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THE
**PREACHER'S
MAGAZINE**

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

*In the Stream of
the Spirit*



ON PENTECOST SUNDAY, we are reminded of the sound from heaven as of a rushing mighty wind that accompanied the coming of the Holy Spirit upon the Christians waiting in the Upper Room (Acts 2:2). Caught up in that "stream," Peter was bold to stand up; declare his faith in the Christ he had so recently denied, and watch the Spirit's power at work. Men and women were pricked in their hearts with Holy Ghost conviction, the other 119 Spirit-filled Christians were speaking the word of God with boldness, and 3,000 souls were added to the Church that day.

Since the expression "the stream of the Spirit" has been used by Samuel Shoemaker and others, it has taken on new dimensions of meaning. Christians are becoming aware of some of the implications of the sound of the rushing mighty wind that filled the house on that first Pentecost Sunday.

We have seen a planeload of passengers fretful because of a delayed departure from Chicago on their nonstop flight to London. More than an hour behind schedule at takeoff, they landed in London's Heathrow Airport right on time. The plane could not fly that fast, but it did anyway! For added to the thrust of four huge jet engines was another force, a stream of air the airline pilots enjoy experiencing when it happens to be moving in the same direction they need to move. They call it the Jet Stream. At altitudes of 35,000 feet and higher, it sometimes reaches speeds of more than 200 miles per hour. Fly into the face of it, and you are in for a time of frustration and failure to keep pace. Pull the throttle as you will, turn on all the effort you may, push ahead at full speed, and yet so very little progress is made. The goals are not reached, the delays interfere, and the results are not satisfying.

But to move into that "stream" is quite another experience; and here the analogy changes. For the airline pilots cannot always be sure to find their jet stream but the Spirit-filled Christians can.

In the stream of the Spirit, the first-century Christians prayed until "the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness" (Acts 4:31). The best description of their life-style

is captured by Luke, who was there and saw it happen. He declared, "With great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all" (Acts 4:33).

The members of the New Testament Church, in the stream of the Spirit, were not under any pressure from the pastor to serve the Lord. "They, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved" (Acts 2:46-47). *The Lord added to the Church!* In the Spirit-filled life, this is the significant secret we tend to forget. It is His Spirit at work. It is as Christ said it would be, "Upon this rock *I will build my church*" (Matt. 16:18, italics mine.)

Jesus promised, just before He was taken up into heaven to sit at the right hand of the Father, "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). Mark it well; He said, "You shall be my witnesses." Here again the divine imperative removes the guesswork, eliminates the possibilities of failure, and assures the Christian there is no way men and devils can stop God from performing His mighty acts. In the stream of the Spirit we become a part of it, but never the heart of it. It is "by my spirit," He reminds us, and we become increasingly amazed as we learn just how absolutely true this is.

Philip was in the stream of the Spirit when he heard the Lord speak: "Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert" (Acts 8:26). The record shows that "he arose and went." He did not understand why as he obeyed the Spirit, but he discovered why when he saw the Ethiopian in his chariot and again heard the still small voice direct him to "go near, and join thyself to this chariot." This he quickly did, and seeing the man reading from the prophet Isaiah, he asked the type of question anyone could have asked, with or without training in personal evangelism! "Do you understand what you are reading?" was his conversation starter. The Ethiopian's reply shows how the Spirit was there working before Philip arrived on the scene. "How can I," he answered, "except some man should guide me?" And he invited Philip to join him there in his chariot.

In the stream of the Spirit, Philip told him about Jesus and helped him put his faith in Him. This is an excellent example of the way the Holy Spirit leads, guides, and enables those who step into the stream of His power. Philip could not have *planned* that experience, could he? Not in a lifetime of evangelistic rallies, committee meetings, and assorted human schemes. But it happened, because he let go and let God have His way.

Best of all, it is still happening. Christians in our day are becoming aware of how rewarding and exciting it can be to move into the stream of the Spirit. Their prayer is expressed in Mildred Cope's beautiful hymn:

*Holy Spirit, be my Guide. Holy Spirit, my door's open wide.
Make me to know Thy will divine; Holy Spirit, be Thou mine!**

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CALL TO SERVANTHOOD

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

3. SERVANTHOOD

INSIDE OR OUTSIDE THE CHURCH?

"Christ loved the church and gave himself up for her" (Eph. 5:25, RSV).¹

Apart from the Church, there is no salvation! Cyprian said it, evangelistic enthusiasts deny it, and I believe it. Is the incorporation of believers into the visible church necessary for salvation? By and large, we have not thought so. As the familiar evangelistic appeal goes, "We are inviting you to receive Christ—not to join the church." Then we are puzzled later why so many take our word seriously. I cannot think of any issue of more decisive importance confronting the contemporary pastor than this matter of the church's position in evangelism. If the Church is optional in terms of carrying out the worldwide commission of the Master, then perhaps our friends are right when they chide us for remaining within the ecclesiastical squirrel cage when we could be out doing something important—winning souls. But before we jump to conclusions and take refuge in simplistic truisms, let us hear what others have

to say and consider the biblical evidence.

Karl Barth agrees with the Catholic formulation that "outside the Church, there is no salvation." Rudolf Bultmann, though a radically liberal New Testament scholar, nevertheless affirms: "In Christianity, the individual believer stands within the Congregation." Luther stated that the church is "the mother who conceives and bears every Christian through the word of God." Calvin said, "Separation from the Church is nothing more nor less than *denial* of God and Christ." Lesslie Newbigin holds that God uniquely and exclusively "committed the entire work of salvation to that community." Few have put the matter as forcefully as Cyprian (A.D. 200-258):

If you abandon the Church . . . you are cut off from the promises of the Church. If you leave the Church of Christ you will not come to Christ's rewards . . . You cannot have God for your father unless you have the Church for your mother . . . Can you believe that this unity, which originates in the immutability of God and coheres in heavenly mysteries, can be broken in the Church and split by the divorce of clashing wills? He who does not

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

keep this unity does not keep the law of God, or the faith of the Father and the Son—nor life and salvation.²

Our problem is our inability to resolve the dilemma of how an unholy concourse of sinful men and women can be in truth the body of Christ. A common solution is the one first proposed by St. Augustine: that is, the idea of two cities, one divine and the other human, and two churches, one invisible and the other visible.

However, the New Testament knows nothing of an invisible Church. It is always the church at Corinth, Galatia, Ephesus, or the churches in Asia Minor. The 3,000 souls baptized and added to the Church on the Day of Pentecost were hardly invisible spirits, nor was the Church they joined located in heaven. As Bultmann points out, "*Ecclesia* sometimes means the total church, sometimes the local congregation," but always "visible as a worldly fact." Newbigin scores the "invisible church" concept by saying that "it is our ideal church, containing the people whom we would regard as fit members." He goes on to say that "it is not the Church of the Bible. . . . The congregation of God is something quite different. It is the company of people whom it has pleased God to call into the fellowship of His Son. Its members are chosen by Him, not by us."

The biblical witness clearly indicates that God's redemptive strategy on behalf of man has always been mediated through a chosen and called-out community. At the climax of God's creative work, there stands the original congregation: man, woman, and the Creator-God, dwelling together in a relationship of absolute immediacy. It is through the community of Noah's family that God

saves the world from the dark waters of primeval chaos. It is through the community of Abraham's family that God promises to bless the whole earth. The covenant community of Israel becomes the locus of God's saving deeds in the arena of world history.

Though the human community is unfaithful, God remains faithful to the promise and covenant. Though the human covenanters are often chastised and judged because of their failures, they are not utterly cut off. As William Childs Robinson affirms about the Old Testament, "Whatever is said about individual knowledge of God, there is no idea . . . of the individual apart from his relationship to the community."

The New Testament Church does not conceive of itself as a wild branch, or an entirely new creation, but as the genuine fulfillment and inheritor of all God's covenant promises made to Israel and now realized in Jesus.

The first activity to which Jesus gave himself after His baptismal inauguration was the calling of a disciple-community to be with Him. Jesus chose 12—a number with obvious covenant-community implications. To this "little flock" the Father was pleased to give the Kingdom. To them Jesus revealed the secret things of God. He explained the inner meaning of His parables. He manifested His transfigured glory to them alone. He shared with them the secret of His messianic calling, His sacrificial service as the Suffering Servant, and His resurrection from the dead.

Jesus loved His own. He ate with them, travelled with them, rebuked them, was impatient with them, scolded them, wept before them, rejoiced over them, and often drew them away from the multitudes to be with himself in retreat solitude. He commemorated the Passover with them and introduced them to a new

feast by which His victory was to be celebrated until He came again. In the face of the Cross, His disciples proved unfaithful: they scattered and left Him to walk alone. And yet He loved them and gathered them back to himself after His resurrection. In His risen glory, He made himself known only to His own.

It was to this disciple-community that Jesus committed the keys of the Kingdom. He gave them authority to forgive sins. He bestowed upon them the gift of the Holy Spirit. Into their hands He committed His gospel of eternal salvation, and designated them as the eschatological congregation of the end time (Matt. 16:16-19; John 20:23; Matt. 28:18-20). Though there were many devout men in Jerusalem on the Day of Pentecost, the Holy Spirit was poured out only upon the gathered community, and subsequently on those who heard the Word and believed.

It is a fact of striking significance that the word of salvation and the gift of the Spirit are always tied to the direct personal touch and contact of the Church. It is as the Church scatters out that Samaria believes, Cornelius is converted, and the Ephesian Baptists are filled with the Holy Spirit. There is no record of personal salvation occurring outside the direct influence of the visible body of believers in the New Testament. The Holy Spirit is poured out on all flesh—potentially; but actually He is manifested only within and through the ministry of the Church.

But you say, "How about the Apostle Paul? Where was the Church when he was lying prostrate on the Damascus road under the power of a heavenly vision?" Thank you for bringing him up, for he is a superlative example of the point I am trying

to make, namely, that apart from the Church there is no salvation.

It is true that Saul was not in immediate proximity to a gathered Christian community at the precise moment of his heavenly vision. But it is also true that the entire context of Saul's life prior to his conversion had been the Church. He had been laying waste the Church of God for months, going into Christians' homes, dragging them off to prison, listening in on Stephen's sermon (hoping—I imagine—to find some heresy with which to charge him). Saul consented to Stephen's death and witnessed the glorious manner in which he died. God literally encompassed Saul; the self-righteous rebel, with the grace and peace and power of the Church's witness. What happened on the Damascus road was a direct consequence of Saul's in-depth personal encounters with believers.

Furthermore, after his blinding heavenly vision, Saul walked in the dark. He was confused, distraught, and had no idea of where to turn or what to do (as is true for so many "instant converts"). It was not until Ananias, personalizing and representing the community of believers, sought out Saul, spoke to him, prayed over him, and laid his hands on him that the scales fell from off his eyes and he received the blessed Holy Spirit in His fulness. Later it was Barnabas who took him by the hand, introduced him to the congregation at Antioch, gave him a place of acceptance and a position of service. It was only then that Saul of Tarsus began to emerge as Paul the Apostle of Jesus Christ.

Apart from incorporation into a visible body of believers, there is no real and lasting experience of salvation.

2. *Early Latin Theology*, S. L. Greenslade, ed. and trans. *The Library of Christian Classics*, Westminster Press, 1956, 5:127-28. Used with permission.

Wesleyana



A Letter to Charles Wesley

By his mother*

October 2, 1740

DEAR CHARLES,

I do heartily joy with you in giving God thanks for yr Recovery. He hath many wise reasons for evry event of Providence far above our Apprehension, and I doubt not but His having restor'd you to some measure of Health again will answer many ends which as yet you are ignorant of.

I thank you for yr kind letter. I call it so, because I do verily believ it was dictated by a sincere desire of my spiritual and eternal good. There's too much truth in many of yr accusations nor do I intend to say one word in my own defence but rather choose to refer all things to Him that knoweth all things. But this I must tell you, you are somewhat mistaken in my case, alass it is far worse than you apprehend it to be. I am not one of those which have never been en-

*This is a verbatim copy of a letter from Mrs. Susanna Wesley to her son, Charles. It answers a letter of Charles, in which he had sharply criticized his mother and even called her Christian experience into question. Notice the modesty and courtesy of her reply, her careful reasoning, able writing, and unflinching personal faith in an infinite Saviour. This is the last letter, now extant, known to have been written by a mother who, under God, gave to the world two disciplined and devout men, John and Charles Wesley. Dr. Frank Baker of Duke University certifies that "there is no doubt in my mind that [this is] an original manuscript by Susanna Wesley."

lightened or made partaker of any Heavenly Gift, or of the Holy Ghost, but I have many years since been fully awakened and deeply sensible of sin both original and actual. But my case is rather like that of the church of Ephesus, I have been unfaithful in the talents comitted to my trust and have lost my first love—"Yet is there hope in Israel concerning this thing." I do not, and by the grace of God, I will not despair—for even since thy sad Defection, when I was almost without Hope, when I had forgotten God, yet I then found He had not forgotten me, for even there He did by His Spirit apply the merits of the Great Atopement to my soul by telling me that Christ died for me—And shall the God of Truth, the Almighty Savior tell me that I am washed in His Blood, and Righteousness and shall not believ Him—God forbid. I do, I will believe, and tho I am the greatest of sinners, that does not discourage me at all. For my transgressions are the sins of a finite person, but the merits of our Lord's sufferings, and righteousness are infinite! If I do want anything, without which I can't be saved (of which I am not at present sensible) then I believ I shall not die before that want be supplied. You ask many questions which I care not to answer, but I refer

you to our dear Lord Who shall satisfy you in all things necessary for you to know—I cannot conceiv why you affirm yourself to be no Christian, which is in effect to tell Christ to His Face, that you have nothing to thank Him for, since you are not the better for anything He hath yet done, or suffered for you—Oh what great Dishonor, what wondrous ingratitude is this to the ever Blessed Jesus! I think myself far from being so good a Christian as you are, or as I ought to be, but God forbid, I should renounce the little I have—nay rather let me endeavor to grow in grace and in the knowledge of our Lord and Savior, Jesus Christ—Amen. I know not what other opinion people may have of Human nature, but for my part I think, that without the grace of God we are utterly incapable of Thinking, Speaking, or Doing any-

thing good; and therefore if in any part of life we have been enabl'd to perform anything good we should give God the Glory. If we have not improv'd the Talents giv'n us, the fault is our own. But I find this is a way of Talking much used among these people which has much offended me; and, I've often wish'd they would talk less of themselves, and more of God. I often hear loud complaints of sin, etc., but rarely, very rarely, any word of Praise and Thanksgiving to our Dear Lord, or acknowledgment of His infinite . . .

The remainder of the letter is lost. This portion is reproduced by the courtesy of Dr. A. H. Backus, from whom the editor of the "Wesleyan Advocate" obtained the original manuscript. The original spelling, capitalization, and punctuation have been preserved.—G. E. F.

Time to Be Pastor

They begin to arrive about 2:45 in the afternoon. They keep coming until the sun goes down.

Often I've made a silent agreement with myself not to answer the door, but I have never kept the agreement. Once I even tried plugging my ears with cotton so I wouldn't feel guilty about not answering the doorbell. If I don't go to the door immediately, they keep ringing, and knocking, and pounding, and yelling.

Have you ever tried to concentrate on a sermon, a Bible study, or even prayer, with 25 boys clamoring to ride the mini-bike? Is this what being their pastor is all about? Most assuredly yes!

When we first arrived at our new pastorate, we encountered a neighborhood of children who didn't know anything about church. Not that they were heathen; Mom and Dad just never had the time to get them up for Sunday school.

Now, nine months later, 90 percent of these boys are learning scripture, and some are even coming to Sunday school. Their tremendous enthusiasm mushroomed when I endeavored to become "all things to all boys." A Honda 70 mini-bike has made a gigantic difference in many of these boys' lives. Whereas once the Man Jesus had little, if any, effect upon them, now these boys are conscious that Jesus loves them.

Time does not permit my saying more. The doorbell just rang. It's time to be pastor to my boys.

Dennis Adams

Hiding the preacher behind the Cross in true self-abasement will allow hungry souls to see Jesus more clearly.

Christ in the Pulpit

By David Nixon*

A SCHOOLBOY DECIDED to enter the ministry and was asked when he had come to that decision. He said that he had come to it after hearing a sermon in school chapel. He was asked to name the preacher. He answered that he could not recall the preacher's name; all he knew was that this preacher had shown him Jesus.

As I read this story, I began to recall the many preachers I have listened to in my lifetime. Some I remember for their shoddy dress; others for their flashy clothes. Some for the eloquence of their speech; others for their marked lack of preparation. Some for the laughter they produced; others for their sense of inappropriateness. Some for the lofty intellect they displayed; others for the stupidity of their logic. Some for the humility of their spirit; others for their haughtiness and pride.

Then it dawned on me that something of ourselves will always shine through. Some blunders and shortcomings are forgivable, to be sure. Many preachers do their best in dress, English usage, and logic, but still fall short of the ideal. This is almost forgivable. But the unpardonable sin of preaching is to let self

push Christ out of His rightful place in the pulpit, and so obscure the view that the people cannot see Jesus. To whatever degree and for whatever reason self is allowed to take the sacred desk as its throne, to that extent our preaching is just so many idle words.

What must shine through in all our preaching is Christ. Paul's defense of his ministry to the Thessalonian believers makes it clear that self must be negated in order that Christ may be remembered. He said, "We never came with flattering speech . . . nor with a pretext for greed . . . nor did we seek glory from men, either from you or from others" (1 Thess. 2:5-6, NASB).** We, too, must obliterate self and show men nothing but Jesus.

There are times when we all have prayed, "Lord, hide me behind the Cross." How well we know that God answers this prayer! Sometimes to our discomfort. There have been times when all of us have suffered with "tisted twongues" even though our preparation was complete. How we wished in those moments for something to hide behind! Yet somehow through all our blunders and mistakes, Jesus shined through, and

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

we were made to realize all over again how "it pleased God by the foolishness of preaching to save them that believe." Hiding behind the Cross in true self-abasement will allow hungry souls to see Jesus more clearly.

We must believe and act like Jesus is Lord of the pulpit. Men and women will remember us for something. As a former senior pastor once said, "You must so exalt Christ from the pulpit and in daily life that the people won't remember that you were here when you leave. Fix their gaze on Christ." The human tendency is to be remembered as a good preacher. But the only thing that really matters is that the people remember Jesus. And really, our job can be considered

well done only as we cause them to remember Jesus and His Word.

When we begin to realize that people have good memories, we will be careful to plant only those things which exalt Christ in their minds. Among other things, clothes, speech, laughter, intelligence, ignorance may be remembered. If self has ever been allowed to shine through, we can only hope that people will be able to forget. The goal of our preaching should be that people will remember Christ, and seek to serve Him because of the spirit in which He was exalted and self was abased. It matters little if they remember our names. It matters most that they remember Christ.

God's Pattern for Church Board Members

An Installation Message for Board Members

By Herb Ireland*

THE ORGANIZATION of the first official church board took place very early in the history of the Church. Here is the background as recorded in Acts 6:1-8.

The Jews who were in Jerusalem at the time of Pentecost were of two types. There were the Jews who lived in Palestine and spoke Hebrew and Aramaic. They were firmly rooted in the traditions of their fathers, and developed feelings of superiority over foreign Jews. They looked with disdain upon the half-breed Samaritans and the Gentiles.

*Pastor, Church of the Nazarene, Port Orchard, Wash.

The other type of Jew lived outside the Holy Land. His ancestral roots were outside of Palestine for generations past. He had long since forgotten Hebrew and Aramaic. He spoke Koine Greek, the commercial language of the Mediterranean world. His outlook was much more cosmopolitan than his provincial counterpart in Palestine. According to Acts 2:9-11, these Jews lived in what is now North Africa, Egypt, Iraq, Iran, Turkey, Greece, Syria, and Italy.

The Jewish synagogue had a kindly tradition of helping those families suffering from temporary hardship. Each

*Pastor, First Church of the Nazarene, Columbia, S.C.

week alms and goods were collected from the members of the synagogue to give to those in need. The Early Church, with its roots deep in Judaism, borrowed this custom from the Jews.

As the number of disciples was increasing, there arose a conflict between the Jews of Palestine and the Grecian (Hellenistic) Jews. The Palestinian Jews were reluctant to share their alms and goods with the more open-minded Jews of the Mediterranean world. Hence the Grecian Jews claimed that their widows were being overlooked in the daily serving of food and giving out of financial assistance.

The 12 disciples reacted wisely to this crisis by calling the congregation together for an emergency meeting.

At this meeting they said, "It would not be right for us to neglect the ministry of the word of God in order to wait on tables" (6:2, NIV).^{**} Therefore select from among you seven men to form the first church board to deal with this crisis.

It is in this crisis that we discover God's pattern for church board members.

I. GOD'S PATTERN FOR SELECTING CHURCH BOARD MEMBERS (6:3)

A. *These members were men of good reputation* (honest report).

1. "A good name is rather to be chosen than great riches" (Prov. 22:1).

2. Jesus expressed it best concerning the reputation of a Christian: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16).

3. Jesus calls every Christian—and especially board members—to be "transparent lights" in a dark world of sin.

4. *Men of good reputation walk in the light of Jesus and consequently reflect the light of Jesus.*

5. Men of good reputation are transparent, and consequently others look through them and see Jesus.

B. *These board members were full of the Holy Spirit.*

1. Before Jesus ascended into heaven, He commanded His disciples to remain in Jerusalem until they had received the fullness of the Holy Spirit.

2. The apostles must have had foresight into the difficult situations the first church board members would encounter, and therefore charged the congregation to select only those filled with the Holy Spirit.

3. They were emphatic about those who guided the Church being filled with the Holy Spirit because they realized that only through the power of the Spirit could the Church withstand the external pressure and persecution of the Roman world. And they realized that only through the love of the Holy Spirit could the early leaders and board members withstand the internal pressures and criticism.

4. Board members who are full of the Holy Spirit will have lives characterized by love. This attitude of love enables them to enjoy people like they are instead of the way they want them to be. This love is not critical or divisive, but is characterized by harmony, acceptance, and a spirit which is patient and self-controlled when subject to annoyance and provocation. For a beautiful description of this love, study Col. 3:12-17.

C. *These board members were full of wisdom.*

1. Paul in his letter to Titus (1:7-8) indicates that wisdom is evidenced in the man who is able to rule his own home and his own spirit.

2. A man who can control his home, business, and most of all his own personality, makes a good board member.

3. The converse is also true. The man who is not able to deal effectively with his own personal problems will not likely use good wisdom in handling the problems of the church.

II. GOD'S PATTERN FOR DISTRIBUTING RESPONSIBILITY TO CHURCH BOARD MEMBERS (6:2-4)

A. The Early Church recognized a distinction not between the clergy and laity, but between responsibilities. A fundamental fact of the Early Church was that all men were to be evangelists. There were no paid professionals whose sole responsibility was to witness, but all excitedly shared their faith in a living Christ.

B. Nevertheless, there was a distinc-

tion between responsibilities. The Twelve told them to select a church board of seven men who could be put in charge of serving tables. Then they would devote themselves to prayer and to the ministry of the Word.

C. God's pattern was for a seven-man church board to quiet the murmuring of the people by effectively dealing with the secular needs of the church, thus freeing the ministry to do the spiritual work more effectively.

