they had already named the followers of Christ "Nazarenes," a word derived from *Nazareth*—out of which, according to their proverb, no good thing could come.

B. There was, however, an element of Jewish truth in the name *Christian*, for it was in Israel that the great hope of Christ arose.

C. There was also a Greek element in it, for the Jewish term *Messiah* had to be translated into Greek—the Greek *Christos* being the equivalent of the Hebrew word which we call *Messiah*.

D. There is also a Roman element in the word *Christian*, for the word, having a Greek root, has a Roman ending. It is possible that the word was spoken by a Greek-speaking Roman who characterized the strange new Jewish sect that was making such a stir in the city.

II. THE NAME "CHRISTIAN" EMPHASIZES THE FACT THAT CHRIST IS THE CENTER OF ALL RELIGIOUS TRUTH.

A. Are they *brethren*? Then they are connected with one another by being connected to Him.

B. Are they *believers*? He then must be the prime Object of their faith.

C. Are they *saints*? Then they should obtain likeness to Him as the standard of holiness. This name includes all the others—besides, it contains the name that is above every name.

III. WHO THEN WILL DESERVE THE NAME "CHRISTIAN"?

A. He who is called *disciple* and willingly learns of Him.

B. He who is called *brother*, who loves Christ and his fellowman.

C. He who is called *believer*, who has accepted the testimony told of Christ and receives Him as Lord and Master.

D. He who is called *saint*, who is different from the world, and develops like the Master in holiness of heart and character.

1. As disciples, we thirst for all truth.

2. As brethren, we purge ourselves of selfness (selfishness) and spend our love for God and man.

3. As believers, we make the fullness that is in Christ Jesus our own.

4. As saints, we shed abroad the gentleness and purity of Jesus, that others will take knowledge that we have been with Him.

5. As Christians, we bring the message of reconciliation to all mankind.

RALPH J. FERRIOLI

What Now, Christian?

SCRIPTURE: Col. 3:1-17

INTRODUCTION: Directed to Christians

I. THEY ARE TO SET AFFECTIONS ON THINGS ABOVE.

A. We do have control over affections.

B. Jesus warned that where treasure is, there also is the heart.

- C. Heavenly treasure and affection assure the heart.

In order for them to set affections above:

II. THEY MUST MORTIFY THE FLESH

- A. This means to kill or "die out."
1. They must do it *themselves*.
 2. Must die out to carnal nature.
- B. Some things done away with:
1. Lust of flesh—preoccupation with sex
 2. Love of world (covetousness)—God calls it idolatry.
 3. Inordinate passion—hate, malice
- C. These done away with because:
1. God's wrath is upon these things.
 2. We want a new walk.
- D. Command directed to Christians—indicates second work.
1. God could do it all at once, if we sought.
 2. Limitation seems to be on man; Paul writes frequently to carnal Christians. We accept salvation as free gift, unaware of cost of discipleship. Suicide to self is painful.
 3. Examples seem to bear out second experience:
Bible: Jacob, Paul, Corinthians
History: Moody, Graham

This is one side of the same experience, and then by faith:

III. THEY ARE TO PUT ON THE NEW MAN.

- A. This new man in the image of God; therefore it is holy (pure) vs. mature.
- B. It is characterized by love (vv. 12-13).
- C. It is common ground for all Christians (v. 11). Both a duty (commanded) and a privilege (provided by fullness of Holy Spirit).

CONCLUSION:

1. Three types illustrated here: unsaved (implied); saved and carnal (following self); saved and sanctified (controlled by Holy Spirit).

2. God desires all to be in the last category.

3. Only you and God know.

4. Would you like to move up?

PAUL N. VAH.

BULLETIN BARREL

GOD IS THERE

*In the happiness of living,
When the moments seem so fair,
And the heart sings out in rapture,
GOD IS THERE!*

*In the troubles that confound us,
In our worry and despair,
When we long for help and comfort,
GOD IS THERE!*

*So whatever lot befalls us,
We can trust His loving care;
And be sure in joys and trials,
GOD IS THERE!*

Selected

*I still just cannot understand
Why some—so easily—
Can stay at home on Sunday nights
To watch that old TV.*

*We need not love the preacher;
He's human—that's okay.
But LOVERS OF THE GOSPEL
Just could not stay away.*

*We hope all careless members
Will take a prayerful look
At that ATTENDANCE RECORD
They're writing in God's book.*

*It will be so embarrassing,
If they should make it through,
To have the angel have to ask:
"Hey, stranger, who are you?"*

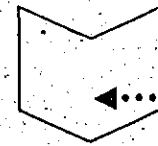
J. E. Ferguson

Make no mistake about it—the Christian life is a warfare. Either we're in it to conquer for Christ or we're yielding ground to the enemy. To win this ideological battle we need Christians who spe-

cialize in obedience, live by faith, and take their Bible seriously. They must be like the first-century Christians who knew

the Spirit of God personally, followed His leading, and obeyed instantly.