D. Church board members, this is your God-assigned responsibility this year:

1. To deal wisely, fairly, and effectively with the secular needs of this church so that your pastor may devote himself more fully to ministering to the spiritual needs of the congregation. When the responsibilities are clearly defined between pastor and board, then the church runs smoothly and harmoniously. Each side complements the other's work—rather than compounding it.

III. GOD'S PATTERN FOR EMPOWERING CHURCH BOARD MEMBERS (6:6)

A. God never calls a man or woman to any task without furnishing the power to accomplish that task.

B. In the case of these first board members, we see in 6:6 how they were empowered to face the terrific responsibilities of nurturing the Early Church. These seven men were brought before the apostles, and "when they had prayed, they laid their hands on them." God's pattern for empowerment then and today is through prayer.

C. Further it appears, from my study of the New Testament, that when the apostles laid their hands on men, it was usually accompanied by a fresh outpouring of the Holy Spirit (cf. Acts 13:2-3; 19:6).

D. Board members, the strength you need to make tough decisions, the patience you need to work with people, and the love you need to accept people in the church as they are without trying to

change them comes only through prayer and a fresh outpouring of the Holy Spirit upon you.

IV. GOD'S PATTERN FOR BLESSING CHURCH BOARD MEMBERS (6:7-8)

A. When church board members are prayed up and filled up with the Holy Spirit, they will be a blessing to others and in turn will be the recipients of numberless blessings from God.

B. Notice the blessings when the first church board members worked harmoniously together:

1. "The word of God increased" (6:7). This was due to the fact that the apostles were able to devote themselves to the teaching and preaching of the Word of God.

2. The Church increased numerically. "The number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith" (6:7).

C. Finally, notice that the first martyr of the Church was from the church board, not from the apostles. "Stephen, full of faith and power, did great wonders and miracles among the people" (6:8). This trustee of the official church board was finally stoned to death for his testimony and godly life.

CONCLUSION: It is not the easiest job to serve on the church board today. There are no actual stonings, but pressures do mount and sometimes become acute. It is disappointing to see some people explode under this pressure. However, what a blessing to see others use this same pressure for their advantage. They seem to turn stumbling blocks into stepping-stones through the power of the Holy Spirit.

May God grant to each of you board members the fullness of His Holy Spirit this year as you serve on the church board.

(Installation of church board members at the altar of the church)

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Evangelistically Speaking—

A Christian—Not a Church Member?

By Harold L. Volk*

DO I HAVE TO belong to the church to be a Christian?"

This question, asked of me by my host while at the dinner table in his home, both startled and puzzled me. Since there were two high-school-age young people at the table with us, I knew at once I must be very serious and honest with my answer. Not only for my host's sake, but especially for the sake of his two youths who were all ears and interest.

My answer was: Until the opening of this century that question would never have been even considered, much less asked. For even the sceptic of an earlier period never considered that he could be a Christian and remain outside of the church. When England and the Continent were in the heat of the Reformation Movement, men did not move away from the Roman Catholic church into no church. They moved into another church. Both Martin Luther and John Calvin were most explicit on that point. They denied that they ever left the church. Rome was subverting the church that they were trying to establish. To them, as well as to a devout Romanist, it would

*Evangelist, Nampa, Ida.

have been a contradiction in terms for anyone to claim to be a Christian and remain outside of the church.

Not that either of them—Luther or Calvin—had any illusions about the character of people who got into the church. Calvin was especially abrupt about this: "Churches do include many hypocrites who have nothing of Christ but the name and appearance. Many persons, ambitious, avaricious, envious, slandering and dissolute in their lives." But granting this unhappy fact, Calvin never for a moment wavered in his insistence upon membership in the church. Putting it negatively, he said, "A departure from the church is a renunciation of God and Christ."

When John Wesley began to encounter a few who tried to separate loyalty to Christ from membership in the church, he made short shrift of their plea. "There is no such thing as a solitary Christian."

But though all the Luthers, Calvins, and Wesleys stand against it, many of the contemporary religionists continue to argue that it is possible to be a Christian without being a church member.

As I pressed my host on this point,

his answer took two forms: First, he reminded me that there are hypocrites in the church—by which he meant to imply there is no connection between being a Christian and being a church member. That is not only a lamentable fact, but the argument must be granted. I have never known a church member who doubted or denied it.

Then he said that he believed in Jesus Christ and the Sermon on the Mount, and tried to live by the golden rule. With that astounding claim he sat back in self-righteousness, leaving me with the choice of either admitting the claim and losing the case for the church, or challenging that claim and probably losing a friend. But friend or no, that claim must be tested because it is hopelessly superficial.

Of course the basic question in all of this is an ancient one: What is meant by being a Christian?

Jesus identified the great commandment as requiring love of God and love of neighbor. He gave the golden rule, "Therefore all things whatsoever ye would that men should do to you, do ye even so to them" (Matt. 7:12). He admonished the disciples, "By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35). To be a Christian must mean to love and to serve Him. How can any man do this on his own? Inside his own skin, as it were, they are deeply personal matters. They touch the wellspring of thought, feeling, and moral commitment, but they are as profoundly social as any conviction or enterprise could be.

Take believing in Jesus. Will even the most confused individualist among us claim to be able to do this unassisted by anyone else? We would not even know of Christ had it not been for the church—the fellowship of the faithful who gathered around

Him, and His disciples as witnesses. The church alone has made it possible for us—any of us—to know about Him, let alone believe in Him. Actually all that we do in the church is a finger-pointing to a fact—and Jesus Christ is that Fact.

If we are going to mean by love what He meant, it is impossible to love Him in our own strength. He was not talking about an aesthetic yearning for beauty when He spoke of love. To love God as He meant it was to identify with the Object of love—to identify himself with the needs and the welfare of the neighbor, no matter who the neighbor was. Love, as He understood it, is the very antithesis of drawing apart from others. Rather it is the endless quest for an ever-deepening relationship with them.

It would seem, therefore, that one must answer the question, Can I be a Christian without being a church member? in this way: I might be a Christian, but I would be a poor sort of a Christian. Why would I? The answer is that a Christian would be in the church. The Holy Spirit makes a man a Christian, and if he is a Christian through the work of the Spirit, that same Spirit draws him to other Christians in the church. True Christians through the centuries have always been in the church.

If any man could have felt the church to be unnecessary, that man was Jesus. Yet He did not stay away from the organized Judaism of His day. He was circumcised as a baby, became a part of the Jewish faith, the earthly people of God. His religious duties included the rituals of the Jewish faith.

If you do not join the church, you rob yourself and your children of the ministry of the church.

You miss the *ministry of education*. This is a necessary work for an institution which tries to bring over four millennia of human experiences

to bear on our problems today. The Bible is the central Document of our religious tradition, and only one who has never studied it seriously can think it is a simple and easily understood Book. It is no easy task to establish the relevance of biblical teaching to many of the problems we face today. But the Bible must be brought into a vital relationship with everyday problems. To do this requires not only understanding the problems that are breaking the minds and spirits of men today, but also an acute understanding of the Bible which offers the solutions.

This calls for the most careful kind of planning of a serious educational program in and through the church and its ministry. Even one who tries to live in splendid isolation is dependent on the church with its Christian scholars and teachers of the ages.

It's Tomorrow

Pastor, do you remember when you said you'd spend more time with your own family tomorrow? Well, it's tomorrow!

We must not fail to win our own children to Christ and the church because we are too busy with our own worthwhile church responsibilities.

It's tomorrow. And if you are so busy that you have no time to spend with your family today, then adjust your schedule now. Activities that you can do together with your family can be simple, such as: playing table games, going to the park, flying kites, playing together in the backyard, visiting the zoo, taking a tour of a manufacturing company or other place of interest, nature studies, wiener roast, eating a sack lunch in a favorite place, visiting pet shops, or going out for a hamburger or ice-cream cone.

—Betty B. Robertson

You also deny yourself the *ministry of fellowship* which is fundamental to the church. Historically the church began in the homes of the faithful. The ministry of fellowship began there and continues to be an indispensable part of the church. We are social beings. We are not meant to be alone. We are meant to live in communion with others.

You deny yourself the *ministry of worship* which is fundamental to the church. You deny yourself the ministry of social conscience which has been articulated in the church over the years.

Alfred North Whitehead once wrote, "Religion is what a man does with his solitariness." But more important, it is what we do with our togetherness, for John Wesley was correct when he said, "There is no such thing as a solitary Christian."

You need not sacrifice your joy to fit anyone's preference. Be your radiant self in the Holy Ghost.

Be Your Radiant Self

IT SEEMS TO ME that preachers and their families must be a very unique breed. Our lives must be subject to sudden changes and flexible to new people, without losing our own special identity. It takes a man and woman *steadied upon principle* to keep their family from becoming neurotics with the sudden changes that are required.

Changing pastorates is usually a traumatic time. We have made several big changes in our ministry. I will mention two:

Move 1: We were moving from a country pastorate to the city. The rural folk were demonstrative in their expressions, and the new folk were very unexpressive. I missed the spontaneity. I felt myself buckling under the pressure of becoming the preacher's wife to suit the occasion. I believe with Paul that we can be "all things to all men . . . [to win] some," but

my motivation was fear of people more than winning some.

My husband has a way of reading me, and he's not partial when I'm falling short. One day he said, "Young lady, I think you're afraid of these people." I felt like Nathan had said, "Thou art the man."

The Lord wasn't any easier on me because He directed me to Isa. 51:12-13: "Who art thou, that thou shouldst be afraid of a man that shall die, and of the son of man which shall be made as grass; and forgettest the Lord thy maker . . . ?"

With the Lord and my husband agreeing, there was nothing to do but surrender. I was afraid of those "changes" and "no-change" auctions at the end of the year, and I was slowly losing my identity. Becoming aware of the sin of being "afraid of their faces," I confessed it to the Lord and again He freed me from the yoke of bondage. "If the Son therefore shall make you free, ye shall be free indeed." It's amazing how tall, how free, how serene I felt when it was just God and I together again. The people knew I was free. We had a five-year revival. I'm glad I didn't miss it.

Move 2: There were other moves, but this was a "biggie." We had nurtured this pioneer work through many crises. Our two children



by
Ruth Ann Polston

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

squalled for a couple of hours in the back of our station wagon as we left our flock standing in the parking lot crying. Most of them had known no other pastor. They warned us that no one ever got saved in that cold region where we were moving.

I am by God's grace an outgoing person, and have known a spontaneous, natural life in the Spirit ever since He filled me. Our new flock was tight, tense, and altar-shy.

I cried after a telephone conversation one day: "They don't like me here. They have no enthusiasm, no praise, no joy. I think maybe I should be like them or they'll think I'm just too much." My husband has no hesitation where truth is concerned. He said, "Don't you ever sacrifice your joy to fit anyone's preference. Be yourself in the Holy Ghost."

The first one to be recharged was our secretary. She was so full of joy and praise that it jarred the whole congregation. One of her friends said, "What are you trying to do, be like the preacher's wife?" It never daunted her. She was so positive that old, negative friends stopped calling. "No use to call her. She'll just praise the Lord and say, 'God is working.'"

Swiftly our congregation changed from the frozen, "churchy" type to a people ablaze with love, warmth, and the Holy Ghost. Sometimes people cry when they come in the door and don't know why: They are overcome with love which fills the house as the fragrance of the alabaster box in Simon's house.

Be your radiant self. Beware this fear of men's faces. All man has is the "breath in his nostrils." Be yourself!

When we voted, the nomination was someone other than the superintendent desired, and although he had the power of veto, he graciously stated that he would work with the nominee if he were elected. He also reminded us that we would have to live with our choice.

I liked the way he worked. He did not get his way, but was not hostile about it. He expressed his concern, but did not press the claims of his authority. He accepted the decision with grace and expressed his admiration for the board, praying for each member.

Don't you think that was holiness in action! Son, I trust that you will always be gracious in any position the Lord places you, even though you don't get your own way.

Our superintendent may be tempted someday to say, "I told you so," but I'm quite sure he won't. He is the full expression of what he preaches, and I am thankful.

Love,
Dad

The Preacher's Magazine

Practical Points

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Our District Superintendent Practices What He Preaches!

Dear Son:

We are trying to find a new pastor! The board met with the D.S. last evening and your dad was present. Now I know that the D.S. is always "on the spot," and we are dependent on him for suggestions and recommendations, but our board was not very happy with his last recommendation.

He was wise enough to ask what kind of man we wanted—and we told him! He was ready with recommendations of his choice.

Finally we shared with him who we thought we wanted, and all of us discussed the pros and cons.

FROM NAZARENE TO YOU FOR PASTORS and LOCAL CHURCH LEADERS

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

• General Superintendent Coulter



Is There an "Ostrich Syndrome" Among Us?

IN A PROMINENT news magazine, a well-known syndicated writer called the attention of his readers to some of the crucial economic crises facing the nation. He complained about the lack of action by leaders and lawmakers to counteract these ills. He concluded with the remark, "There is a sort of Ostrich Syndrome—ignore it and it will go away."

The ostrich syndrome is not peculiar to any particular branch of our society. It is found everywhere—even in the church and among preachers.

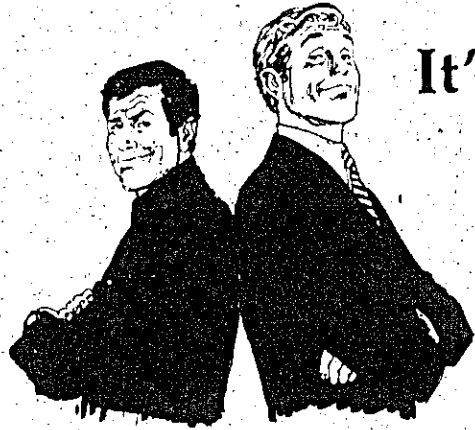
It is evident in the pattern of losses in membership, Sunday school attendance, payment of budgets which seems to dog the footsteps of certain men wherever they go.

Some constructive course of action must be undertaken to achieve in any area of activity. Ignoring the conditions which produce losses in finances and members will never bring gains. Gains do not simply "happen." Someone makes them happen.

The lesson is obvious in the economy and in the church. The downward slide can only be counteracted as we are willing to face up to the problems, set priorities, and pursue a course of action with diligence and enthusiasm.

Budgets which are allowed to drift for the first 8 or 10 months of the assembly year rarely get paid. It is a dangerous situation when a church or a pastor begins to feel comfortable with a declining membership in the church or in the Sunday school.

The first and most important step toward recovery is to look at the problem openly, squarely, and honestly. Ignoring problems never solves them. But diligent, forthright action will rally support, turn the tide, and create a climate of confidence and growth. □



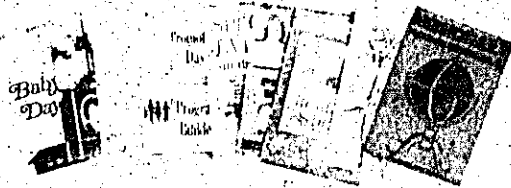
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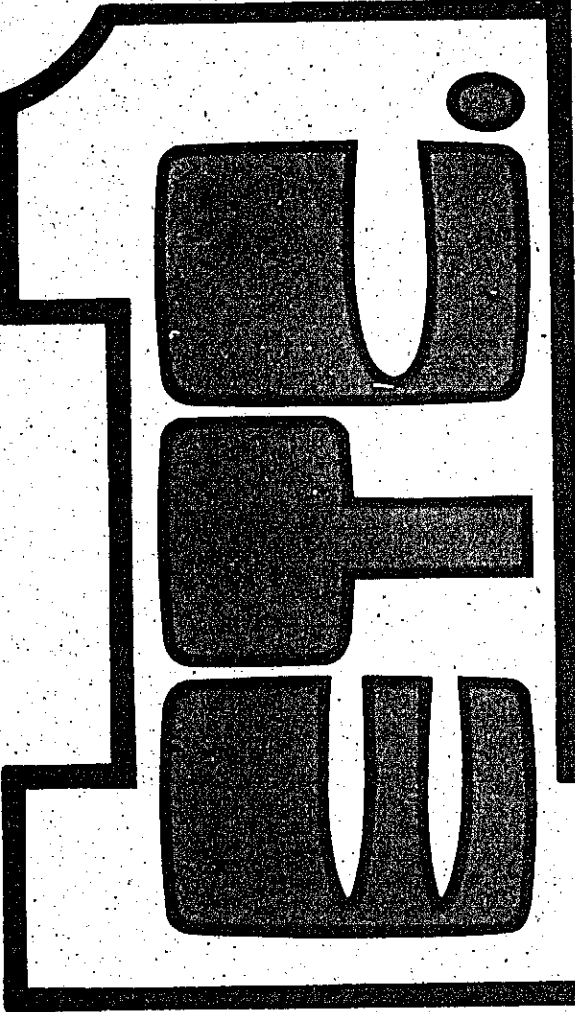


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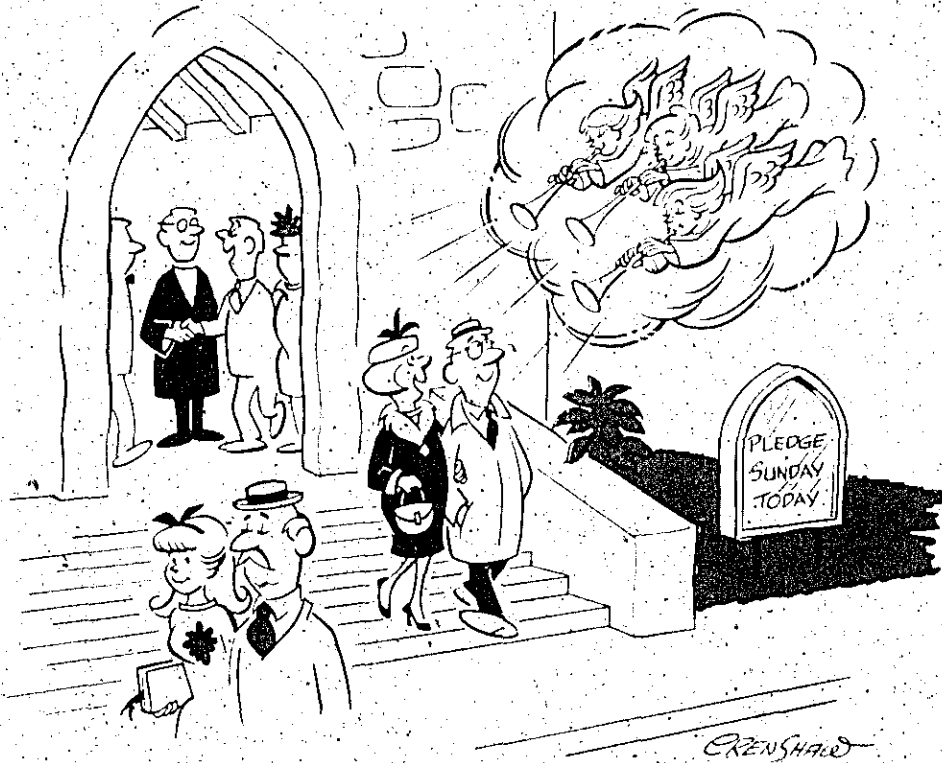
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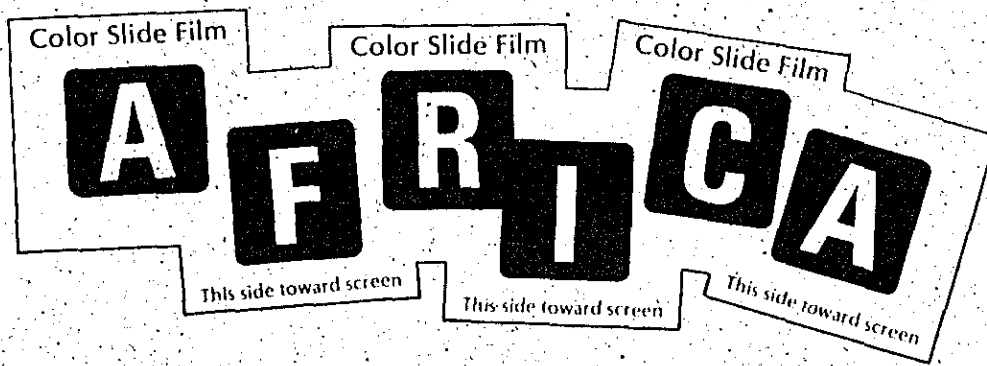
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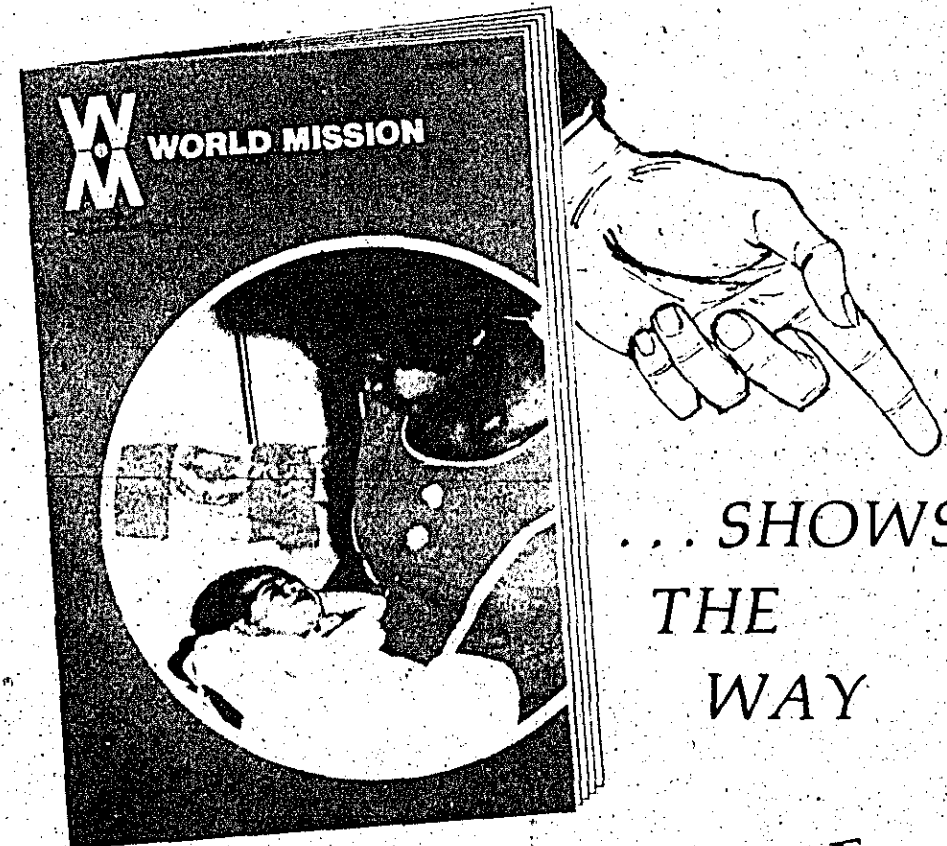
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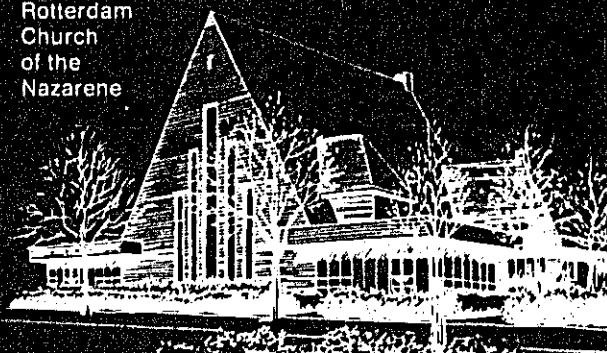
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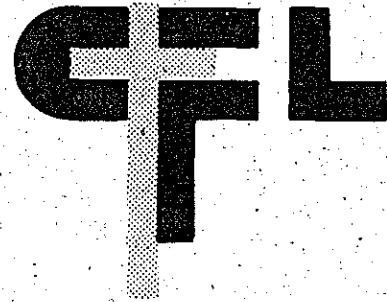
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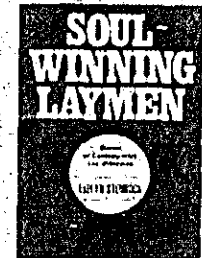


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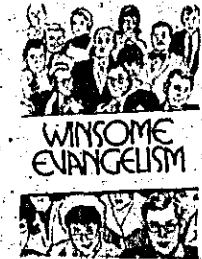
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Dear Pastor:

Here are some facts about Nazarene higher education worth noting.

Enrollment. After two years of declining enrollment we now have the highest attendance in history, with a total of 9,810 students registered in the 12 institutions affiliated with the Department of Education and the Ministry. The increase over the preceding year was 379, which compares favorably with the national trends in enrollment this year. All institutions are to be congratulated for both renewed emphasis and improved methods in their recruitment procedures. As expected, the accreditation of two of the colleges had an adverse effect on the enrollment of some of the nearby institutions.

Financial. Nazarene support for higher education continues to be most encouraging, with contributions reaching a new high of \$5,772,582 for the fiscal year 1973-74. This total represents an increase of \$594,507 over the preceding year. The average per capita zonal support increased from \$10.74 to \$11.46 and the total per capita support from \$12.08 to \$13.07.

Accreditation. Both Mid-America Nazarene College and Mount Vernon Nazarene College received accreditation at the annual meeting of the North Central Association of Colleges and Secondary Schools last March. Since this was accomplished in the least number of years possible for new colleges, it appears that Nazarene higher education has finally come of age. Other indications are the election of Nazarene administrators to the governing boards of state and regional college associations, the use of Nazarene educators as members of accreditation teams, and the recognition of both Nazarene educators and colleges on the programs of state, regional, and national educational meetings.

Students. The concern of Nazarene students for spiritual matters continues to be most impressive. Despite the financial pressures which now confront students, approximately 1,000 volunteered for the 1975 summer ministries. Since less than 200 of these can be used, there exists a large reservoir of Nazarene college students who are available to assist churches and districts in various types of outreach programs.

And the Ministry. The addition of Dr. Richard S. Taylor as an associate justifies the new designation of the Department of "Education and the Ministry." Dr. Taylor has already designed, administered, and analyzed the results of the questionnaires which were sent to all ministers to help ascertain their interest in and need for a program of continuing education. He also has secured from district superintendents and chairmen of boards of ministerial studies a vast amount of material relating to the Home Course of Study for ministers. Pilot courses in continuing education are being set up in cooperation with several of our colleges. Plans have been made also for the local committee on the Course of Study to hold frequent meetings during the coming year.


Cordially,

Edward S. Mann
Executive Secretary
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Faith in ACTION

Reordination

By Mike Ross*

LAST WEEK I attended my first ordination service since becoming an ordained elder a year ago. Other than experiencing God's works of grace, my becoming an elder has been the highlight of my life, and I was eager to witness the ordination of three other men.

Hours before last week's service, I began to realize a Presence that I had experienced preceding my own ordination. It was more than anticipation; it was God preparing my mental state for a unique anointing of the Spirit.

I listened to every word of the general superintendent. I knew he had ordained hundreds of men and women, but he approached the service as though this were the only ordination service in his lifetime. As the district superintendent read the scripture, I tried to let every word grip my heart, for it was the same scripture that had been read at my ordination. I watched the candidates march in as we sang "Holiness unto the Lord." I remembered my own procession as I had walked down the aisle with my head high, proud of my soon-to-be status.

Finally they called the elders to surround the kneeling men for the

*Pastor, First Church of the Nazarene, Miami, Fla.

prayer of ordination. With our hands on their shoulders, we prayed the three would experience the same unique anointing we had experienced in our ordination.

The Spirit of God came, and it was evident that He touched the kneeling ones. But then He came in a greater measure, for He touched my own heart. I felt a revitalizing of my call and my anointing. I felt that same Spirit that one year ago had taken my proud, lifted head and had lowered it weeping in humility. The sense of dependence upon God was thrust upon me again. My call to the ministry of the gospel sprang up refreshed and renewed. That feeling of unworthiness swept my soul again, and as I saw Calvary I responded with another obedient yes to His will.

I was reordained that service. Oh, I know my certificate says I will be an elder as long as my spirit and practice are becoming the gospel, and as long as I hold fast the form of sound words of the established doctrines. I also know last week's service wasn't for me, but for three other men. But I am thankful for the return of the Spirit in a way I had experienced only once before, and I'm thankful for the renewal of His anointing and call on my life and for my total consecration to His will.

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Faith in ACTION

Reordination

By Mike Ross*

LAST WEEK I attended my first ordination service since becoming an ordained elder a year ago. Other than experiencing God's works of grace, my becoming an elder has been the highlight of my life, and I was eager to witness the ordination of three other men.

Hours before last week's service, I began to realize a Presence that I had experienced preceding my own ordination. It was more than anticipation; it was God preparing my mental state for a unique anointing of the Spirit.

I listened to every word of the general superintendent. I knew he had ordained hundreds of men and women, but he approached the service as though this were the only ordination service in his lifetime. As the district superintendent read the scripture, I tried to let every word grip my heart, for it was the same scripture that had been read at my ordination. I watched the candidates march in as we sang "Holiness unto the Lord." I remembered my own procession as I had walked down the aisle with my head high, proud of my soon-to-be status.

Finally they called the elders to surround the kneeling men for the

*Pastor, First Church of the Nazarene, Miami, Fla.

prayer of ordination. With our hands on their shoulders, we prayed the three would experience the same unique anointing we had experienced in our ordination.

The Spirit of God came, and it was evident that He touched the kneeling ones. But then He came in a greater measure, for He touched my own heart. I felt a revitalizing of my call and my anointing. I felt that same Spirit that one year ago had taken my proud, lifted head and had lowered it weeping in humility. The sense of dependence upon God was thrust upon me again. My call to the ministry of the gospel sprang up refreshed and renewed. That feeling of unworthiness swept my soul again, and as I saw Calvary I responded with another obedient yes to His will.

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The Facts About Preachers' Wives

Section Seven: A Summary Statement (Continued) (Educational Differences)

IN A STUDY of Nazarene pastors' wives, differences were indicated among the women relating to age, educational achievements, and size of church being served. In the last section these differences were explored according to age, younger women being under 35 years of age and older women being more than 50. In this section the findings will be further reported according to differences in level of formal education. "Less education" means 12 years or under. "More education" means college, usually indicating graduation.

1. Approximately 40 percent of pastors' wives have a high school graduation certificate or less, while 25 percent are college graduates. Only 36 percent have had some college work, but did not graduate.

2. Level of education does not make any difference in the number of telephone calls received each week by the pastor's wife. About three out of four calls are church-related. However, it does seem strange that women with less education receive twice as many calls from men as do other women.

3. Women, with or without college education, receive the same proportion of calls from adults. However, women with less education received nearly three times as many calls from senior citizens as those with a college degree. College women, however, received more calls

from teens and young adults than the wives with less education.

4. College graduates report more calls of a "very serious nature" while women with less education report more calls which are "not very serious."

5. The kind of problem dealt with by telephone more often by women with less education is the "church-related" problem, while the college graduate deals most often with "home and family" problems. Both groups report the second most frequent kind of telephone call relates to "physical health" and the third kind of call relates to "emotional-spiritual" problems.

6. Education makes no difference in the way the women respond on the telephone. All of them report that they "try to listen and understand," and then "try to get them to talk to their husband."

7. Education seems to make no difference in the level of "enjoyment" pastors' wives receive from their telephone ministry. A little less than two-thirds of them enjoy this ministry, and none of them feels it is "not part of their obligation." Also, education does not seem to matter in the tendency to initiate calls as a ministry, nor does it matter in the attitude of the pastors' wives toward the parsonage phone. Nearly 90 percent of them are positive in their feelings toward the telephone ministry.

8. Both women with less education

and those who are college graduates receive the same number of persons each week face-to-face who come for help. Most of those who come are married women and in both categories; a little over 20 percent of them are single. Both categories of pastors' wives receive about the same proportion of visitors among children, teens, young adults, and adults. However, the pastors' wives with 12 years of education or less receive more than twice the number of problems from senior citizens as do college graduates. However, college graduates receive more than twice as many problems which are reported to be "very serious," while those with less education have considerably more calls which are indicated as "not very serious."

9. The number one problem dealt with by pastors' wives with less education and by those who are college graduates is the "emotional-spiritual" area. However, women with less education find their number two face-to-face problem to be "church-related" while college graduates deal more often with "home and family" problems.

10. Level of education seems to make no difference among pastors' wives in the way they try to handle face-to-face problems. First, they try to listen; and second, they urge the counselees to talk with their husbands.

11. There seems to be little difference in the proportion of parsonage women with less or more education who "enjoy" their personal ministry. However, 10 percent of the women with less education report this face-to-face ministry is "not part of my obligation," while no college graduates seem to resist it. Also, there is no difference at the educational level in the tendency of pastors' wives to initiate "helpful discussions."

12. Sixty-six percent of women with less education reported that they enjoy their role as pastor's wife very much, while 88 percent of college graduates reported the same thing. And, educational level of achievement seemed to make little difference in the degree of

effectiveness pastors' wives feel in their role. About 25 percent feel "very effective" and approximately 75 percent feel "moderately effective." None of them feel that they just "get by," or that they are "not very effective."

13. Level of education makes no difference in matters of physical health among pastors' wives. However, college graduates seem to have more surgeries than those with less education.

14. Women with less education seem to have greater "frequency of misunderstanding" with their pastor-husbands. Sixteen percent report frequency of misunderstandings to be "often." However, all pastors' wives indicate that these misunderstandings are "not very serious." It is rather surprising, however, that 5 percent of women with less education have given serious thought to divorce.

15. Pastors' wives who are college graduates seem to receive more positive feelings from their congregation than do women of less education. Approximately 13 percent of those with less education believe the feelings of their congregation toward themselves is negative, while only 4 percent of those who have been to college or graduated received these same feelings. However, twice as many college graduates see their congregations as "not very spiritual" as do women with less education. Women with less education seem to give their congregations more of the benefit of the doubt concerning the level of their spirituality.

16. Approximately three out of four pastors' wives, regardless of educational level, like life in the parsonage "very much." However, 12 percent of the college graduates feel their parsonage is inadequate, while none of the women with less education see this problem.

17. About 40 percent of all pastors' wives see "special problems in the parsonage" relating to the raising of children. Those with less education seem to see more problems in this category than do college graduates.

(Next month: A summary statement concluded)

THE STARTING POINT



By C. NEIL STRAIT

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

Some Thoughts on Pardon

A number of months ago President Ford granted a pardon to Richard Nixon, in matters related to Watergate. It prompted a new look at the thought of pardon.

1. Pardon is only as valuable as its source. I suppose, if the country reacted violently enough, a president could withdraw his pardon. But God never withdraws His pardon—or His mercy.

Isa. 55:7 says, "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return to the Lord, and He will have compassion on him; and to our God, for He will abundantly pardon" (NASB).*

2. Pardon has as its purpose, freedom. A legal pardon, however, has nothing to do with the conscience or the heart. A man may be legally free, but inwardly in bondage. The Bible includes a thrilling chapter concerning God's pardon.

Paul says in Rom. 5:1, "Therefore having been justified by faith, we have peace with God through our Lord Jesus Christ." John 8:36 is a great verse: "If therefore the Son shall make you free, you shall be free indeed." Paul again reminds us in Gal. 5:1, "It was for freedom [from sin] that Christ set us free."

3. Pardon has its price. We are reminded in 2 Cor. 5:19 that "God

*All scripture in this article is from the *New American Standard Bible*, copyright © The Lockman Foundation, 1960, 1962, 1963, 1968, 1971.

was in Christ reconciling the world," and in 1 John 2:2 that Christ "is the propitiation for our sins." 1 John 4:10 states further: "In this is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins." Titus 2:14 states: "[Christ] gave Himself for us, that He might redeem us from every lawless deed." Finally, Gal. 3:13 is a great reminder: "Christ redeemed us from the curse of the Law, having become a curse for us."

Pardon is an Old Testament word, implying the mercy of God, under law. In the New Testament, the mercy is expressed through grace, forgiveness, redemption, and reconciliation.

What's in a Worship Service?

Ezek. 40:4 has something that could be applied to worship. "Son of man, see with your eyes, hear with your ears, and give attention to all that I am going to show you; for you have been brought here in order to show it to you. Declare to the house of Israel all that you see."

1. *Worship is a personal moment.* "Give attention to all that I am going to show you; for you have been brought here in order to show it to you."

2. *Worship has a personal message for each individual.* Notice how often the pronoun *you* occurs, and how it occurs in relation to God's message.

3. *Worship has a personal mission implied.* "Declare to the house of Israel all that you see."

Any pastor, acquainted with where his people are in their pilgrimage, can add to these thoughts.

Something to Ponder

I ran across these words in *Sunshine* magazine: "That man proves his worth who can make us listen when he is with us, and think when he has gone."

What a challenge for the pastor to keep in mind as he prays and prepares!

A sermon for Pentecost Sunday

The Basic Aspects of Pentecostal Experience

By E. E. Wordsworth*

SCRIPTURE: Acts 2:1-13

TEXT: "What meaneth this?" (Acts 2:12)

INTRODUCTION: Israel had three national annual feasts—Passover, Pentecost, and Tabernacles. The feast of Pentecost followed the Passover by 50 days. In Christian experience also there must be a Passover—"When I see the blood, I will pass over you"—before we enter our Canaan, or Pentecostal life. But much confusion exists regarding the meaning of Pentecost. Some teach three works of grace: conversion, sanctification, baptism of the Spirit. Another emphasizes shallow emotionalism, another the baptism of power, but the rejection of heart-purity. Others teach certain gifts as the evidence of the Spirit's baptism.

We must look at the Scriptures, for the criteria for judgment of the true meaning of Pentecost *must be the Word of God*. Here we find valid doctrine. All other ground is sinking sand (see 2 Tim. 3:16-17). What are the constituent elements of Pentecostal experience?

*Seattle, Wash.

I. PENTECOST MEANS HEART PURITY.

John the Baptist preached two baptisms—water and fire (Matt. 3:11-12).

Fire separates, purifies, purges, and destroys. Paul says in Rom. 6:6: "That the body of sin might be destroyed." "For he that is dead is freed from sin" (v. 7). Peter affirms that both Jews and Gentiles received identical cleansing and Spirit-filling (Acts 15:8-9). Ralph Earle points out that the verbs *giving* and *purifying* suggest a crisis rather than a process, described by the aorist. Daniel Steele, speaking of Acts 15:9, says: "This verse is a key to the instantaneous, sanctifying work of the Holy Ghost wrought in the hearts of believers on the day of Pentecost—since the words 'even as he did unto us' refer to that occasion." Dr. Earle in *Beacon Bible Commentary* mentions Knowling's pertinent observation about *purifying* (cleansing, *katharisās*) *their hearts*. He says: "Here it stands in contrast to the outward purification of circumcision upon which the Judaizers insisted."

When Jesus cleansed the leper, which

is a striking type of sin in the soul, He completely cleansed away this disease (Matt. 8:3). It was also instantaneous, not gradual—"immediately."

II. BASIC PENTECOSTAL EXPERIENCE ALSO MEANS THE INFILLING OF THE HOLY SPIRIT (Acts 2:4; 4:8).

The "rushing mighty wind," "cloven tongues like as of fire," and "other tongues" were marginal and temporary. A brand-new dispensation was being ushered in. Paul wrote: "Wherefore tongues are for a sign, not to them that believe, but to them that believe not" (1 Cor. 14:22). Tongues were for the Jews who required a special sign to convince them that Gentiles as well as Jews may receive the blessings of this dispensation (1 Cor. 1:22).

The blessed fullness of the Spirit is the norm of New Testament experience. The seven deacons were required to be Spirit-filled (Acts 6:4).

Barnabas was a Spirit-filled servant of God (Acts 11:24). Saul received his sight and was filled with the Spirit three days after his Damascus road conversion (Acts 9:17). Paul wrote to the Ephesians, "Be filled with the Spirit" (5:18).

E. Stanley Jones, called by many "the greatest missionary since Paul," tells of his personal Pentecost. He had been soundly converted, but found things in the cellar of his life. Tempers, attitudes, disgruntled kind of feeling, a battle, a struggle which puzzled him. He began reading the book *The Christian's Secret of a Happy Life*, and it set his heart afire. The inner voice (Spirit) said, "This is the time to get it." He wanted to finish reading the book first, but the Spirit said, "Now!"

He closed the book and dropped on his knees beside his bed and asked, "Lord, what do You want me to do?" The Lord asked if he would give his all, assuring him that the altar sanctifies the gift. Mr. Jones said he would give all and rose from his knees without any feeling. He walked about the room literally pushing his doubts away from him. Then suddenly he was filled with the Holy Spirit. Waves of refining, cleansing fire went through him, and he walked the floor with tears of joy for some minutes. He said that the Holy Spirit had moved in

and moved into the subconscious. His conscious and subconscious mind were under a single control and no longer at war. He testifies, "I knew that life was permanently upon a higher level. My soul was beating out music faster than ever before. It was the second degree of glory."

The seeker of heart purity and Spirit-infilling must always remember that the experience is received and retained by faith in the efficacious, atoning Blood (Heb. 13:12) and the promises of God.

Do not place your faith in your consecration, emotions, ecstasies, the witness, or tears, but in the blood of Christ and His Holy Word. "He that believeth on me, as the scripture hath said . . . they that believe" (John 7:38-39). "Sanctified by faith that is in me" (Acts 26:18). This means faith in the Blood that provides it, faith in the promises of God (Gal. 3:14).

III. ANOTHER BASIC ASPECT IS DYNAMIC SPIRITUAL POWER.

In Acts 1:7-8, we have two Greek words for power. Power is *authority* in v. 7. In v. 8 it is *dynamis* from which we get the word *dynamite*. Properly, this means "freedom to exercise the inward force or faculty expressed by *dynamis*—the power of the Holy Spirit." "But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

This power is an absolute necessity for the Church of Jesus Christ—personally and collectively. There is no worthy substitute. Without it we merely masquerade, operate in the flesh, and grieve the Holy Spirit.

We have read of a man who was offered an attractive sum of money if he would attempt to take a motorless automobile from New York to Los Angeles. He accepted the challenge because he coveted the prize. He started, and on the level or downgrade he moved along, but he encountered hills and bad roads and many difficult places. Scores of times he "thumbed" passing drivers for needed help. He always tried to cover up the missing engine. Some cursed him and refused to help. Some gave help. He missed many meals and had sleepless nights, but after many months he reached Los

Angeles and received his prize. He declared he would never do it again for all the money in the world. This is like trying to operate the Church without the powerful engine of the Holy Spirit. "Not by might, nor by power, but by my spirit."

The new convert needs to realize the need of the indwelling Spirit. As we walk in the light, the precious blood of Christ cleanses, and the Spirit fills the inner self.

The apostle not only found "evil . . . present," in Romans 7, but also noticed power absent: "How to perform . . . I find not."

In the Fall, man was not only deprived, he was also *deprived*. Corruption had entered. Vitality was gone. Because of this original sin in his nature man needs the mighty power of the Spirit. Both preacher and laymen need a genuine Pentecost.

We greatly err when we locate power only in gifts. There is not only power for witnessing, but the Scriptures also teach the need of power for daily life. "Be thou partaker of the afflictions of the gospel according to the power of God" (2 Tim. 1:8). Here is suffering rather than service. Paul needed more grace and power in the dungeon at Philippi than on Mars' Hill. In Col. 1:11, he crystallized the truth as "power, unto all patience and longsuffering with joyfulness." This is subjective rather than objective—"strengthened with might by his Spirit in the inner man" (Eph. 3:16).

IV. PENTECOST IN EXPERIENCE ALSO MEANS THE STATE OF PERFECT LOVE TO GOD AND MAN.

Jesus, in His high-priestly prayer in John 17, was burdened for the sanctification of His disciples (17:17). Pentecost

answered His intercession: It came "suddenly" (Acts 2:2). It is always instantaneous in purifying, infilling, and enduement, but it results in a condition or state of perfect love. Note His prayer: "O righteous Father . . . these have known that thou hast sent me . . . that the love wherewith thou hast loved me may be in them" (17:25-26). "That thou and thy love, and I and my love; may be in them . . . That they may love me with that love" (*Wesley's New Testament Notes*).

The pre-Pentecostal religious state of the disciples was characterized by a narrow sectarianism, self-seeking, a vindictive spirit, a self-saving spirit, dullness of understanding, cowardice, doubts, fears, and other carnal manifestations. Their love life was very imperfect. But Pentecost filled them with divine (*agape*) love such as Jesus had.

We recall an aged saint of God who told us how he found the sanctifying grace of God. No doctrinal, clarifying message from the pulpit had pointed the way. But his heart hunger for holiness drove him repeatedly to his knees, searching the Scriptures, and the reading of Cook's *Theology* on sanctification. One day he read these words: "If you have anything in your heart contrary to divine love you are not yet sanctified." He read it again, then put the book on his lap, bowed his head, and began to pray. Soon he was on his knees prevailing with God, tears flowing. In a few moments he was blessedly filled with the Holy Spirit. This was instantaneous, and the years following he lived a victorious life hid with Christ in God. His love was always perfect—one of God's saints day by day.

First Corinthians 13 is a full description of the perfect love we possess when we have received a personal Pentecost. It is for us all today (Acts 2:38-39).

OUR STEWARDSHIP is always showing—in our practice of the art of worship, in the way we support our beliefs with our money, and in the whole disposition of our lives towards God and our fellowmen.

—Selected

IN THE STUDY



Looking at Our Lord in Luke

May 1

MAKING MOUNTAINS OUT OF MOLEHILLS (11:42)

SCRIPTURE: Luke 11:37-42

INTRODUCTION: The name "Pharisees" literally means "the separated ones." In the two centuries before Christ many of the Jews became worldly. They conformed more and more to the customs of the pagans around them. The sect of the Pharisees arose in opposition to this trend.

The Pharisees prided themselves on strict adherence to the law of Moses. Unlike the other Jews, they meticulously observed every least regulation in the Law. They even went beyond this and developed a long list of rules, called "the tradition of the elders." This consisted of minute, detailed regulations for every aspect of daily living. The Pharisees called this "putting a fence around the Law," to keep it from being broken.

All this was a burden too heavy for the common people to bear. But the Pharisees were "the separated ones," who felt they were the only godly people in Israel.

I. MAJORING ON MINORS

One day a Pharisee invited Jesus to come to his house for dinner. We read that Jesus went in and "sat down to meat." This is one word in Greek, *anepesen*. Literally it means "He fell back"; that is, "He reclined." This refers to the prevailing custom in the better homes of Palestine in that day of reclining on couches around the table while eating. The correct translation here is:

"So he went in and reclined at the table" (New International Version).*

We do not know why this Pharisee invited Jesus home for dinner, but we do know that he was critical in his attitude. He was watching Jesus carefully and "marvelled that he had not first washed before dinner."