—ROBERT A. COOK



HERE AND THERE

AMONG BOOKS

Conducted by the Editor

All books reviewed may be ordered from your Publishing House

Behold the Man (People, Politics, and Events Surrounding the Life of Jesus)

By George Cornell (Word Books, Waco, Tex., 1974. 206 pp., cloth, \$5.95.)

George Cornell is an Associated Press religion writer and an Episcopalian layman. His book reflects research in Jewish and Roman culture, and together with biblical scholarship, helps him to weave a tapestry of reality around the life of Jesus and the time in which He lived. The book is written in journalistic style, and is easy to read. The interesting feature is the unique manner of combining the scriptural record with the extrabiblical material to provide realistic insights into the life of Jesus and those whose lives touched His. Seldom heard facts, for example, about Joseph are drawn from the research into Jewish customs as well as the biblical account. The author believes the story of Jesus—the greatest ever told—has sometimes suffered through its isolation from its historical context. This is worth reading.

J. M.

The Englishman's Hebrew-English Old Testament, Genesis—2 Samuel

By Joseph Magil (Zondervan Publishing House, 1974. 912 pp., cloth, \$19.95.)

This text is not an interlinear; rather it is a two-column arrangement, the Hebrew on the right and the English translation on the same line on the left. It is recommended for the individual who has had the basic grammar of biblical Hebrew, who has not been able to take additional courses in the language, and who wishes to continue using the original text for study and sermonic preparation purposes. It is also recommended to the student who is in the beginning stage of his study and use of the Hebrew Bible; it can serve as a valuable aid in getting "over the hump" and in developing one's facility with biblical Hebrew, if one does not permit it to become a crutch. This text should also serve well in enabling those who have laid their Hebrew aside to pick it up again rather easily. The translation in one column and the Hebrew in another is a better tool for the individual with a limited working knowledge of Hebrew than an interlinear.

HARVEY E. FINLEY

The New International Dictionary of the Christian Church

J. D. Douglas, gen. editor (Zondervan Publishing House, 1974. 1,074 pp., cloth, \$24.95.)

A one-volume reference work which

sets out to give information not easily available elsewhere in such convenient form. There are 4,800 articles by 180 scholars from the U.S.A., Canada, and the United Kingdom. As might be expected in such a vast undertaking, the book lacks detail in some instances where one might wish to find it. For example, there is nothing about the merger of the Wesleyan Methodist church with the Pilgrim Holiness church, and only a line or two about the Wesleyan church. The Free Methodists are not mentioned. The Brethren in Christ get a paragraph, and the Church of the Nazarene is given a fair description based on Timothy Smith's history. The Holy Spirit is treated in a section under that heading, but nothing much is included of the events described in Acts 2. Glasgow University's Dr. William Barclay gives the book a nod of approval, suggesting that it should be "very useful indeed. . . . To turn over the pages is to discover the enormous number of things about which one knows nothing.

It is clear, concise, comprehensive.

J. M.

COMING
next month

- **In the Stream of the Spirit**
Christians today can discover some of the implications of the Holy Spirit's power in their lives.
- **Christ in the Pulpit**
Hiding the preacher behind the Cross will allow hungry souls to see Jesus more clearly.
- **God's Pattern for Church Board Members**
An installation sermon which should challenge church officials to give themselves unselfishly to the Lord's work.
- **Starting Point**
Seed thoughts on the basic aspects of the Pentecostal experience.

Preachers' Exchange



WANTED—Copy of the book, *Happy Day*, by C. A. McConnell.—Rev. W. E. Rothman, 2821 Sunnyside Dr., St. Joseph, Mich. 49085.

WANTED—*Biblical Illustrator*, Hebrews, Vol. 2; and Romans, Vol. 2.—Rev. Ir. L. True, Jr., 411 E. Acacia Ave., Glendale, Calif. 91205.

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

AMONG OURSELVES

Last month a new series of articles was introduced without fanfare, but it is already attracting attention and making its impact on our readers. Dr. C. S. Cowles presents this month his second in a series on the "Call to Servanthood," declaring that the only way to true happiness is through genuine servanthood. Some of our brothers have missed this point. Their focus of attention has been upon the excitement of being "at the top," and they have found emptiness and disillusionment because something precious is missing. They have sacrificed servanthood on the altars of "success" (p. 8). The more of these articles on servanthood we read, the more impressed we are with their importance to us. We hope you feel the same way. Even the planning of our sanctuary can be done with this approach in our minds. Why bring people into a place of worship where they cannot see or hear very well, and expect God to bless them? Hire an architect who is familiar with our evangelistic methods—not one who thinks we want a church that resembles a poor man's Basilica of St. Peter's! Thanks for reminding us, Professor Guess (p. 13). A blending of the very practical with the instructional and the inspirational. It all comes your way with a prayer that it may be of help right there in your part of His vineyard.

Yours for souls,