This does not mean that his Guest came to the table with dirt on His hands. But He had failed to go through the ceremonial process prescribed by the Pharisees at that time. The Greek verb translated "washed" here is *baptizo*, which we have taken over into English as "baptize." It was the lack of observing the religious ceremony of washing that bothered the Pharisee.

Noting the attitude of His host, Jesus said: "Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness." The King James word *ravening* hardly communicates anything to the modern reader. The Greek word

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



By Ralph Earle

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

means "robbery" or "greediness." While the Pharisees were legalistically bathing their bodies, their hearts were full of greed and wickedness.

Verse 41 seems difficult to understand (read in KJV). The *New International Version* gives a good translation of the original Greek: "But give what is inside to the poor, and everything will be clean for you." That is, do not give just money to the poor, give your heart! Someone has well expressed it this way: "A loving deed makes the hands clean." That was the lesson this Pharisee needed to learn.

The Pharisees were majoring on minors. Jesus said: "Ye tithe mint and rue and all manner of herbs." They carefully counted out each little item of what they raised and conscientiously gave one-tenth of it to God. But they were failing to give unselfish love to Him and to their fellowmen. They were giving meticulous attention to their outward acts, but neglecting their inner attitudes.

II. MISSING THE IMPORTANT

The charge that Jesus brought against the Pharisees was this: You "pass over judgment and the love of God"—better, "You neglect justice and the love of God" (NIV). They were strong on "judgment" in the sense of judging others constantly. But they lacked that sense of fairness and justice that is emphasized in both the Old Testament and the New.

This is the bane of all legalism. It is so engrossed in the minute details of the minor things of life that it misses the most important matters. Jesus put it graphically on another occasion when He talked about a man asking to pull a speck out of his brother's eye when he himself had a big plank in his own eye. Tithing is important. But the all-important thing is showing a good attitude and being fair and just in all that we do in life.

III. MAKING NO BALANCE

The good life is a balanced life. Jesus said: "These ought ye to have done, and not to leave the other undone." In other words, "Don't stop tithing, but be careful to show justice and love." God is not pleased with our worshiping Him when we show a bad spirit to others. In His sight this is sheer hypocrisy. Or, to put it in the context here: "God does not care

for ceremonies in themselves, and only cares for them at all when they are accompanied by sincere goodness" (Farrar). The Pharisees were concerned with tithes and ceremonial washing, but they neglected "the weightier matters of the law, judgment, mercy, and faith" (Matt. 23: 23).

CONCLUSION: The chief occupation of legalists is making mountains out of molehills. We need to keep a proper balance between the outer and the inner. The first is important, but the latter is the most important.

May 11

THE MAN GOD CALLED A FOOL

(12:20)

SCRIPTURE: Luke 12:13-21

INTRODUCTION: One day a man came to Jesus with this urgent request: "Teacher, tell my brother to divide the inheritance with me" (NIV). It may be that this man was being denied his fair share of the family estate. But perhaps it was a different picture: This fellow was the younger of two sons. His father had just died. According to the Mosaic law (Deut. 21: 17), the oldest son was to receive a double portion of his father's estate—in this case, two-thirds of the total. The younger son was not satisfied with the arrangement; he wanted his older brother to give him half the estate. Now he is trying to get Jesus, who was obviously kind and loving, to help him out.

In reply, Christ remonstrated with this selfish individual: "Man, who made me a judge or a divider [arbitrator] over you?" He then went on to warn the man: "Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth" (v. 15).

To reinforce this truth, Jesus told the parable of the rich fool (vv. 16-21). The rich man of this parable was a fool for three reasons.

I. HE THOUGHT MORE OF HIMSELF THAN OF OTHERS (v. 18)

This man was blessed with abundance.

We read: "The ground of a certain rich man brought forth plentifully." It wasn't he who made his crops grow; it was God. But instead of thanking God for His favor, he only congratulated himself.

He was embarrassed with abundance. Looking at his bumper crop, he cried out in consternation, "What shall I do? I have no place to store my crops" (NIV). It was a hard problem.

What was his decision? "This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits"—the Greek says "grain"—"and my goods."

What was wrong with this? Legally it was all right, but morally it was all wrong. Why? Because all around him were poor people, many of whom did not have enough to eat. If this man had had any conscience, he would have distributed his surplus food to his needy neighbors instead of storing it up for himself.

II. HE THOUGHT MORE OF HIS BODY THAN HIS SOUL (v. 19).

On the surface this verse seems to contradict that statement. He would say to his "soul," that is, himself: "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." What a fool! He thought he could feed his soul on physical food. That is crazy!

The word *soul* has many meanings in English, just as the Greek word here, *psyche*, had many connotations. In their *Lexicon* Arndt and Gingrich say: "It is often impossible to draw hard and fast lines between the meanings of this many-sided word." Actually, this foolish man was making the mistake that many foolish people make today: He was thinking that the material is the main part of life. It is the same mistake that millions are making today. They live only for physical satisfaction, forgetting that they have:

*A never-dying soul to save,
And fit it for the sky.*

"Eat, drink, and be merry." This is the philosophy of too many today. This is all of life! But it means a dead soul and an empty heart.

III. HE THOUGHT MORE OF TIME THAN ETERNITY (v. 20).

No wonder that Jesus indicated God

called this man a fool! And then He gave the divine judgment: "This night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?"

The rich man—who was really "the poor man"—thought only of time; he forgot eternity. This was a serious oversight, as he now learned. He could not take one thing of all the mass of goods he had accumulated.

The fatal mistake that most people make is that they forget eternity. Yet the belief in an afterlife is a definite part of human consciousness.

CONCLUSION: Suppose a person had his choice between one year of pleasure and 50 years of agonizing suffering on the one hand, and on the other hand one year of hardship and 50 years of glorious happiness; which would he choose? Only a fool would choose the former!

May 18

ON BEING READY FOR THE RETURN OF CHRIST (12:40)

SCRIPTURE: Luke 12:35-53

INTRODUCTION: Much today is being said about the Second Coming. Some people would like to call for a moratorium on the subject. But just because a few fanatics say and write a lot of wild speculation is no excuse for our avoiding a topic that bulks so large in the New Testament. All three Synoptic Gospels give a prominent place to it; the note is struck with startling clarity in the first chapter of Acts (v. 11). It is the main emphasis of Paul's first two Epistles (1 and 2 Thessalonians). We are not being scriptural when we ignore it.

Always the main emphasis of Jesus was on watchfulness, rather than on specific events. We need often to sound this important note.

I. THE NEED FOR WATCHFULNESS (v. 40)

Jesus said, "Let your loins be girded about." This is a familiar phrase in both the Old and New Testaments. It is the figure of a person pulling together the

sash of his long, flowing robe in preparation for setting out on a journey. We should always be ready for our last journey—to heaven.

He also said that we should have our lights burning. This reminds us of the parable of the 10 virgins in Matthew 25. Those who let their lights go out or burn low will not be ready when Christ comes.

(Then Jesus drew a comparison, that of servants waiting for their master to return from a wedding. They must be ready to answer his knock and open the door immediately. The servants who are ready will be blessed with special favor from the master, who may return late at night or in the early morning hours. We must be ready whenever Christ comes.)

II. THE NEED FOR FAITHFULNESS (v. 42)

Peter, as usual, had something to say. He wondered if Jesus was giving this "parable" (vv. 35-40) for the disciples alone or for all the people (v. 41). In reply the Master gave another brief parable. He spoke of a "faithful and wise steward," or *house manager*, who would have the responsibility of distributing food daily to the members of the household. Then He added, "Blessed is that servant, whom his lord when he cometh shall find so doing" (v. 43). He would be put in charge of all the master's possessions.

But if the servant said to himself, "My master is taking a long time in coming" (NIV), and began to beat the men and women servants, eat and drink and get drunk, the master would return at an unexpected time. The servant would then receive the severe punishment he deserved.

The question is often raised as to whether there will be degrees of punishment in hell. Verses 47 and 48 seem clearly to answer that question in the affirmative. Jesus indicated that the severity of the punishment would be governed by its victim's light. The one who knew the Master's will but failed to obey would be "beaten with many stripes," while the one who unknowingly disobeyed would be "beaten with few stripes." Jesus added, "For unto whomsoever much is given, of him shall be much required" (v. 48). This puts a solemn responsibility on us who have been

privileged to have such great light and who have received so much from God.

III. THE NEED FOR STEADFASTNESS (v. 52)

Jesus came to bring peace on earth (2:14). But here in v. 51, He indicates that there is another side to the picture. Because Christ demands undivided loyalty, He will become the cause of divisions within families. Parents will turn against their children, and children against their parents. All this will require steadfast determination on the part of Christians. Many people have had to make a firm decision between God and their loved ones, and some have suffered severely for their faith. It takes endurance to make it through to heaven. And this is needed if we are to be ready for Christ's return.

May 25

REPENT OR PERISH (13:5)

SCRIPTURE: Luke 13:1-9

INTRODUCTION: Some of Jesus' hearers came to Him to tell Him about a recent tragedy. Pilate had killed some Galileans in the Temple, so that their blood was "mingled with their sacrifices" (v. 1). We have no other record of this specific incident, but it fits in perfectly with what we know of Pilate's character. Josephus, the Jewish historian of the first century, tells of a number of horrible massacres that took place during Pilate's administration. Evidently so few were killed in this one that Josephus does not even mention it. Possibly this was the incident that caused Herod Antipas, ruler of Galilee, to become an enemy of Pilate (23:12).

In reply Jesus said, "Do you think that these Galileans were worse sinners than all the other Galileans because they suffered this way?" (v. 2, NIV). *Emphatically* He declared, "No!" Then He added, "Except ye repent, ye shall all likewise perish." The fact that one dies a violent death is no special sign of God's disfavor. But He has, in His Word, revealed clearly His displeasure with every impenitent sinner.

For good measure Jesus added another incident to the one they mentioned:

Nothing further is known about the tower in Siloam falling and killing 18 people. But it is easy to understand what happened.

The village of Siloam is on a sloping hillside just south of Jerusalem. Rains may have loosened the soil, causing the tower to slip a bit and fall.

As frequently, Jesus told a parable to illustrate His point that the unrepentant will perish. This time it was the parable of the barren fig tree (vv. 6-9).

I. THE CONDITION OF THE TREE (v. 6)

A man had planted a fig tree in his vineyard. The next June, when the figs should have been ripe, he came looking for fruit, but found none.

The application to the Jewish nation is obvious. The people were horrified at the terrible massacre in the Temple. But the religious leaders of the nation were the ones who really deserved to die and would ultimately perish. They were not bearing the fruit of righteousness in their lives.

II. THE CONDEMNATION OF THE TREE (v. 7)

Jesus pictured the owner coming to the one who took care of the vineyard and saying to him: "For three years now I've been coming to look for fruit on this fig tree and haven't found any. Cut it down! Why should it use up the soil?" (NIV). It is hard to miss the reference to the three years of Jesus' public ministry. During all this time the leaders of the nation had borne no spiritual fruit.

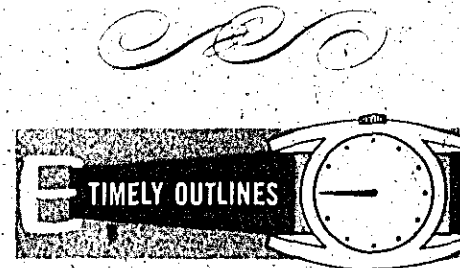
III. THE CONSIDERATION FOR THE TREE (vv. 8-9)

The caretaker of the vineyard begged for a little more time: "Leave it alone for one more year, and I'll dig around it and fertilize it. If it bears fruit next year, fine! If not, then cut it down" (NIV).

The extension of time could refer to the months that transpired before the Christian Church took the place of Israel as God's own people. Or it could point forward to A.D. 70, when Jerusalem was destroyed and the Temple worship came to an end.

This chapter ends with Jesus' sad lament over Jerusalem (vv. 34-35). The people did not repent, and so they were left desolate.

CONCLUSION: Are we bearing fruit? There are two meanings to fruit: (1) the fruit of the Spirit in our lives; (2) the winning of souls to Christ. Are we bearing fruit in both ways?



Outlines for Mother's Day

By Derl G. Keefer

Portrait of a Good Mother

SCRIPTURE BACKGROUND: Luke 1:26-38

- I. A GOOD MOTHER LOVES GOD (v. 30)
- II. A GOOD MOTHER POSSESSES GOD (v. 35)
- III. A GOOD MOTHER SHOWS GOD (v. 35)
- IV. A GOOD MOTHER SERVES GOD (v. 38)

Mother's Hymn Song

SCRIPTURE BACKGROUND: Luke 1:46-56

- I. A MOTHER'S HYMN IS ONE OF PRAISE TO GOD (v. 46)
- II. A MOTHER'S HYMN IS ONE OF HUMILITY TO GOD (v. 48)
- III. A MOTHER'S HYMN IS ONE OF REMEMBERING GOD (v. 49)
- IV. A MOTHER'S HYMN IS ONE OF POINTING TO GOD (vv. 50-55)

Mary—A Mother's Mother

- I. MARY—CONSECRATED TO GOD'S WILL (Luke 1:38)
- II. MARVELS AT GOD'S WILL (Luke 2:33)
- III. TREASURES GOD'S WILL (Luke 2:19)
- IV. PRAISES GOD'S WILL (Luke 1:46)
- V. SUBMITS TO GOD'S WILL (Luke 2:22)
- VI. ACCOMPLISHES GOD'S WILL (Luke 2:7)

A Mother's Ideal

A mother's ideal is:

- I. A CHRISTIAN HUSBAND (Matt. 1:19)
- II. A GOD-CENTERED HOME (Matt. 2:11)
- III. A GOD-LOVED OFFSPRING (Matt. 3:17)
- IV. A GOD-POINTING OFFSPRING (Matt. 4:17)

Jesus and His Mother

- I. JESUS WRAPPED IN LOVE (Luke 2:7)
- II. JESUS PUTS GOD FIRST (Luke 2:46-50)
- III. JESUS OBEYS HIS MOTHER (Luke 2:51)
- IV. JESUS MEETS THE NEEDS OF HIS MOTHER (John 19:26)

Sermon Starters

By Robert L. Chason

The Faith of a Harlot

SCRIPTURE: Josh. 2:1-24

- I. ACTIVE FAITH (v. 4)
 - A. Saved the two spies
 - B. Peter and John at the Temple
- II. BELIEVING FAITH (v. 9)
 - A. Took God at His word
 - B. Abraham believing God
- III. A CONTINUING FAITH (v. 18)
 - A. Had to keep the scarlet cord
 - B. Elijah's discouragement after Mount Carmel
- IV. A REWARDING FAITH (Josh. 6:23)
 - A. Saved herself
 - B. Saved all of her family

CONCLUSION: Rahab acted upon the faith that she had, and it resulted in her and all of her family being saved. If you will act upon the faith that God has given you, then you may have the same results.

The Death of the Righteous

TEXT: Num. 23:10

- I. PEACEFUL DEATH (John 14:27)
 - A. Resting in peace
 - B. Jesus will walk with them
- II. VICTORIOUS DEATH (1 Cor. 15:55-57)
 - A. Victory over sin

- B. Victory over Satan
- C. Victory in Jesus

- III. REWARDING DEATH (Rev. 22:12)
 - A. Hear Him say: "Well done"
 - B. Receive the crown of life
 - C. Live with Jesus forever

CONCLUSION: The death of the beggar Lazarus

The Choice That Determines Your Destiny

TEXT: Josh. 24:15

- I. PERSONAL CHOICE—"Choose you"
- II. IMMEDIATE CHOICE—"This day"
- III. IMPORTANT CHOICE—"Whom ye will serve"
- IV. DECISIVE CHOICE—"Will serve"

Hannah, a Model Mother

SCRIPTURE: 1 Sam. 1:10; 2:19; 3:20

- I. PRAYING MOTHER (1:10)
- II. WORKING MOTHER (2:19)
- III. BLESSED MOTHER (3:20)

Sanctify the People

TEXT: Heb. 13:12

- I. THE PURPOSE OF GOD: "That he might sanctify the people"
- II. THE PROVISION OF JESUS: "With his own blood"
 - A. Personal provision—rather than ceremonial—veil was rent
 - B. Permanent provision (Heb. 3:1)
 - C. Purging provision (*sanctify* means to cleanse)
- III. THE PRICE OF HOLINESS (Heb. 13:13)
 - A. The price to the Jews ("without the camp")
 1. Meant leaving their religion
 2. Meant leaving their families
 - B. The price to Jesus
 1. The Cross
 2. The reproach
 - C. The price to us
 1. The cross of self-denial

MICHAEL SELLARS

Parable for Mothers

The young mother set her foot on the path of life. "Is the way long?" she asked.

Her Guide said, "Yes. And the way is hard. And you will be old before you reach the end of it. But the end will be better than the beginning."

But the young mother was happy, and she would not believe that anything could be better than these years. So she played with her children, and gathered flowers for them along the way, and bathed with them in the clear streams, and the sun shone on them, and life was good, and the young mother cried, "Nothing will ever be lovelier than this."

Then night came, and storm, and the path was dark and the children shook with fear and cold, and the mother drew them close and covered them with her mantle, and the children said, "Mother, we are not afraid, for you are near, and no harm can come." And the mother said, "This is better than the brightness of day, for I have taught my children courage."

And the morning came and there was a hill ahead, and the children climbed and grew weary, and the mother was weary, but at all times she said to the children, "A little patience, and we are there." So they climbed and when they reached the top they said, "We could not have done it without you, Mother."

And the mother, when she lay down that night, looked up at the stars and said, "This is a better day than the last, for my children have learned fortitude and endurance in the face of hardness."

And the next day came strange clouds which darkened the earth—clouds of war and hate and evil—and the children groped and stumbled. The mother said, "Look up. Lift your eyes to the Light." And the children looked and saw above the clouds an everlasting glory, and it guided them and brought them through the darkness. And that night the mother said, "This is the best day of all, for I have shown my children God."

And the days went on, and the weeks and the months and the years, and the mother grew old, and she was tired and weary. But her children were tall and

strong and walked with courage. And when the way was rough, they lifted her and carried her. And at last they came to a hill, and beyond the hill they could see a shining road, and golden gates flung wide.

And the mother said, "I have reached the end of my journey. Now I know that the end is better than the beginning, for the children can walk alone, and their children after them."

And the children said, "You will always walk with us, Mother, even when you have gone through the gates."

And they stood and watched her as she went on alone, and the gates closed after her. And they said, "We cannot see her, but she is with us still. A mother like ours is more than a memory, she is a living presence."

—TEMPLE BAILEY

(Clipped from a magazine many years ago
by Mark F. Smith)

BULLETIN BARREL

A graduate student working on a juvenile delinquent project reported in a Wisconsin University seminar that he was having difficulty in collecting data.

His project was to telephone a dozen homes around 9 p.m. and ask parents if they knew where their children were.

"My first five calls," he said, "were unanswered by children who had no idea where their parents were."

CHARITY

is **SILENCE**
when words would hurt,
is **PATIENCE**
when your neighbor's curt,
is **DEAFNESS**
when a scandal flows,
is **THOUGHTFULNESS**
for others' woes,
is **PROMPTNESS**
when stern duty calls,
is **COURAGE**
when misfortune falls.

—Anonymous

The Preacher's Magazine

HERE AND THERE AMONG BOOKS

Conducted by the Editor

All books reviewed may be ordered from
your Publishing House

Preaching to Change Lives

By Wayne Dehoney (Broadman Press, 1974. Paper, 124 pp., \$2.50.)

Wayne Dehoney is pastor of Walnut Street Baptist Church in Louisville, Ky., and presents in this book 12 of his sermons which he believes represent the kind of preaching that changes lives. In a brief introduction to the book, he suggests some of the qualities of effective preaching. These are: that preaching must be *authoritative*, that it must be *relevant* (in a person-centered rather than an issue-centered relevancy), that it must be *good news*, and that it must be *evangelistic*. The title of his book would suggest a development of these and related issues. It was disappointing to see only the briefest reference to them, followed by the collection of sermons. They are good sermons, and they are examples of the principles suggested in the introduction. Perhaps a more accurate title would have been *Sermons That Change Lives*.

JAMES MCGRAW

Duncan Campbell

By Andrew Woolsey (Hodder and Stoughton and the Faith Mission, 1974. Paper, 188 pp., \$1.95.)

Revival is possible in our day. We may have it if we pay the price, was the conviction of Duncan Campbell.

The biography of this Scottish Highland preacher is a moving, God-glorifying account of revival that came to the

Hebrides, Scotland, and North Ireland during the last 20 years.

Duncan Campbell had learned during World War II that fighting was a teamwork affair. Upholding this "spokesman for eternity" were many praying bands whom God used to bring down the convicting power of the Holy Spirit. Stirring incidents show the verity of the Spirit's ministry today.

Holiness of life was Duncan Campbell's central message. "Revival must ever be related to holiness," he said. "Holiness is not just a doctrine to be taught; it is a way of life." He experienced and believed in cleansing subsequent to conversion.

Author Woolsey has given us an honest picture of a very human being who preached the Bible in simplicity and sincerity with Heaven's anointing.

Minister and layman will benefit by reading this biography of a man whom God used in contemporary revival work.

HILMA PHILLIPS BOUCK

A History of Preaching, Vol. 3

By Ralph G. Turnbull (Baker Book House, 1974. Cloth, 586 pp., bibliography and indices, \$12.95.)

This is the third in a three-volume set, the first two having been written by Edwin C. Dargan. Ralph G. Turnbull follows the schemata adopted by Dargan, dealing in four parts with the four centuries covered in the book (seventeenth through twentieth), with each phase within that structure receiving attention. Turnbull's introduction is refresh-

ing in its expression of faith in the high office of preaching. He notes the dramatic social changes of recent years and the demands by some for a moratorium on preaching because of its seeming impotency, but he declares: "The fact remains that this period was outstanding in preaching. With the ebb and flow of the tides of the Spirit, preaching remains as God's chosen way of confronting man with saving truth and a personal Savior, who is the Lord of all life."

Because American preaching was not included in Dargan's two volumes, this omission is given special treatment in Vol. 3. Part I (seventeenth century) deals with preaching in the United States by Pilgrims and Puritans from Europe, and by Puritans educated in New England. Part II (eighteenth century) covers preaching in that period by Puritans, and by Evangelicals. In Part III (nineteenth century) there is treatment of preaching in the United States by Evangelicals and by liberals. In Part IV (twentieth century) there are chapters dealing with preaching in the United States, Canada, Europe, Asia, Africa, Australia, and in Great Britain.

Turnbull demonstrates unusual insights into the recent changes in preaching during the first half of our century. He notes that there is no longer a "captive audience," and that the use of radio and television has tended to demand a shorter sermon and a more "journalistic" style of speech. The audience has had to be attracted and held by the manner of the preacher, as well as his message. The challenge of a new generation which thought in terms of new morality and a situation ethic has affected preaching styles. The tragic view of life, a philosophy of nihilism, a generation without knowledge of the Bible and the Hebrew-Christian heritage have challenged the pulpit in new confrontation.

The three-volume set is a classic. When you have a comprehensive and lively presentation of preaching from the Apostolic Fathers to the Space Age, you have a standard in its field.

If Vol. 3 is "slanted," it is in the direction of the author's conviction, as he states it, "that preaching has always been God's method of communication—

above all other methods—and that the future is . . . bright for a revival of Biblical preaching in the apostolic and evangelical tradition."

JAMES MCGRAW

Preachers' Exchange



WANTED—Two copies of the book *Perfect Love*, by J. A. Wood.—Perry R. Hipple, 404 S. Columbus Blvd., Tucson, Ariz. 85711.

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.

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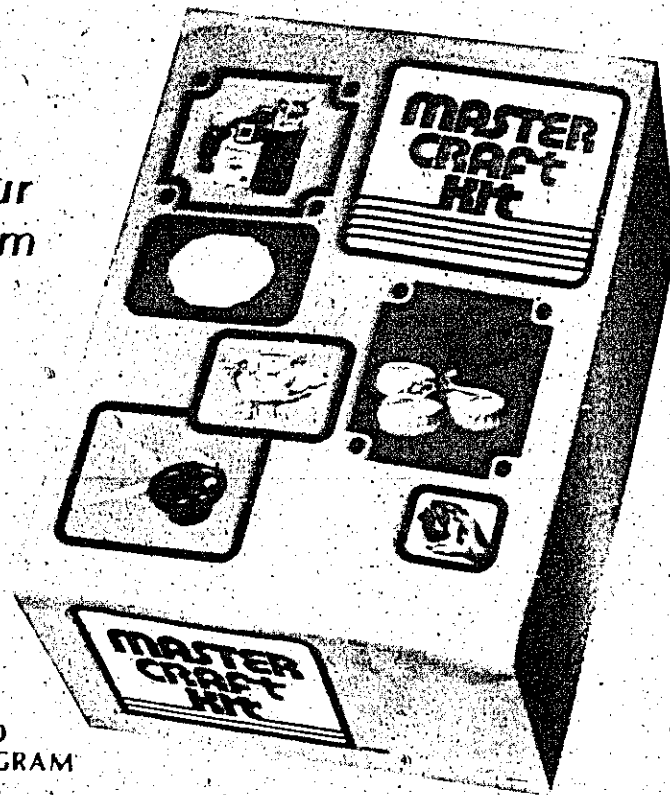
- **The Life-style of Leadership**
Set a course that calls upon you to out-serve, outlive, and out-love everybody else, and you will be the greatest.
- **To Read or Not to Read—the Crucial question**
There is an interesting and exciting world of reading today, and the wise pastor will get his people into it.
- **Whatever Happened to Brother What's-His-Name?**
The only church without problems is a church without people; and that IS a problem.
- **The Witness of the Spirit**
Notes from John Wesley on this vital theme are prepared by Dr. Roy Nicholson.

AMONG OURSELVES

In these days we are witnessing a renewal of interest in the life and work of John Wesley. Or is that statement merely a reflection of my own feelings, which have been focused anew upon the contribution of this man and all for which he stands since the brethren in Yorkshire, England, conducted me on a tour of Epworth last year? Be that as it may, we welcome to this issue the addition of "Wesleyana," with a recently discovered letter to Charles Wesley from his mother. We are indebted to our associate, Dr. George E. Failing, for this contribution, and for others which will follow from month to month. Thank you, Dr. Failing. No Englishman who has ever lived had any greater influence upon his country, nor indeed upon the world, than this man Wesley with the "warmed heart." Do you recall the story of the English nobleman who asked a peasant, "Why is it that I can't find a place in this wretched village where I can buy a drink of liquor?" The humble villager, seeing the rank of his questioner, courteously replied: "Well, you see, my lord, about a hundred years ago, a man named John Wesley came preaching in these parts." They said of Wesley, "He acts as though he were out of breath in pursuit of souls!" May the same be said of all of us.

Yours for souls,

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THE **PREACHER'S
MAGAZINE**

—proclaiming Christian Holiness

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JUNE, 1975

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

The Life-style of Leadership



THE SONS OF ZEBEDEE thought they were ready for leadership when they requested permission to sit in the place of honor, look out over the less favored, and enjoy the prestige of having risen to the top. They did not wait for an election; they asked for an appointment. "Grant unto us," they begged, "that we may sit, one on thy right hand, and the other on thy left hand, in thy glory" (Mark 10:37).

But leadership means much more than sitting in the place of honor, or "sitting" anywhere else, as Jesus explained to His first followers: "Whosoever will be great among you, shall be your minister; and whosoever of you will be the chiefest, shall be servant of all" (Mark 10:43b-44).

If that statement failed to shock James and John back into ecclesiastical sanity, the Lord's next words should have made the point: "For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (v. 45).

There you have the secret of effective leadership spelled out so clearly no one need miss the message. If you aspire to make your ministry successful—and every minister should hold this noble aspiration—then be the servant of all. Set a course that calls upon you to out-serve, out-give, and out-love everybody else. Follow the Master's example, even if it means giving your life a ransom for many. This is the life-style of leadership.

It took time, but James and John learned the lesson, and so did the other disciples who heard Jesus speak these words. Had they not learned it, the fledgling Church would have weakened and died long ago. But they listened to their Lord, and they slowly came to the point in their lives where service became the keynote and sacrifice the theme.

They ministered and served like they thought the world would end. They healed a lame man on their way to church. They preached and witnessed everywhere they went. They prayed until the place was shaken where they were assembled together. They found themselves in

trouble with officers and magistrates, but when released from prison went right on working and serving until word went out, "These that have turned the world upside down are come hither also" (Acts 17:6).

Their life-style of leadership went even as far as Jesus suggested it might, for they literally laid down their lives in His service. History tells us some of them were crucified, even as their Lord had died; at least two were beheaded, and one is said to have been boiled in oil.

Giving your life a ransom for many can hurt!

To be sure, stubborn board members, gossipy busybodies, and backslidden church members can hurt, too. Carnal choir members can hurt, and pouting pianists, and touchy organists, and frivolous teenagers, and grouchy givers. Negative votes hurt. Sometimes the conditions of our ministerial leadership almost approach the dimensions of being "crucified," as was our Lord, who called us into His service. But this is the way He said it would be, and the way we have chosen to live.

How different the life-style of the husbandmen in the parable Jesus told! They accepted the call of the master, set up shop in the vineyard, made good use of the winepress which went with the job, and enjoyed themselves as though they owned the place. When the owner sent servants to receive the fruits from the farm, the husbandmen beat and stoned three of them, one fatally. The master then sent his own son, saying, "They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance" (Matt. 21:37-38).

The tragedy of the distorted view of servanthood is seen in the sin of assuming ownership. Gradually, thoughts tend to become "my job, my vineyard, my fruits, my territory," yes, even "my church."

What a vast difference there is between the servant, who is ready to lay his life on the line, and the husbandman, who forgets he is only the steward and not the owner of the vineyard! And the difference is just as pronounced between today's pastors who pattern their leadership-life-styles after one or the other of these types.

Which pattern is followed when a pastor interprets opposition to his program to be the same as rebellion against Almighty God? Which type is he like when he feels a mixture of relief and satisfaction, but no remorse, when an "uncooperative" member leaves his church? Does he permit himself to be more concerned about his own position than he is about the kingdom of God? Is he slipping inexorably toward the time when he will place at the top of his priorities the saving of his face, the perpetuation of his office, the assurance of his future, the fulfillment of his selfish ambitions?

These are hard questions, but they will be asked again and again by those who want nothing more than to be like Jesus.

In these days, Satan, our adversary, employs the subtle strategy of attacking the people in the pews by weakening the preachers in the pulpit. This we can resist by remembering that what happens to us is really immaterial. What matters is that Christ be exalted, sinners be redeemed, Christians be sanctified wholly, and the Church be a living witness of the way God's grace is at work in this needy world. If we believe the words of Jesus, this is the life-style of leadership for times like these.



CALL TO SERVANTHOOD

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

4. THE PASTOR: SLAVE OR SERVANT?

"If I yet pleased men, I should not be the servant of Christ" (Gal. 1:10).

My friend George shared with me the other day one of the biggest mistakes of his pastoral career. Upon assuming leadership of a large, prestigious church, he set out at once to visit all of the leading families. There was nothing particularly unusual about that. In Albert Camus' essay, *The Silent Men*, he describes the apparent rapport which existed between the employer and his employees in a certain small factory. But one day strife broke out. In the ensuing struggle, they all understood what strangers they had always been. Yvars, the subject of the story, muses concerning his employer: "He liked his workmen, no doubt, and often recalled the fact that his father had begun as an apprentice. But he had never gone to their homes; he wasn't aware." George did not intend to make that mistake.

George's problem lay in the leading question which he innocently proposed as he visited with the people: "If you were the new pastor of this church, what would you do?" He reported that some gave a nervous laugh, some looked squinty-eyed at the ceiling as they pondered, and

some leapt at it like a dog for a bone. But all were more than happy to respond. He discovered that each person had a rather precise idea of what the pastor ought to do, and what he ought not to do. Frequently they would illustrate their point at the expense of his predecessor.

George's motivations behind such a procedure was laudable enough. What better way could a pastor gain a feeling for the pulse of his congregation than by utilizing such a device? Further, it had the advantage of demonstrating his humbleness, his openness and sensitivity, and his willingness to sit at his parishioners' feet and learn of them. What better way could be found by a new pastor to affirm his understanding that the class war between clergy and laity is ended and that all members are given the gift of the Spirit (Rom. 8:9) "for the common good" (1 Cor. 12:7)? Such a practice was entirely in keeping with Edward Schweitzer's conviction in regard to the Earliest Church:

"The distinction between priests and laity plays no part at all. . . . Thus, on principle, everyone is engaged in service, and there is no point in distinguishing between ordinary

believers and those called to service."

Such a strategy commended itself also in practical terms. After all, who is in better position to sense what an individual member needs than that member himself? And who should be better qualified in assisting the pastor in shaping his ministry to the unique demands of the congregation than its lay members? What other than this orientation exercise could be more in step with the partnership between clergy and laity which a servant-theology suggests?

It did not take long for George to have second thoughts about such a strategy. In that he had listened respectfully to all opinions expressed, valid or not, he unwittingly gave the impression that he agreed and would speedily conform to their several images—which was, of course, impossible. Some voiced their concern to him later, in regard to following up on their suggestions. A few felt that he had betrayed them by agreeing to one line of action and then pursuing another. Many were disappointed when they failed to see their new pastor fit the ideal they had so carefully described.

George began to see—too late—that a servanthood which becomes servitude has betrayed itself. For the difference between *diakonos*, "servant," and *doulos*, "slave," lies precisely in the area of freedom: The servant's service is freely rendered on behalf of the brother; it does not arise in response to the brother's demand.

Paul was aware of this self-destructive possibility in the love that serves one another (Gal. 5:13), for he immediately qualifies his thought with the dictum about loving your neighbor as yourself (v. 14)—that is, the servant must not sacrifice his own self-integrity on behalf of the brother. Earlier Paul declared, "If I yet pleased men, I should not be the servant of Christ"

(1:10). Paul refused to surrender his liberty of action for the sake of hostile brethren (Gal. 1:6f.; 2:4-5). Serving one another in love depends, in the first instance, upon maintaining the integrity of that which provides the very foundation for a genuine relationship in love, namely, the truth of the gospel.

That same principle is found in Paul's Corinthian correspondence. Although he may defer his enlightened conscience on behalf of the weaker brother (1 Cor. 8), this does not mean that he has thereby either surrendered or limited his freedom of action: "Why is my liberty judged of another man's conscience?" (10:29). What is absolutely binding upon Paul is his "slave" relationship to Jesus Christ (Rom. 1:1; Gal. 1:10; Phil. 1:1). It is this prior loyalty, this primary point of reference, which qualifies and controls the way in which he will offer himself as the church's "servant for Jesus' sake" (2 Cor. 4:5). It is the paradox of "called a slave, yet free . . . free, yet called a slave" (1 Cor. 7:22, author's paraphrase). Genuine service to the brother can be rendered only in the situation of freedom which is concomitant to an absolute obedience rendered to Christ—an obedience which will sometimes set us against the brother. Or as Bultmann puts it: "The imperative, 'Be servants of one another' (Gal. 5:13) . . . is no surrender of freedom, but precisely the exercise of it."

George's error in those first few months of nondirective pastoral listening was not in the salutary attempt to open up lines of communication but in the leading question. By asking people's opinion regarding his pastoral task, he was placing upon them a burden which they never should have carried. The writer to the Ephesians is quite clear in underscoring the freedom of the

Spirit in calling forth special offices in the church: "And these were his gifts: some to be apostles, some prophets, some evangelists, some pastors and teachers, to equip God's people for work in his service, to the building up of the body of Christ" (Eph. 4:11-12, NEB).¹ The Church cannot create, produce, or inspire the special gifts and distinctive callings necessary for its equipment as the

people of God in the world. It can only recognize and utilize them.

"For freedom Christ has set us free; stand fast therefore, and do not submit again to a yoke of slavery" (Gal. 5:1, RSV).²

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

There is an interesting and exciting world of reading today, and the wise pastor will find ways of getting his people into it

To Read or Not to Read— the Crucial Question

By Merrill S. Williams*

NEVER BEFORE have there been such open-ended opportunities for Christians to read. The printed page is pouring itself out on the reading public today.

John Bass, executive vice-president of the Christian Booksellers Association, stated in an interview for *Eternity* magazine that Christian books are selling at a rate never imagined possible. Hal Lindsey's *The Late Great Planet Earth* surpassed the 4-million mark last year and continues to sell 100,000 a month. *The Living Bible*; *A New Song*, the biography of Pat Boone; and Billy Graham's *The Jesus Generation* have all

*Student, Nazarene Theological Seminary.

sold many more copies than could have been foreseen.

The influx of paperbacks onto the market has made it possible for more and more people to have a book in their hands. Christian literature—books in particular—is waking up to the light of a new day.

Our people can benefit by this pregnant source of spiritual nourishment. But unless a person has an insatiable appetite for reading—as only few do—he must be encouraged. How can we get our parishioners to dip deep into this well of abundance?

First, we must *aspire* to be avid readers ourselves. In a very real sense, we can take our people only as

far as we have gone. If we read, they'll know it. And they'll be more ready to listen when we ask them to read too. Here are some suggestions to help us read adequately.

1. *Read widely.* Cover many areas. We can't afford to merely taste less-appealing fares and gorge on only one or two favorite subjects. Our congregations will know too well if we read only prophecy, or only New Testament books. We'll repulse them with a dull, monotonous, seemingly endless array of all-alike-type sermons.

2. *Read wisely.* There are too many books on the market not to be choosy. Although we'd like to, we just don't have time to read them all. We must select. Pick the best on a subject, and let that be the grist for your sermonic mill.

3. *Read regularly.* If we read only when we feel like it, or when we are inspired by a certain topic, we fail to do justice to our ministry. We must set aside time each day to be alone with a book. Some things might have to be eliminated from our already busy schedule to allow time for this all-important exercise. But read we must!

4. *Read with your homiletical eye open.* Much of what we read can be useful in preparing weekly messages. If something you're reading grabs you, seize your pencil and jot it down. It's worth too much to let it slip away.

5. *Browse in the bookstore.* You claim to be a preacher, yet you rush in and out of the bookstore without spending at least an hour browsing? Give those titles some attention. You'll be happily surprised at what you discover.

6. *Join a Christian book club.* A book club keeps you up-to-date on current titles and authors. Such a convenient arrangement enables you to purchase books systematically with little effort and costing less than

from the bookstore.

If you will *aspire* to be a disciplined reader yourself, you can better *inspire* your parishioners to read.

How to inspire them

1. *Illustrate your sermons from books.* Encourage your people to seek entire sanctification by giving them insights from great holiness books. Use ideas from books like *New Testament Holiness*, by Thomas Cook; *Milestone Papers*, by Daniel Steele; *On Tiptoe with Love*, by John T. Seamands; and *The Spirit of Holiness*, by Everett Lewis Cattell.

Seat them at a table set with devotional delights like *Mastery*, *How to Be a Transformed Person*, and *The Way to Power and Poise*, by E. Stanley Jones. Set before them *My Utmost for His Highest* and *Still Higher for His Highest*, by Oswald Chambers. Lift them soaring into spiritual heights with A. F. Harper's *Holiness and High Country*.

Motivate to service. Lead your listeners into the Ecuadorian jungles. Take them through repeated attempts of five American missionary families to reach the primitive Auca Indians. Bring them sadly but triumphantly to that fateful day when, in a last-ditch effort to give them Christ, five men passed *Through Gates of Splendor*.

Books abound with material which can be used effectively to illustrate and illuminate our sermonic offerings. Let's use them!

2. *Conduct a book festival.* Designate one month a year, perhaps beginning or ending with National Library Week, as Christian Reading Month. Feature one book each week. During either the morning or evening service give a short review of the book—just enough to whet the potential reader's appetite.

Have the local Christian bookstore stock several copies, and encourage

your congregation to buy them. If there is not a bookstore close, find out how many want to purchase the book and order it from your publishing house. Such an emphasis will alert your people to the inspirational reading available.

3. *Begin a church library.* Plan well before starting. Many well-be-gun libraries have been abandoned on the shelf because they were not adequately planned and carefully executed.

Here are some general ideas to help you get started. Keep in mind, however, that these proposals reflect the ideal situation; you'll need to adapt them to your local church. What works for you might not for another. But you won't know until you try.

Locate your library where people pass on their way to and from their activities. Provide maximum lighting. Hang brightly colored posters. Keep the jackets on the books. Don't drive away prospective readers with somber surroundings. Draw them with attractiveness, pleasantness, and appeal.

Most smaller churches have no spare room available during hours, and the building is usually locked during the week. It would, therefore, be inconvenient for people to read at the church. But just a bookshelf and a small table and a chair would more than adequately thrust you into a starter library.

Select one person to be librarian, perhaps a retired person who wants to contribute to the church and who

has both ability and desire. At any rate, limit it to one. More than one leads to confusion.

Stock your library with a variety of books. Evangelism, teacher training, church history, theology, holiness, missionary, Christian living, biography, and devotional books all should have space on the shelf.

Teachers especially will be grateful for biblical reference books, atlases, and commentaries that will help them become better teachers.

I'm sure you've been concerned about financing such a project. Books cost money. There's no denying that. But the benefits and advantages gained far outweigh the cost involved. Even one book a month would begin to fill your shelves, and in just a year you would have 12 new useful books.

Ask groups within the church to sponsor a book. Individuals will also want to contribute. Appoint a book committee and make them responsible for selection. Emphasize that all donations are appreciated, but the committee would like to select the books, so a proper variety will be included.

Building a library is like planting a tree. It grows slowly, but it grows strong, and stands the test of time.

To read or not to read is the question—and it is a crucial one. May God help us realize our responsibility and privilege of introducing our people to the interesting, inspiring, and challenging world of Christian reading.

Youth is calling today for reality in religion. There is so much froth and surface-type churchianity. Youth want the real thing. Young people are not generally impressed with preachers who spend their days in leading demonstrations for controversial causes. They are not challenged by professed ministers who lend a hand to Satan in breaking down the standards of moral righteousness and holy living.

—TALMADGE JOHNSON

there's *MUSIC* in your church



Is the Folk Service a Useful Avenue of Worship?

By William W. Tromble*

THE CONTEMPORARY folk service may be a more relevant form of worship than the traditional Sunday morning service. Kent Schneider of the Chicago contemporary worship center explains:

"... The church gathers as a community to worship God as revealed in Christ. The common worship of the local congregation sustains the life of those gathered. But I am afraid that the life of many parishes is perishing for the Sunday worship has little to do with the Monday through Saturday routine. If the Church is to survive in a changing world, it must communicate the Christ-message in the language and symbols which hold meaning for modern man."

Schneider feels that the folk service is an effective means of developing a more creative and meaningful corporate act of worship primarily because it allows individual worshipers to get involved. It makes them participants rather than observers. He feels that if worship is to be an expression of daily worship, then man naturally is inclined to worship with the words and sounds of the time.

Fifteen years ago, Ed Summerlin began writing music for the church in

*Ordained elder, The Wesleyan Church; Associate professor of music, Olivet Nazarene College.

the jazz idiom because he felt that the reflective qualities of jazz improvisation were especially suited for the church. At the time, churches, by and large, were not quick to accept it. But within the past decade a tremendous musical revolution swept the country. Folk and rock styles have permeated American culture and led to recent innovations in church music that have opened the sanctuary to every new musical style imaginable, from the folk styles of guitar-playing amateurs of both the laity and the clergy to the sophisticated jazz styles of Duke Ellington and his orchestra.

But there is a danger. Summerlin, Kaiser, Carmichael, Hustad, and any others who are involved in contemporary church music are quick to acknowledge that, while new music is refreshing, it is not an end in itself. The end in church music is not simply to be contemporary in sound, but useful in worship. The motto of the American Guild of Organists expresses it well, "Soli Deo Gloria," or more correctly, music for the glory of God.

In worship, the folk service characteristically provides a climate of praise. Whether it incorporates jazz

or contemporized versions of "the old songs" sung in a folksy, guitar-in-hand manner, it brings a dimension of man's secular life into relationship with God, and it creates an atmosphere of honesty, intimacy, and sincerity.

Such an atmosphere was certainly present in the first Christian services held in the catacombs beneath the city of Rome. Lacking the splendor, pomp, and circumstance of present cathedrals and churches, those early Christians, according to Josephus, were quite folksy in their approach to worship. What music they had was partly a carry-over from the synagogue, but mostly a spontaneous expression of personal testimony. Worship was by the people and for the people; a simple act of praise and thanksgiving to God.

The contemporary folk worship service is an attempt to get back to the spontaneity, fervor, and intimacy of those early days; but for some worshipers, the spontaneity and intimacy are foreign to the customary practice of worship. Many Christians are more comfortable using Elizabethan English and hearing churchly Victorian anthems than becoming intimately and personally involved on a one-to-one basis. They prefer to worship God from a distance, being lost as individuals in a crowd of believers who worship God as a group in corporate acts of responsive reading and hymn singing.

Some congregations will remember times when men and women of faith would take an active part in religious worship, giving testimonies and exhorting others to do likewise, sometimes becoming so emotionally involved that all formal order of service had to be discontinued until "the shouting was over," and in a way those kinds of services were folk services. Even in those days, however, personal freedom was granted as a

rather unusual "outpouring of the Spirit," rather than a usual order of service; because churches of all faiths and denominations have been somewhat leery of too much personal "freedom" in praise and worship, though leaders have quickly taken hands off any demonstrations that seemed to be divinely inspired. Worship services in general, in all churches, to a greater or lesser extent are well structured, whether they be "formal" or not.

The fact is that simple folk tunes and street language lend themselves to informality, and draw men closer to each other; but maybe that is a problem. Some believers would rather not be drawn closer to each other. They feel uncomfortable sharing personal feelings. The folksy tunes and convivial atmosphere do not inspire them to greater communion with God, much less their fellowman.

Even those who claim to be more personal in their worship than the so-called high-church congregations would hesitate to participate in folk worship as it is practiced in some Presbyterian and Episcopal churches. The testimony is personal and the songs are intimate, reflecting personal joy and fear, but the media of the contemporary folk service are foreign. The flood of music coming from folk guitars, drums, and electrified instruments is frightening to many evangelical congregations. The sights and sounds are utterly different than anything seen or heard in the sanctuary before. The service seems noisy, vulgar, and irreverent. The people are apprehensive.

There is a trend, however, toward more exploration and experimentation with folk media. More and more Evangelicals are holding folk services. Publishers are offering a wide variety of folk music, and churches are forming special ensembles to pre-

sent it to worshiping congregations, sometimes in occasional local services, sometimes in regular weekly convocations, and sometimes in cross-country tours. All of these efforts are intended to improve the quality of worship by involving the folks in the pews in personal acts of praise.

Even in churches where there is little desire to do a folk service, there is a growing tendency to involve the chancel choir in the singing of folk songs or anthems, as they are sometimes called. "Lonely Voices" by Billie Hanks, Jr., is a fairly good example of the folk-anthem. Some of the text is as follows:

*Lonely voices crying in the city;
Lonely voices sounding like a
child;
Lonely voices come from busy peo-
ple,
To disturb, to stop a little while.
Lonely faces looking for the sunrise,
Just to find another busy day.
Lonely faces all around the city;
Men afraid, but too ashamed to
pray.*

Interestingly though, while one group of churches reaches for more folksy material, another group seeks less of it. While some are weaning themselves of folk and "gospel" songs and moving toward the more sophisticated anthems, others are turning away from churchly anthems toward folk and rock music. In his remarks to the National Church Music Fellowship, Don Hustad observed,

"The promised land is not necessarily at the top of the hill of so-called classical music. In fact, we do look foolish in so believing and in allowing ourselves to depreciate our unique music; for we find ourselves climbing the high road toward aesthetic perfection just as our high church brothers are coming down the hill strumming guitars as they pass us going the other way."

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In the future, he said, a mixture of styles may be common among congregations of all faiths. The main goal of all believers is to become "one in the body of Christ." In order to accomplish such a goal, men of different musical and liturgical preference must seek new and better ways of making worship relevant to each other. In any single congregation, there are those who prefer folksy tunes and frank language, and there are those who prefer a more sophisticated music and poetic language. To say that the folk approach to worship is the answer to total congregational participation is false. But to say that the folk service should be discounted as a means of worship is also false.

What precisely is a folk worship service? Basically, it is a service, any kind of service, in which folk music and common language are used as a vehicle of worship. Usually the language of the songs and prayers and scriptures is in the vernacular, and the music is a simple tune accompanied by guitar. The service is structured, more or less, according to a rather flexible "worship guide" rather than the usually strict "order of service."

The fact is, as H. Myron Braun points out, "many congregations are bastions of aloofness, segregation, and closed-mindedness." In the true spirit of Christ, believers ought to be more friendly and less aloof, especially to outsiders. They ought to love their neighbors as themselves. They need to open their minds to the changing world about them and strive to glorify God through new and better forms of worship in the contemporary sounds and language of the present day.

The folk service can be a useful means of contemporary worship for all churches. It should be given a try, at least. A simple, meaningful folk

song accompanied by a guitar is a place to start. It is only a beginning, but it can lead to exciting possibilities of effective praise and worship. Ministers should look for the best materials for their particular

churches and plan the best moments for their use, so that congregations will say, "We have seen ourselves as we really are in the light of God's grace and love. It has been good to have been here."

"Heavenly Father, bless my pastor. He works so hard for his people. Thank You, God, for giving us a pastor who cares."

The Pastor's Mission

By Edwin E. Crawford, Jr.*

SOME DAYS COME only in gray. That was the way it was. The heavy clouds pressed wearily on the low ridges. Everything had turned to gray—many shades, but all gray. The cold, gray road splashed against the car as I followed the contour of the hillside. Yesterday the picturesque sight had been aflame with the fantastic colors of autumn, but during the night all the color had faded.

I had just left a meeting of ministers. That morning the ministers had abandoned the enjoyment of visiting as the leader turned our minds into pathways that brought only sad shadows of past failures. The fire had grown cold as the men had grown silent. Sheets of statistics and challenges shuffled in tense hands. The speaker sensed the effectiveness of his method, and built skillfully upon the foundation of his listeners' self-depreciation. Look at the times we had failed. What we should have done was so far beyond what we had done that it was a laughable comparison—but no one laughed.

*Pastor, First Church of the Nazarene, Albany, Ore.

I quickly escaped the sombre atmosphere of the meeting place for the cool rain. There was a kind of washing that brought instant but short relief. The interior of the car became a prison for the thoughts that I wished would escape.

What was I doing as a minister? Was I really the failure that I thought myself to be? Was I not a greater failure than I could even realize? No answer to any question. I had fallen into a gray day that grew darker with each troubled moment.

I was nearing town. My excuse for leaving the meeting early was valid. A member of my congregation was in the hospital, desperately ill. I had promised that I would see him. I wondered what a failure like me might say to a man who might be living his last moments. Many times I had been with this family. They were not members of our church when I first met them. A new venture had collapsed and they were uncertain what they could do. The dream that had cost them everything had turned into a horrible nightmare. I had been with them then. I would be with them now.

June, 1975

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The elevator was much too quick for my spirit. A few slow steps and I stood by the man for whom I had often prayed. His breath was nearly gone; the dim light of the room reflected on a colorless face. I spoke to my friend and held his weak hand in mine. It seemed that I wished to give him some of my life to see him through these critical moments.

With instructions to be brief, I began to pray for my friend. I do not recall what I said, but as I opened my eyes, his hand suddenly pressed my hand tightly, and I heard him praying. A word at a time, then shallow breathing. He said only a few words, but they shall never leave my mind.

"Heavenly Father, bless my pastor. He works so hard for his people. Thank You, God, for giving us a pastor who cares about us."

He was asleep as I left the room. The elevator could not descend nearly as fast as my spirit was rising. In the simple prayer of my friend I had found what I could not discover at the pastors' meeting. I knew what it was that I had been called to do.

As I stepped through the hospital door, I shaded my eyes in surprise. The late afternoon sun had convinced the clouds to part just enough so that it might share in the light that had touched my spirit. It was doing what God had done for me.

A Solid Base and an Active Outreach

The pathetic story of the one-legged duck swimming in circles has been written in a new form by a naturalist who saw it happen. The bird's struggle to exist normally with its handicap is an illustration in frustration.

How does a church begin to swim in circles? When does a congregation begin to lose its life? The sinking feeling of a church expressed as "We're not getting anywhere" or "We're on a downward spiral" is disturbing to both pastor and people.

This awful feeling comes when a church is swamped with people brought in when the base isn't prepared spiritually, organizationally, or otherwise, to handle the crowd. Confusion, spiritual letdown, and discouragement may endanger the effort in outreach.

On the other side, like a fungus, the negative feelings that come from inactivity with little or no outreach will also kill. A church in this condition is in danger of death from "internal injuries."

Balance is a hard goal to define. It is ridiculed by some who think it is a cloak for laziness. In many cases it is used for excuses—"We could grow, if only . . ." Sometimes outreach success which burdens the church's structure will uncover latent ability and encourage more effort because of the greater need. A pastoral heart-searching of the motivation for outreach will help us keep the balance of a spiritual base and an active outreach.

Dear Lord, keep our brains as well as our hearts alive. Keep us out of the downward spiral. In the midst of "bringing them in" help us keep the program spiritual and the pulpit central, so the growth will be real. Amen.

—STANLEY SUTTER

The Preacher's Magazine

Wesleyana



The Witness of the Spirit

Selected by Roy S. Nicholson*

"The *Witness of the Spirit* assumes . . . a role of cardinal significance in Wesleyan theology," according to Bishop William R. Cannon. He continued, saying: "It holds the same place in the spiritual life that visual perception holds in the world of sense and things. For, as a man is most readily convinced of the reality of things which he has seen with his own eyes, even so he is most certain of those truths which he has experienced in his heart" (*The Theology of John Wesley*, Abingdon Press, 1946, p. 215).

Concerning this vital truth of the witness of the Spirit, John Wesley observed that it "more nearly concerned the Methodists, so called, clearly to understand, explain, and defend this doctrine; because it is one grand part of the testimony which God has given them to bear to all mankind. It is by his peculiar blessing upon them in searching the Scriptures, confirmed by the experience of his children, that this great evangelical truth has been recovered, which had been for many years well nigh lost and forgotten" (*Works*, 5: 124).**

*General president emeritus, The Wesleyan Church.

**The *Works* herein referred to is *The Works of John Wesley*, 14-volume, complete and unabridged edition.

The proclamation of this blessed truth exposed Wesley to bitter opposition and misrepresentation from highly placed church leaders of his day. They considered his teaching of assurance of salvation by the witness of the Spirit to be indisputable proof of the rankest sort of fanaticism (see *Works*, 9:117-73). In seeking to answer how God's Spirit "bears witness with our spirit that we are the children of God," Wesley acknowledged, "It is hard to find words in the language of men to explain 'the deep things of God.' . . . Perhaps one might say that the testimony of the Spirit is an inward impression on the soul, whereby the Spirit of God directly witnesses to my spirit that I am a child of God; that Jesus Christ hath loved me, and given himself for me; and that all my sins are blotted out, and I, even I, am reconciled to God.

"That this testimony of the Spirit of God must needs . . . be antecedent to the testimony of our own spirit, may appear from this consideration: We must be holy of heart, and holy in life, before we can be conscious that we are so; before we can have the testimony of our spirit that we are inwardly and outwardly holy. But we must love God, before we can be holy at all: this being the root of all holiness. . . . The manner of the

things of God knoweth no one, save the Spirit of God. But the fact we know; namely, that the Spirit of God does give a believer such a testimony of his adoption, that while it is present to the soul, he can no more doubt the reality of his sonship, than he can doubt of the shining of the sun, while he stands in the full blaze of his beams" (*Works*, 5:115, 117).

John Wesley preached two sermons on "The Witness of the Spirit" (Numbers X and XI). In Sermon XI, part v, section 3, Wesley said: "Two inferences may be drawn from the whole: The First, let none ever presume to rest in any supposed testimony of the Spirit which is separate from the fruit of it . . . love, joy, peace, long-suffering, gentleness, goodness, fidelity, meekness, temperance."

" . . . The Second inference is, let none rest in any supposed fruit of the Spirit without the witness. There may be foretastes of joy, of peace, of love, and those not delusive, but really from God, long before we have the witness in ourselves; before the Spirit of God witnesses with our spirits that we have 'redemption in the blood of Jesus, even the forgiveness of sins.' Yea, there may be a degree of long-suffering, of gentle-

ness, of fidelity, meekness, temperance (not a shadow thereof, but a real degree, by the preventing grace of God) before we 'are accepted in the beloved,' and consequently, before we have a testimony of our acceptance. But it is by no means advisable to rest here; it is at the peril of our souls if we do. If we are wise, we shall be continually crying to God, until His Spirit cry in our heart, 'Abba, Father!' This is the privilege of all the children of God, and without this we can never be assured that we are His children. Without this we cannot retain a steady peace, nor avoid perplexing doubts and fears. But when once we have received this Spirit of adoption, this 'peace which passeth all understanding,' and which expels all painful doubt and fear, will 'keep our hearts and minds in Christ Jesus'" (*Works*, 5:133-34).

May we as devoted followers of Wesley understand, experience, explain, and defend this doctrine of the witness of the Spirit in this period when the emphasis of multitudes of professing Christians is upon the outward, physical, spectacular phenomena instead of the inward witness of the Holy Spirit outwardly manifested by the fruit of the Spirit in the daily life.

I want something that will reemphasize old-time moral and spiritual conditions. Something that will reform and regenerate drunkards and save respectable worldlings. Something that will bring in the youth and the little children. Something so attractive that it will break over into the circles of the pleasure loving. Something that will set people on their back tracks to make restitution for wrongs committed. Something that will bring God to bear upon our domestic problems to save our people from the twin evils of divorce and race suicide. Something that will inject old-time honesty, veracity, purity, and otherworld-mindedness into our preachers and people.

—J. B. Chapman

"Whatever Happened to Brother What's-His-Name?"

By Robert E. Maner*

"Well, we all had better start washing behind our ears. We have a new preacher coming," said the big, teen-aged boy with a smile.

He had been raised in the church and knew well how things are. Everybody would put on his company manners and be his religious best with the new preacher in the parsonage. The "honeymoon," as it is called by the minister, would be that happy little period that the preacher and the congregation both enjoy while the transition from one minister to the other is taking place. Both know that by and by the problems will emerge; the gripers will start griping again; the negligent will return to their haphazard attendance; and the chronically late will resume their tardy arrivals.

But this is our day in the sun. Everyone will brag on the sermon. Numerous invitations for meals will come piling in. The old pastor will become Brother What's-His-Name, as the new man takes up their time and thoughts. And the beauty of it all is that Brother What's-His-Name is enjoying the same treatment in "Wherever"—that bright, green pasture he went to. It seems that the arrangement could not be better.

However, serious thought on the matter brings to mind some perils and problems. *Will the temptation to move just for the honeymoon become so overpowering that this alone will dictate our pastoral changes?*

*Pastor, First Church of the Nazarene, Gainesville, Ga.

Any man that has been preaching long enough to be ordained knows that the only church without problems is a church without people. And that IS a problem! The honeymoon never solves problems. It can quiet the murmurs and pacify the restless, but in time the people will just go on being people. If the moving preacher is at fault, it is hopeful that he has profited by his mistakes and learned by his errors. If the people were unjust with the former pastor, perhaps they will realize their loss and mend their ways. But neither can be guaranteed.

The second serious thought that emerges with some reflection concerns the will of God. *When I have finished my ministry and look back from the vantage point of retirement, what will be the things that offer most comfort?* Perhaps an even more jolting question might be raised when asked from the vantage point of the judgment seat of Christ.

Some years ago I sat browsing in the study of an elder minister. His personal library was enormous. The collection of old denominational publications went back to some of the earliest names we hear mentioned. I recognized many articles by Bud Robinson, A. K. Bracken, R. T. Williams, J. B. Chapman, C. W. Ruth, B. F. Neely, and other familiar leaders from our history. These men will never be Brother What's-His-Name. But in the old district minutes, as well as all this literature, were hundreds of men whose names I had

never heard. Some of them pastored big churches and had numerous articles published. There were district superintendents and other district leaders I had never heard of scattered through these pages. Did they have the big churches? Were they elected to all the important boards and offices? Were they highly regarded as the final authority on how it is done? Did they break the Sunday school attendance record in every church? These men, as well as those who labored with them, are now gone. One is hard put to find anyone living—other than a few of the oldest members—who has even the slightest memory of them. In a few years even this vague trace will be erased by death.

Most of us are going to be Brother What's-His-Name all too soon. *But the great satisfaction that keeps our spirits high and our labors fervent is the knowledge that we have done the will of God.* Having done that, we can one day rest from our labors with the satisfaction of service that is honorable, and a knowledge that we have "been faithful over a few things." We have no need to worry over the things that give the men of the world ulcers. If we allow the Holy Spirit to choose our changes, and seek only to please Him, a great many ministerial anxieties will vanish.

God never calls His obedient servants What's-His-Name. He will remember every one of us by name.

Practical Points

that make a difference

He's Smart! And We Worked Our Hearts Out for Him

Dear Son:

Our new pastor has the right idea! He knows how to delegate authority without feeling that he is depreciating his own leadership. As a result, more of our people are getting involved than I have seen in many a day.

He has caught the vision of *community*, with every segment of the "body" performing a function under his leadership.

Now he has not abdicated his leadership—but enhanced it. His openness has motivated us all to do our best in the time that we have to serve our Master through His Church.

Our former pastor, bless his heart, was afraid to let anyone do anything.

He tried to do everything himself, and as a result did very little. He sang, preached, played, called, and counseled as though he were the only one available, and the only skilled leader. It looked as though he had never read Ephesians 4. As a result, we became spectators rather than participants. And we just waited on the sidelines for him to do the job. He was the quarterback without a line, and went nowhere.

Now we have an excited, enthused congregation working together with their pastor. Oh, yes, we have some issues, but far less than before.

Son, I hope you are preaching, organizing, and counseling with one thing in mind: *Get your people involved! Keep them so busy they have nothing more to do, and they'll love you for it as you work with them.*

We'll see you in the summer. Keep that one room that fronts the ocean for us. I love to sleep with the murmuring of the waves.

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 Lewis



Lost or Found?

HOW MANY MEMBERS have you "lost" so far this year since district assembly? They are your responsibility too, you know. Not only those who are new additions, but those who may be "leaving."

The past is already a part of your record. It has had the impact of your labor. What is it like? These people dropped from the roll, these people by the forgotten wayside, these who once were but now are not—where are they all, and why?

The Bible so forcefully tells the story of the ninety and nine. It makes us rejoice that the one lost was found. The trouble with us is that there is more than one straying—and who cares enough to get them back? Do we really rid ourselves of them by removing names? Really now. Will we ever be rid of them? Will they show up on "our" record? Are they, the lost ones, still with us?

Now that we have thought about them and prodded ourselves a bit over them, let's do something about them.

1. Get your church roll and list the names, phone numbers, and addresses of all who are attend-

ing but are getting "marginal" and may be next in line for removal.

2. Get members to take them as a prayer assignment.
3. Have their former class contact them. Get a friend to call.
4. Call on them yourself—now! Go to win a soul back to Christ and the church.
5. Find out why they almost slipped through your fingers and rectify the situation.
6. Involve them in the church.
7. Heal their hurts.
8. Rejoice as the lost ones come back to the fold.

Only then can you face your record with peace and face the Lord (the Shepherd) with confidence.

STOP!

ELIGIBILITY REQUIREMENTS RELAXED FOR ORDAINED MINISTERS!

By Decision of the General Board, all ordained ministers are now eligible for the \$1,000 Primary Group Term Life Insurance policy (GL-2459) provided they are currently participating in Social Security. Licensed ministers continuing in Social Security as a minister (net ministerial income totaling \$400 annually).

Ordnained ministers who do not currently hold a Primary Group Term Life Insurance policy, GL-2459, are urged to write the Department of Pensions and Benevolence for enrollment information in this plan (premiums of which are provided by the Department).

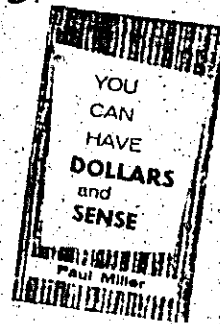
STEWARDSHIP

FOR THOSE NERVOUS NEW HUSBANDS YOU MIGHT RECOMMEND

YOU CAN HAVE DOLLARS AND SENSE

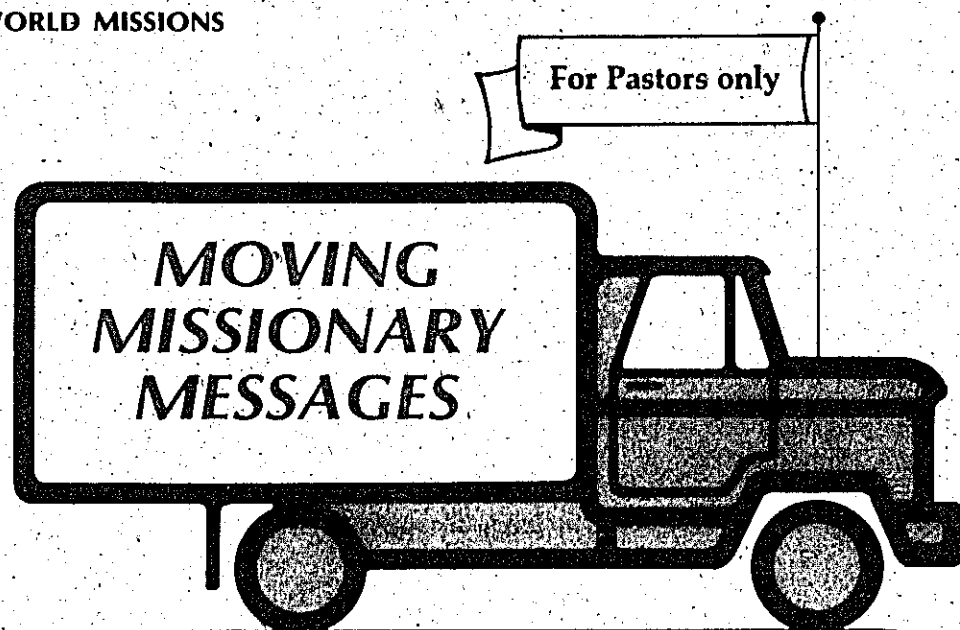
By Paul Miller. Instruction and guidance for young couples. Practical tips on the wise planning for and use of financial resources written in conversational style. A "Beacon Series" booklet. 37 pages. Paper.

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Dennis Schmelzenbach, Africa

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Tom Pound, Belize

"The Nationals Are Doing It"
Bethany DeBow, Bolivia

Sent free on request to pastors only—

James Hudson
Department of World Missions
6401 The Paseo
Kansas City, Mo. 64131

GOLF*

- Do you know what these letters mean?
- Do the members of your church know?
- Should they know?
- June 15 is General Church Loan Fund Sunday in the Church of the Nazarene.
- Keep your people informed. Information is available from the Department of Home Missions.
- DEPARTMENT OF HOME MISSIONS
6401 The Paseo, Kansas City, Mo. 64131

**GENERAL CHURCH LOAN FUND—An opportunity to save money in safety while investing in new churches where the gospel may be preached. Permanent gifts are also welcome.*

Books Kids Grow On

Provide your children with a world of information about the Church of the Nazarene and basic concepts of Christian living. Each written in age-level vocabulary with large print and subject-related illustrations. Full-color, designed paper bindings.

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DAUGHTER OF THE KING

By BETTY BOWEN. Fascinating experiences taken from the life of missionary Fairy Chism. 62 pages. 75c

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By HELEN TEMPLE. A miracle story of how missionaries pioneered in hostile Northern Transvaal. 60 pages. \$1.00

GOD'S AFRICAN MERCHANT

By JEAN WILLIAMS. An orphan boy becomes successful and gives liberally to God's work. 48 pages. 75c

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By J. FRED PARKER. Presents a simple explanation on the events of Christ's second coming. 52 pages. \$1.00

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WILLIE YOUNG

GOD'S AFRICAN STOREKEEPER

By PHYLLIS J. MICHAEL. Read how churches were built because of one man's generosity. 30 pages. \$1.00

U-1975. Set of above 3 titles. \$3.00



Encourage All Your Boys
and Girls to Read
These Important Books

Start with Prayer

FOR THE LAST few weeks I have been attending a women's prayer meeting on Tuesday mornings. "So what?" I can almost hear someone say, shrugging his shoulders. "Just a bunch of old women."

Perhaps, but God comes and blesses them. He fills their hearts with joy and answers their prayers. On Sundays the altar is filled with seekers. Visitors feel something "different" in the church and begin to attend regularly. Somebody feels led to give \$100 for a special project. The Spirit of God moves in the church—partially because a "bunch of old women" care enough to take time to pray.

There is no music, no message, no one to pat you on the back for your faithfulness. Just a few people—some of them showing their weariness—who have come together to pray. Someone reads a few verses from the Bible, everybody prays, and then all go back to their work. That's all.

But God is there. He knows that these people did not come to

be seen or heard of men. They have taken time from their busy schedule to come and pray because they care. They care for God and His work, their church, their friends, their missionaries, their country. One lady in our prayer group made arrangement at her place of employment to have Tuesdays off, so she could attend.

Spiritual power comes only through prayer. No prayer—no power. More prayer—more power, more faith, more blessings, and more joy in the Lord. Prayer is the primary requirement for individual spiritual growth and for the success of the church. We must work, visit, witness, attend church services, give, and do all other necessary activities of the church—but prayer is the heart of it all.

Would you like to see miracles in your life? In your church? Then start with prayer.

Adapted from *Standard Used* by permission

SHOWERS OF BLESSING

IT'S TIME to wish "Showers of Blessing" a happy thirtieth birthday!

The church's radio ministry has come a long way from June 17, 1945, when the first "Showers" broadcast was put on the air over 37 stations. Dr. H. V. Miller, general superintendent, was the speaker on that pioneer broadcast.

During the first year, the programs were 30 minutes in length, and there were 27 different speakers. Dr. R. V. DeLong and Dr. L. A. Reed emerged from 1945 as the most popular speakers heard that year. Dr. DeLong was the principal speaker for 20 years.

It was in 1947 that "Showers of Blessing" became a 15-minute broadcast. Finances and acceptance by local stations were the reasons for the change.

The "Who's Who" of our early broadcast history includes Dr. T. W. Willingham, executive director for 20 years; S. N. Whitcanack, office manager and program producer. Stan served for 29 years. Music director from the first year until 1965 was Ray Moore. Dr. H. Dale Mitchell served as executive director for 8 years.

Today, "Showers of Blessing" is heard on 640 stations. Our executive director, Paul Skiles, has given program director Paul Miller, and music-production engineer Gary Moore, and speaker Dr. William Fisher, the impetus to keep the progress of "Showers of Blessing" abreast with the best in religious broadcasting.



(Left) Gary Moore and Paul Miller directing one of January's special youth programs.

(Top) Executive director, Paul Skiles.

(Above) C. William Fisher, speaker.

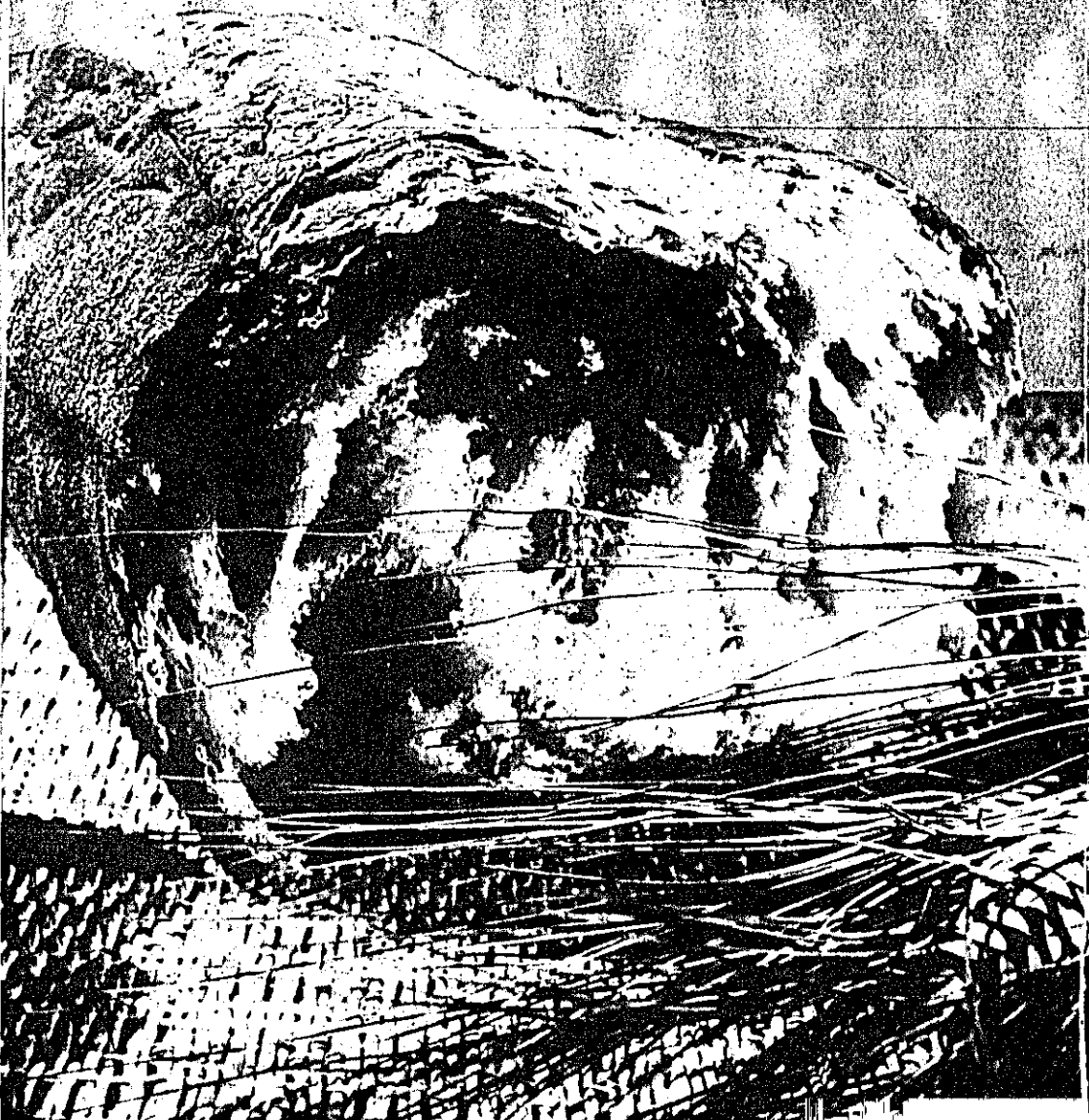
30

YEARS

YOU

BREAD

Coming January, 1976



THE CHURCH ACTIVITY CALENDAR

lets your people know of coming events and avoids conflicts in dates.



THE PASTOR'S PROGRAM PLANNER

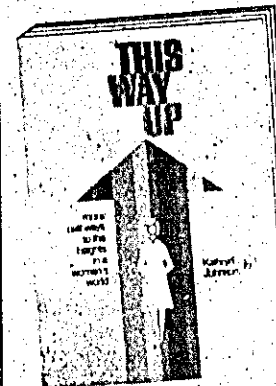
is the pastor's best friend in planning ahead and for record keeping, for your own ministry.

Both of these are scheduled to be mailed to all pastors in July. Unless you are just changing pastorates, you should receive both promptly.



PASTOR'S PRAYER MEETING PUBLICATION PRESENTATION

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



Current Selection THIS WAY UP

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

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READING LAYMEN BUILD AN ALERT, GROWING, EFFECTIVE CHURCH!

Welcome New Nazarenes

A service provided every church

PASTOR, send in this card that is provided free of charge each time you take in New Nazarenes by profession of faith.

NEW NAZARENES RECEIVED INTO CHURCH MEMBERSHIP

Date	Name	Street	City	State	Zip	Age
1						
2						
3						
4						
5						
6						
7						
8						
9						
10						

Name of Pastor: _____
Address of Pastor: _____
Name of Church: _____
Date: _____

When the above card is received in our office, this card will be sent to each person becoming a New Nazarene.

Indicate the materials you would like to receive to help you become better acquainted with your church.

Brochures

- Church of the Nazarene, pamphlet giving summary information about the church
- Master Giving Guide, Nazarene Publishing House catalog giving information on items produced and available by mail order
- "Shedders of Blessing" Radio Log, information on stations on which the program is broadcast
- Services available for members of the church who are in the armed forces
- Conversational tools to be used in presenting Christ to others
- Conversion churchmanship that are available by correspondence
- Courses Bible Study courses
- Correspondence study program for Christian workers
- Employment opportunities at the International Headquarters and the Nazarene Publishing House

Information About Our Educational Institutions:

- Nazarene liberal arts college in my educational zone
- Nazarene Theological Seminary at Kansas City, Mo.
- Nazarene Bible College at Colorado Springs, Colo.

Sample Copies of Periodicals:

- Herald of Holiness, biweekly publication of the church
- World Mission, monthly publication telling of the work of missions around the world
- Conquest, teen-age magazine containing news, inspiration, and fiction
- The Edge, monthly publication for Sunday school teachers and workers
- Come Ye Apart, quarterly home devotional guide
- ETC., monthly magazine for young adults, ages 18-28

Name _____
Address _____
City _____ State _____ Zip _____

District _____

FOR MORE INFORMATION WRITE:
Welcome New Nazarenes
6401 The Paseo
Kansas City, Mo. 64131

To help you meet your BUDGETS!



**CHILDREN'S
TITHE
ENVELOPE
SET**

O-39

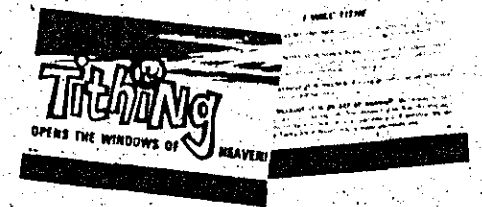
Begin teaching children to give to the Lord as they have been blessed, with these attractive, inspiring envelopes. The scriptures stress general church themes for each Sunday. One Sunday shows a biblical scene with scripture; the next, a modern scene with the same scripture. All 52 envelopes are perpetually dated from the first Sunday in January. Single-pocket style. Size, 2 1/2 x 4 1/4". Boxed.

O-39 Single sets, 48c; 12 sets for \$5.28; 25 sets for \$10.25

TITHING PLEDGE FOLDER

Helpful in encouraging storehouse giving. On one side of the card are Bible-based reasons for tithing; on the other, a pledge to be signed and turned in. Two-color, perforated. 3 1/2 x 5".

R-90
Package of 25, 75c;
2 pkgs., \$1.35;
4 pkgs., \$2.50

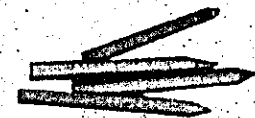


O-35

**"CHURCH OF THE NAZARENE"
WEEKLY OFFERING ENVELOPES**

Pew envelope racks should be kept full with these . . . order enough to have on hand at all times. Attractively designed.

O-35 Size, 4 1/2 x 2 1/2"
100 for 75c; 500 for \$2.75; 1,000 for \$4.95
O-33 Dollar-bill size
100 for \$1.00; 500 for \$3.75; 1,000 for \$6.50



PEW PENCILS

For the convenience of those filling out offering envelopes in the pew. Half-length, No. 2 bonded lead.

PE-580P Box of 144, \$1.80

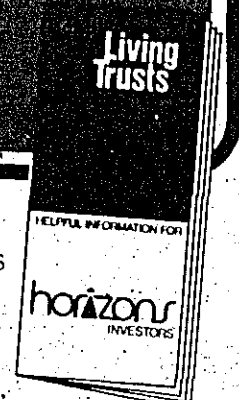
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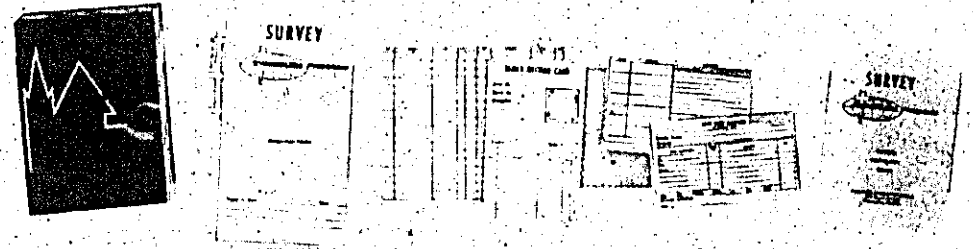
Div. of
Life Income Gifts
& Bequests
Attn:
Rev. Robert W. Crew
CHURCH OF THE
NAZARENE
6401 The Paseo
Kansas City, Mo.
64131

Rev. Crew:
Please send me without charge
or obligation a copy of
Giving Through Living Trusts.

Mr. _____
Mrs. _____
Miss _____
Address _____
City _____
State _____ Zip _____
Birth Date _____ Tel. _____



Make plans NOW for an area survey to ENROLL THE UNCHURCHED.



Reaching the Unchurched *A Manual of Survey Plans*

Here is a book suggesting ways your church can find new people, tools for accomplishing this vital task, and follow-up methods for conserving the results.

\$1.00

"Assignment Folder"

A survey kit providing space in front for name of team and area to be covered. On back is a street plan for mapping out the specific assignment. Inside are two handy pockets for inserting tracts, cards, and other supplies. Heavy index stock, 4 1/4" x 8".

VE-62

12 for **\$1.00**

"Block Record Card"

Designed for on-the-spot use when surveying a specific block. Information on address, church affiliation, and response may be quickly recorded. When assignment is completed, result of calls is summarized on back. 3" x 5".

VE-60

Pkg. of 25 for 60c; 4 pkgs. for **\$2.00**

"Information Card"

When a new contact is found, this card will aid you in obtaining all the information needed for further follow-up. Additional visits are noted on reverse side. 3 x 5 file size.

VE-61

Pkg. of 100 for **\$1.00**

"Visitor's Instruction Booklet"

Everyone doing survey work will want this "how to" booklet. Following a thorough explanation of the survey plan itself are 10 suggested approaches for meeting a person when he answers the door. Illustrated. 5 1/4" x 7 1/2".

VE-63

Pkg. of 12 for **\$1.65**

Order from:

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NAZARENE

All Attractive, Full-color
Paper Binding

1975-'76
MISSIONARY
READING
PROGRAM

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By Theodore P. Esselstyn. Portrays the Church of the Nazarene in Africa and its remarkable progress under national leadership. 160 pages. \$2.00

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**See page 161 for additional information.

The Money Dish

By C. Dale German*

IN THE CAFETERIA at the Nazarene Theological Seminary in Kansas City, there is a money dish at the end of the lunch counter. Students are free to bill themselves for what they eat, and if necessary to make their own change. This honor system inspired some serious thoughts on my part. Every time I go into the seminary cafeteria for a cup of hot chocolate or coffee, that money dish speaks to me.

For almost three years I have been working in a department store. There expensive merchandise is wired together electrically to a burglar alarm. The cash drawers open by secret numbers, and every check has to be accompanied by at least two IDs and be processed through a computer before I accept it.

But the seminary cafeteria is another world. The money dish lies open on the counter, where everyone makes his own change. No one asks how much money I put in the dish, or how much I return to my pocket. My honesty is never questioned or challenged.

Every time I pass that money dish I realize the great responsibility I have accepted concerning my character. As a pastor I can never afford to forget that my honesty and integrity are taken for granted by those who respect me and my position. It's possible to show weakness in my humanity, but my moral character must be perfect.

The philosophy behind that money dish says more: It says other people are depending on me. I have a responsibility to society to be the best person I can be. The process of "be-

*Student, Nazarene Theological Seminary, Kansas City.

coming" is sometimes painful, almost shattering. But to be worthy of trust, those shattered pieces must be picked up one by one. Quitting is no answer. Complaining is no solution. Victories are won an inch at a time, and there is no guarantee that even those inches will be easy to gain. Matured people are those who have been tried by fire. That money dish reminds me that historically heart purity and Christian ethics have cost Christians their very lives. Yet martyr's faith has been passed to my generation in a free democracy, and I dare not fail to understand my small problems in the light of my heritage and opportunity.

That opportunity is manifold. It is "out there" and it is "right here." It is an opportunity to be salt in the earth, a prophet, carer, healer, friend, inspirer, and a blessing to others in the commonness of daily living where life's brutal realities afford me the chance to be bigger than my situation, more loving than hurt, stronger than my own self, and more comforting than comforted.

The money dish says even more. It speaks of the contrast between worldly-mindedness and the Christian community. It points out the expense of sin realized in the cost of security guards, closed-circuit security TVs, locks, fences, armies, war, ruined persons, and ruined societies.

And in some perhaps crazy kind of way, that little money dish in its naive trust reveals to me an innate longing for heaven, where sin will be no more, where conflicts of the ages are ended forever, where temptation is unknown, where Jesus Christ will be, where finally I will know I am home at last and all is peace.

The Facts About Preachers' Wives

Part 8. A Summary Statement (concluded)

(Size of Church Differences)

In the last two sections the data concerning pastors' wives has been explored along the lines of differences in age and education. In this section the differences will be related to the size of church served by the pastor and his wife. The smaller church is under 50 members. The medium church is 51-150 members. And the larger church is above 150 members.

1. Twenty-three percent of the pastors' wives served churches under 50 members while 20 percent served churches above 150 members. This leaves 57 percent of the pastors' wives in churches of 51-150 members.

2. Women in larger churches receive more than twice as many telephone calls in a week as women in smaller churches. More than two-thirds of these calls are church-related, coming mostly from other married women. Only 17 percent of the telephone calls in the smaller churches come from single people, while 31 percent of the calls in the larger churches are from this group.

3. Size of church seems to make no difference in the proportion of calls from children, teens, young adults, and adults. However, in the churches under 50 members, only 4 percent of the phone calls come from senior citizens, while 14 percent of the calls in the larger church are from this group. Size of church seems to make no difference in the seriousness of problems dealt with on the phone. It

also makes no difference in the three kinds of problems most often reported, which are: church-related, physical health, and emotional-spiritual. However, in the church with more than 150 members, pastors' wives report problems concerning "home and family," while these are not reported by the smaller churches.

4. Age, education, or size of church seems to make no difference in the way pastors' wives respond to telephone calls. First, they try to "listen and understand." Second, they try to "get the caller to talk with their husbands." They are very reluctant to try to "straighten them out," and last of all "refer them to a professional counselor." A greater proportion of pastors' wives in larger churches "enjoy" their telephone ministry than do women in smaller churches. None of them reject this work. However, women in smaller churches are more confident that they are "usually helpful," while women in the larger churches tend to say, "I am not sure I help."

5. Women in larger churches are quicker to initiate calls on the telephone as a ministry than women in smaller churches. They also are more positive in their general attitude about the parsonage phone.

6. In the personal, face-to-face ministry of the pastor's wife, there is no difference according to size of church in

the number of visitors they have each week seeking help. The people who come tend to be married women. Women in smaller churches talk with more children but fewer teens and young adults than do women in larger churches. Women in larger churches tend to see the problems they deal with in these person-to-person relationships as "very serious" more often than women in smaller churches.

7. The number one problem dealt with in person-to-person relationships by women in smaller churches is "home and family," while women in larger churches deal more with "church-related" problems.

8. Women in all size churches try first of all to "listen" when people come with problems. However, women in smaller churches try next to "straighten them out," while women in larger churches are very reluctant to do this. They try rather to guide the counselee to "talk with their husbands."

9. Women in smaller churches have much greater confidence in their helpfulness to people on a person-to-person basis than do women in larger churches. Nearly 40 percent of women in the larger churches report, "I am not sure I help," while 91 percent of the women in smaller churches report, "I am usually helpful." Also women in smaller churches are much quicker to initiate "helpful" discussions than are women in larger churches.

10. The number one personal problem with women in small churches is "physical health," while the first problem with women in larger churches is "church-related." The number two problem in a small church is "financial," while the number two problem brought to pastors' wives in larger churches relates to "love, sex, and marriage."

11. Women in smaller churches seem to enjoy their role as a pastor's wife slightly more than women in larger churches. In fact, 6 percent of the women in larger churches say flatly, "I don't really enjoy it." However, women in larger churches have stronger feelings concerning their effectiveness than do women in smaller congregations. While

none of the women in larger churches feel that they just "get by" or that they are "not very effective," there are a number in the smaller churches who have grave doubts about themselves.

12. As might be expected, there is no difference in matters of physical health between women in the parsonages of smaller churches or larger churches, with the exception that women in larger churches evidently visit physicians more than twice as often as women in smaller churches.

13. Women in larger churches must stand up to their husbands more often than women in smaller churches because they report a greater "frequency of misunderstandings." And they report these misunderstandings to be more serious than do women in smaller churches.

14. Women in larger churches receive more positive feelings from their congregations than do women from smaller churches. Almost 10 percent of the women in smaller churches report negative feelings toward themselves from their congregations. There does not seem to be much difference in the way these women in smaller or larger churches view the spiritual condition of their congregations, although women in smaller churches tend to be slightly more negative.

15. When it comes to the feelings of the pastor's wife toward life in the parsonage, those in churches of more than 150 members have much stronger positive feelings toward the parsonage than do women in smaller churches. More than 80 percent of the women in larger churches like life in the parsonage "very much." Only 11 percent see their parsonage as "not adequate." However, only 50 percent of the wives in smaller churches like life in the parsonage "very much," while 30 percent see it as "acceptable," and 13 percent do not feel their parsonage is "adequate." Women in larger churches are not as enthusiastic about children growing up in the parsonage as are the women in churches of less than 50 members.

Next month: An interview with a minister's wife who has traveled for 25 years.

As with most things, it's easy to find ourselves in a rut with church bulletins and papers. A creative approach can get us out.

How to Add Interest to Bulletins and Newsletters

By Julie H. Barnett*

If all of the bulletins and newsletters you produce each year were stacked, how high would your pile be? Four feet? Ceiling high? Or more?

Most churches invest a great amount of money and time in bulletins and newsletters, and generally these pieces have proved their worth. Church families are reminded of important events, "fringe" members can keep in touch, and visitors are introduced to a church's program. But are you getting all of the mileage you can out of these communication tools? A critical eye and a few creative touches can add interest to church bulletins and newsletters. Here's how—

1. Achieve human interest by using people's names. Don't get caught in the trap of worrying about forgetting someone's name, so you seldom mention anyone. Your readers will forgive an occasional "goof," but they'll miss the warm touch of reading about other people. Don't forget to mention children's names. Even the very young resent being labeled "and family."

Make a minimum goal of including 25-30 names in your newsletter. Then find as many opportunities for using names as possible—perfect atten-

*Editor, *Youth in Action* (Free Methodist youth magazine), Winona Lake, Ind.

dance at Sunday school for the month, newly elected officers, nursery helpers, those providing special music, etc. To highlight names in your newsletters, underline names the same way news magazines often print names in bold type.

2. Develop a style of writing that gives a feeling of "familiness" to the church program. But, on the other hand, avoid too much "in" language and recitals of events that only the persons who attended would understand. Have you read news items that hinted at what happened, but never really gave you the straight story? You can avoid this problem by always answering the five *w's* and *h* of news writing—who, what, when, where, why, and how. For newcomers, occasionally spell out the abbreviations for the names of women's, men's, and youth organizations, and other words that may need translation.

3. A file of filler material (humorous stories, quotations, etc.) will come in handy for completing pages when you run short of news. Generally keep filler material—and warmed-over sermons—at a minimum. News items usually carry stronger interest value. If you use material from another source (book, magazine, other copyrighted materials), obtain written permission from the publishing

company or editor. Ask what credit line you should use to identify the source.

Special series

Whenever you take notes, you remember a presentation longer. You can encourage note-taking during your sermons by providing a note-taking guide in your bulletins. This may be printed in the bulletin itself or on a special insert.

What kind of guide? You can list the main points and ask the people in your congregation to fill in the sub-points in the space provided as you identify them in your sermon. Also include unlabeled diagrams that illustrate concepts you are explaining. If you are using an overhead projector, members of the congregation can fill in their diagrams as yours is projected on the screen.

A follow-up measure for increasing the effectiveness of your sermon is to include a discussion guide for families to use around the dinner table. Questions should be provided to see if children and adults caught the main points. Other questions might help parents teach their children how to apply the principles outlined in the sermon. Of course, this addition to bulletins will require extra effort on your part, but will pay dividends in increased effectiveness of your sermons.

Newsletters can have added interest through a series of special sketches on "The Church at Work" with emphasis on the various ministries of the church—men's and women's groups, Sunday school, service projects, etc. Human interest rates high in a series on "How My Faith Helped Me This Week." The newsletter presents an up-to-date testimony of some specific way a church member put his faith to work. Also during a centennial or other important church anniversary, a series relating the his-

tory of your congregation and church structure would be especially interesting. When the series is complete, combine them in a souvenir booklet as a keepsake item your church members will enjoy for years.

How to make bulletins and newsletters attractive

You can't resurrect poor content with good layout and printing, but you can draw attention to good content through complementary layout.

To do this—

1. Use pictures in your bulletins or newsletters. Yes, this is possible even in mimeographed materials. Check into electronic stencils; these can reproduce pictures. Use pictures that have appeared in newspapers or take your photo to a printing firm and have a screened halftone print made. Screening breaks up solid areas of the photo and avoids blotchy areas in the final printing.

Avoid repeating pictures. Use action photos of church families, children's groups, church officers, and a variety of other shots. Everyone enjoys seeing his picture in a paper once in a while.

2. The printing of your bulletin or paper can make a difference in its appearance. Here again great expense does not always insure an attractive product. Make sure mimeograph equipment is adjusted properly. The drum should be clean; the machine must sit on a level surface; and the ink pad must be in good condition. The stencil typist should be careful not to type with strokes that are too heavy or too light.

Don't cut economic corners with bargain inks and cheap stencils. Sometimes a few extra cents will save time and pay off in a printing job of which you can be proud.

3. Another way to improve the looks of your paper is to make the right margins even. Type a dummy

as you want it to appear in final form. Then at the end of each line of typing that does not come out to the predetermined number of spaces, type diagonal lines. When the line is typed on the stencil, leave the number of additional spaces between words as are indicated by the diagonal lines typed on the dummy.

Another option you may wish to check out is offset printing. Some companies can produce a small number of copies at a reasonable rate.

The result is a more finished, printed piece. Special stencils are available and save money at the printers, but plain white paper is also usable. Copy may be typed with a carbon typewriter ribbon (most ribbons are fabric).

As with most things, it's easy to find yourself in a rut with church bulletins and papers. But a new, creative approach can get you out of your rut and into producing effective communications pieces.

THE STARTING POINT



By C. NEIL STRAIT

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

Back to the Basics

The gospel is constantly bringing us back to the basics, to priority items, to the real hard questions.

Acts 2:37-42 confronts us with some of these basics. Notice Peter's responses to the question: "What shall we do?"

Peter calls for a *faith that is personal*. In v. 38 he says: "Repent . . . be baptized . . . for the forgiveness of your sins; and you shall receive the gift of the Holy Spirit" (NASB).*

Before we have anything to share, we have to receive something. Real, vital faith for every man must be a personal journey to the foot of the Cross, by way of repentance.

We owe our age a personal faith.

*All quotations from *New American Standard Bible*, copyright © The Lockman Foundation, 1960, 1962, 1963, 1968, 1971.

And sometimes we lose perspective of the place repentance plays in the beginning of the Christian life. Baptism, too. Forgiveness, also, is sometimes glossed over lightly.

But these are foundation stones for personal faith. And one never moves on to the life of holiness who has not passed through the burning stages of repentance and forgiveness. Out of the regenerating state comes the heart that is ready and responsive for the sanctified life.

Peter talked about a *growing faith*. Verse 41 speaks of new converts and how they "received his word." And that's important. One of the basics. But it follows in v. 42 that "they were continually devoting themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayer."

A personal faith must have a growing dimension to it, or it soon becomes a creed, and less than an experience. Gerald Kennedy said, "Some people haven't thought a new thought about God for 30 years."

A growing faith thinks new thoughts, experiences new things about the Saviour, and discovers new things that make for growth and stability.

A growing faith finds its exercise and muscle through the Word of God. Here in the Word, the Christian encounters the plan, the promises, and the possibilities that expand and enrich his faith.

That the early Christians had a growing faith is supported in v. 43: "And everyone kept feeling a sense of awe."

And it was from the growing experiences and the "sense of awe" that the early followers went out to mount the storms and move forward.

Spiritual Investment

Jesus confronts us with the two choices before us, in investing our lives, in Matt. 16:25-26. Let me share just two thoughts:

There is, first, *the futility of saving the wrong thing—or things*. "Whoever wishes to save his life shall lose it" (16:25).

There is, second, *the future of giving the right thing—ourselves—to the right Person—Jesus Christ*.

Ever sit in a service—revival or such—
When the Spirit was fervently working,
And conviction was reeling a sweetheart or beau,
But the other was carelessly shirking?

Well, my friend, let me tell this sobering fact:
There are millions who never will make it
If they wait for a loved one—say husband or wife.
It's *your* sin and you'll have to forsake it!

—ROB E. McCALEB

"Whoever loses his life for My sake shall find it" (16:25).

The Poor Young Man

Mark 10:17-22 tells the story of what is commonly referred to as the "young rich man." A closer look at the context reveals a depth of poverty.

1. *There is poverty of spiritual depth*. This man was not acquainted with the Master's will. No amount of riches can compensate for a poverty of spiritual things.

2. *There was a poverty of sharing*. This man was "saddened" when Christ suggested that he "sell all." He did not realize that a man's wealth is figured, finally, in terms of what he gives, not in what he keeps.

3. *There was a poverty of service*. What he had, he was not using. And what is not used—be it time, talent, treasure—will come to naught.

Someone Needs Your Message

Harry Emerson Fosdick, famed preacher of Riverside Church in New York City, always prefaced his preaching assignment with this prayer: "Somewhere in this congregation is one person who desperately needs what I am going to say. O God, help me to get at him."

IN THE STUDY

Looking at Our Lord in Luke

June 1

THE LIFTING UP OF THE BOWED DOWN (13:11)

SCRIPTURE: Luke 13:10-17

INTRODUCTION: (For this sermon I am heavily indebted to Spurgeon for his sermon with this subject.)

C. H. Spurgeon, Britain's greatest preacher in the nineteenth century, says: "I believe that the infirmity of this woman was not only physical but spiritual: her outward appearance was the index of her deep and long-continued depression of mind. She was bent double as to her body, and she was bowed down by sadness as to her mind."

Perhaps naturally short, and now bent over, she would hardly be seen in the crowd. But Jesus was always on the lookout for those in need. And so He spotted this woman, called her to His side, and spoke tenderly to her.

I. THE BOWING DOWN OF THE AFFLICTED (v. 11)

The plight of the woman is described this way: "She was bent over and could not straighten up at all" (NIV).^{*} Spurgeon graphically describes her condition: "For 18 years she had not gazed upon the sun; for 18 years no star of night had gladdened her eye; her face was drawn downward towards the dust, and all the light of her life was dim: she walked about as if she were searching for a grave, and I do not doubt she often felt that it would have been gladness to have found one."

^{*}All quotations from *The New International Version*, copyright © 1973 by New York Bible Society International, are used by permission.

The worst of it was that she could in no wise lift up herself." She was helpless and hopeless. And this had gone on for 18 years. By now all hope had gone. She was bound for life.

II. BOUND BY SATAN (v. 16)

Jesus declared that it was Satan, the great "adversary" of mankind, that had bound this woman. But, as we learn from the Book of Job, Satan may be powerful, but he is not all-powerful. He is always limited by what God, the Supreme Ruler, allows him to do.

Spurgeon says: "Satan had bound this woman, but he had not killed her. He might bend her toward the grave, but he could not bend her into it; he might make her droop over till she was bent double, but he could not take away her poor, feeble life. . . . Even so the devil cannot destroy you, O child of God."

III. LOOSED BY THE LORD (v. 13)

Satan could bind her, but only Jesus could loose her. Tenderly He said to this discouraged, depressed victim, "Woman, thou art loosed from thine infirmity." Then "he laid his hands on her: and immediately she was made straight, and glorified God."



By Ralph Earle

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

We should note that the woman had to obey when Jesus called her to Him, to come "forward" (v. 12, NIV). Because she did step forward obediently, He was able to lay His hand on her (v. 13), pouring His own life into her crippled, emaciated body. The divine touch made her whole and she immediately stood straight. And let us not fail to note that at once she testified to what Christ had done: she "glorified God."

Only Christ can heal you if you are downhearted, depressed, discouraged. But you must come forward to meet Him, to let Him lay His hand on you. Then you will sing, "He touched me . . . and made me whole."

June 8

JEREMIAH AND JESUS (13:34-35)

SCRIPTURE: Luke 13:22-35

INTRODUCTION: Jeremiah was the weeping prophet of the Old Testament. Similarly Jesus is the Weeping Prophet of the New Testament. Both of these wept over Jerusalem because of its stubborn disobedience and its inevitable doom.

I. THE SIN OF JERUSALEM (v. 34a)

Throughout its long history the city of Jerusalem had been stubborn and rebellious. Again and again we read in the Books of Kings and Chronicles that the Holy City degenerated into idolatry and immorality. When God sent His prophets to warn the people, the leaders of the nation killed some and stoned others. This history of persecution, prosecution, and execution culminated in the death of Christ and the consequent destruction of Jerusalem.

II. THE COMPASSION OF CHRIST (v. 34b)

The large heart of love that Jesus had is described beautifully in these words: "How often I have longed to gather your children together, as a hen gathers her chicks under her wings, but you were not willing!" (NIV). The Lord is "not willing that any should perish" (2 Pet. 3:9), but the people of Jerusalem were not willing to be saved from perishing. When Jesus tried to gather them under His protecting wings, as a mother hen

does her chicks, they revolted and turned away from Him.

III. THE DOOM OF JERUSALEM (v. 35a)

"Your house is left unto you desolate." What sadder words could there be? The Lord had come to His temple, but His people had rejected Him. John 1:11 says: "He came to His own home, and His own family did not receive Him" (so the Greek suggests).

Without God's presence, the Temple was "desolate," empty. So it was only logical that it should be desolated, destroyed, by the Romans in A.D. 70, just 40 years later. When God leaves His people, their doom is sealed.

The parallel with Jeremiah is striking. "It was the sad fate of this prophet to preside over the fall of his people. He had to stand and watch the country go into eclipse, without being able to do anything about it. His was the unwelcome and unappreciated task of announcing the doom of the nation and the destruction of its capital" (Earle, *Meet the Major Prophets*, pp. 53-54). The destruction of Jerusalem in 586 B.C., predicted by Jeremiah, prefigured its destruction again in A.D. 70, as Jesus had predicted. "And ye would not!" is a haunting warning today.

IV. THE FUTURE HOPE OF JERUSALEM (v. 35b)

One year before Jerusalem fell in 586 B.C., Jeremiah gave the messages of hope found in chapters 30-33 of his book. "So these chapters were written in the midnight of Judah's history. The prophet was in prison, the king was sealing the nation's doom with his disobedience, the executioner's ax was about to fall. But in this darkest hour the light shines most brightly in Jeremiah's writings as he glimpses a glorious future" (*Ibid.*, p. 75). His prophecies were fulfilled in the return of the Jews from Babylonian captivity and the restoration of Jerusalem and its Temple.

So Jesus' words here imply that someday the Jews would welcome Him as their Messiah and He would return to be their King. There are many signs that this time is approaching. The Jews have returned to the Promised Land and many of them are accepting Jesus as Messiah.

June, 1975

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June 15

THE FOLLY OF PRIDE (14:11)

SCRIPTURE: Luke 14:7-14

INTRODUCTION: Among the Jews the chief meal of the week was on the Sabbath day (Saturday) after attending the morning service in the synagogue. It was the custom to invite guests for this meal. So Jesus one day was invited home to dinner by a prominent Pharisee. While there, "he was being carefully watched" (v. 1, NIV)—evidently with no good intent. In front of Him was a man suffering from dropsy. It is altogether possible, if not actually probable, that he had been "planted" there by the host to see what Jesus would do.

Then Jesus turned to the "lawyers"—experts in the Mosaic law—and the Pharisees who were present, and asked, "Is it lawful to heal on the sabbath day?" This was the subject of a severe conflict between Jesus and the Pharisees. When they refused to answer, He took hold of the man, healed him, and then sent him away.

I. THE SELF-SEEKING GUESTS (v. 7)

While this was going on, the guests were gathering in this wealthy home. Jesus observed how they all seemed to be selecting the "chief rooms." The Greek says "chief couches."

The well-to-do Jews of that day had adopted the Roman custom of reclining on couches around the table while they ate in a leisurely fashion. The correct translation here is that given by *The New International Version*: "When he noticed how the guests picked the places of honor at the table." They all wanted to sit at the speaker's table!

III. THE SENSIBLE PROCEDURE (vv. 8-10)

Jesus pointed out the obvious folly of choosing the chief place of honor. When some noted guest arrived, the host would ask the self-seeker to make place for him. So the proud man would have the humiliation of walking down past all the other guests to the lowest place at the table, the only one now left. Jesus said, "If you have sense and humility enough to take the lowest place when you first go in, the host will move you up higher. So you will have honor instead of humiliation."

III. THE SELFISH HOST (v. 12)

Jesus had a lesson not only for His fellow guests but also for His host. This wealthy Pharisee had invited his close friends and rich neighbors. He, of course, knew that they in turn would invite him to their homes. So his motive was selfish. He was looking out for himself.

IV. THE UNSELFISH PROCEDURE (vv. 13-14)

What this wealthy host should have done would be to open his house to "the poor, the maimed, the lame, the blind," many of whom would otherwise have little or nothing to eat on the Sabbath day. God would be pleased, and such a host would not fail to get his reward at the resurrection of the righteous.

CONCLUSION: Pride and selfishness go together, as manifestations of a carnal heart. Humility and unselfish care go together as the manifestations of a clean heart, filled with the Holy Spirit, and so with divine love.

June 22

THE FOLLY OF ALIBIS (14:18a)

SCRIPTURE: Luke 14:15-24

INTRODUCTION: When Jesus finished making His brief speech on humility and unselfishness, a guest at the table exclaimed, "Blessed is the man who will eat at the feast in the kingdom of God" (v. 15, NIV).

In reply Jesus gave the parable of the great supper. It was a further commentary on what He had just said, as well as a warning to be sure that we do not miss out on that "feast in the kingdom."

I. INVITED GUESTS (vv. 16-17)

Jesus told about a man who prepared a great banquet and invited many guests. When everything was ready, he sent a servant to notify the guests that it was time for them to come. This custom reflects a culture that had no clocks or watches, as we have, and in which precise timing of events was difficult and people moved at a more leisurely pace. It was not a matter of eating at exactly a set hour. Hence the notification.

II. ABSURD EXCUSES (vv. 18-20)

Most excuses that people make are just selfish alibis. And often they are ridiculously illogical. Such was the case here.

The first excuse was: "I have just bought a field, and I must go and see it" (v. 18, NIV). If he had bought the piece of ground without first looking at it, he was just plain stupid! If he had already checked it out, he could certainly wait until the next day to see it again. This man is a type of those who always put business first; everything else will have to wait. Their tribe is legion!

The second excuse was: "I have just bought five yoke of oxen, and I'm on my way to try them out" (v. 19, NIV). Again, we would say, if he had not tested them before he bought them, he was indeed foolish. It would be like a man walking onto a used car lot today and purchasing a car without even giving it a test drive. A fellow like that wouldn't deserve a free feast!

The third excuse was: "I just got married, so I can't come." This just doesn't make any sense. What better place for a bridegroom to take his new bride than to a big feast?

But these are the kinds of excuses, or alibis, that the Jews were giving for not accepting Jesus' invitation to the Messianic feast. And it is excuses as unreasonable as these that people give today for not accepting the invitation to salvation—a feast to outdo all feasts!

III. FORTUNATE SUBSTITUTES (vv. 21-24)

When the servant reported these excuses to his master, the latter was naturally angered by the insults of his chosen guests. But a big banquet had been prepared. Wisely, the master issued a new order to bring in "the poor, and the maimed, and the halt, and the blind" (cf. v. 13) from the streets and alleys of the city.

The servant obeyed, but reported that there were still empty couches around the tables. Then the master told him to go out into "the highways and hedges"—"the roads and country lanes" (NIV)—"and compel them to come in" (v. 23).

CONCLUSION: The application of all this to present-day evangelism is obvious. Just as the Jewish leaders of Jesus' day re-

jected His message, while the poor people heard Him gladly, so today many church people are ignoring Christ, and the down-and-outers are accepting Him. We must go out to the streets and homes of our cities, and to the roads and country lanes outside, and find those who need our Saviour and will accept the invitation that too often is rejected by the cultured and privileged people.

Also the lesson must be enforced that nothing is gained by offering alibis. "No excuses, please!" is what God will say at the judgment. Can anyone give an honest excuse for not accepting God's free offer of salvation?

June 29

COUNTING THE COST (14:33)

SCRIPTURE: Luke 14:25-33

INTRODUCTION: All three Synoptic Gospels give careful attention to Jesus' teaching on "The Cost of Discipleship." It has already appeared in Matthew (16:24-27) and Mark (8:34-38). Here Luke gives it in somewhat different form, with the emphasis on counting the cost.

I. ADJUSTED RELATIONSHIPS (v. 26)

Jesus said, "If you want to be My disciple, you will have to hate your father, mother, wife, children, brothers, sisters—yes, even your own life!" This verse is a good example of the folly of taking everything in the Bible "literally," as some tell us to do. Was Jesus telling us that we must literally "hate" our relatives? Everything in the New Testament denies this absurdity. It is utterly obvious that "hate" here means "love less." Christ must have first place in our lives; we must love Him supremely. But this is for our own good. For only supreme love can unify our personalities, so that we become *real persons* in Christ.

II. ACCEPTED REPROACH (v. 27)

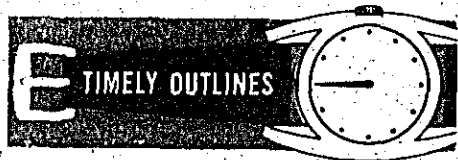
This statement is somewhat enlarged in Matt. 16:24 and Mark 8:34. Bearing one's cross can take in a lot of territory. But often it is equated with bearing reproach for Christ's sake. To be a follower of the Crucified One is a reproach in itself. But it is also our greatest glory.

III. ADEQUATE RESOURCES (vv. 28-33)

Jesus indicated that if one is going to be His disciple he must count the cost before he begins to follow Him. He must decide that he is going to pay the full price and finish the building of his Christian character. Otherwise he is like a man who starts building a tower without adequate resources to finish it (vv. 28-30). People will mock him for his shortsightedness. And today reproach is brought on the name of Christ when Christians fail to go through.

Jesus also used the figure of a king going to war against another king (vv. 31-32). He should be sure that he can successfully win over his enemy. If not, he had better sue for peace and avoid a humiliating defeat in battle.

CONCLUSION: In v. 33, Christ spells out precisely what it costs to be a disciple of His: We have to be willing to give up all we have in order to follow Him. One who is not willing to do this cannot be His disciple. It is as simple as that. Christ ultimately demands all, or nothing. But since He is the all-powerful, all-knowing, all-loving One, we can afford to give ourselves unreservedly to Him.



Mini-Messages from Malachi

By J. Melton Thomas

I. A Mood of Skepticism

TEXT: Mal. 1:2, "Wherein . . . ?"

INTRODUCTION: One of the most pronounced elements in the Book of Malachi is the evident skepticism of the people. This evidenced itself in many ways and many areas.

1. A doubting of God's love, "Wherein hast thou loved us?" (1:2)

2. A disputing God's claim of irreverence toward his name, "Wherein have we despised thy name?" (1:6)

3. A departure from God's assertion of wearisomeness, "Wherein have we wearied him?" (2:17)

4. A denial of a need to return to God, "Wherein shall we return?" (3:7)

5. A dodging the issue of faulty stewardship, "Wherein have we robbed thee?" (3:8)

6. A denouncing God's claim of rebellious speech, "What have we spoken so much against thee?" (3:13)

CONCLUSION: How can skepticism be turned to faith? By listening to God's charges; by submission to God's changes; by accepting God's love.

II. Insult to Divinity

TEXT: "And your eyes shall see, and ye shall say, The Lord will be magnified" (Mal. 1:5).

INTRODUCTION: There was rank skepticism in Malachi's day. There was more. There was actual insult, not only to the person, but also to the divinity, of God. Note the ways:

1. The insult of *withheld trust*—"I have loved you, saith the Lord. Yet ye say, Wherein . . . ?" (1:2).

2. The insult of *withdrawn honor*—"A son honoureth his father, and a servant his master: if then I be a father, where is mine honour? and if I be a master, where is my fear?" (1:6).

3. The insult of *offering the second best*—" . . . if ye offer the lame and sick, is it not evil? offer it now unto thy governor; will he be pleased with thee, or accept thy person?" (1:8).

4. The insult of *mercenary attitude*—"Who is there even among you that would shut the doors for nought?" (1:10).

5. The insult of *accepting a "tired of it all" attitude toward God's will*—"Ye said also, Behold, what a weariness is it! and ye have snuffed at it" (1:13).

CONCLUSION: This attitude of heart and condition of life can be changed by acceptance and acting on a philosophy of life which says, "The Lord be magnified."

III. Mandate to the Ministry

TEXT: "And now, O ye priests, this commandment is for you" (Mal. 2:1)

INTRODUCTION: Even as a preacher has a message for others, so God has a mandate for him. He feeds; he too must be fed. He challenges; he too has a charge. His mandate includes several things.

1. To know that *if he is faulty he will cause many to stumble*—"Ye are departed out of the way; ye have caused many to stumble at the law" (2:8).

2. To minister in an *impartial manner*—" . . . ye have not kept my ways, but have been partial in the law" (2:9).

3. To pass on the *heritage of the fathers*—" . . . why do we deal treacherously every man . . . by profaning the covenant of our fathers?" (2:10).

4. To *unmask hypocrisy*—" . . . ye . . . covering the altar of the Lord with tears . . . regardeth not the offering any more" (2:13).

5. To give *moral directives*—" . . . take heed to your spirit, that ye deal not treacherously" (2:16).

6. To call attention to *God's judgmental nature*—"Where is the God of judgment?" (2:17).

CONCLUSION: The prophetic role is by no means the total function of the ministry. This element, the "forthtelling" of God's Word for a given day, is certainly part of it.

IV. Return to Yesterday

TEXT: "Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years" (Mal. 3:4).

INTRODUCTION: Jeremiah calls, in one place, for the people of the Lord to "stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls" (Jer. 6:16). Malachi here makes the same call.

1. A return to *experiencing the Christ of yesterday* (3:1-3). "The Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts" (3:1).

2. A return to *acknowledgment of the ethics of yesterday* (3:5-6). " . . . I will be a swift witness against the sorcerers, and

against the adulterers, and against false swearers" (3:5).

3. A return to a *practice of the stewardship of yesterday* (3:7-12). "Bring ye all the tithes into the storehouse . . . and prove me now herewith, saith the Lord of hosts" (3:10).

4. A return to an *understanding of the love of yesterday* (3:13-17), as opposed to a spirit which says, "It is vain to serve God" (3:14).

5. A return to an *enjoyment of the fellowship of yesterday* (3:16-18). "Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it" (3:16).

CONCLUSION: The writer to the Hebrews tells us of "Jesus Christ the same yesterday, and to day, and for ever" (Heb. 13:8). What He was yesterday He will be today, for He is also the *changing Christ* to meet every new situation.

V. Forward to Tomorrow

TEXT: "For, behold, the day cometh . . ." (Mal. 4:1)

INTRODUCTION: Just as yesterday has its lessons to be learned and heeded, so tomorrow has its revelations to be seen and looked forward to.

1. The day cometh *when wickedness will be reckoned with*. " . . . all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up" (4:1).

2. The day cometh *when God will heal life's hurts*. "But unto you that fear my name shall the Sun of righteousness arise with healing in his wings" (4:2a).

3. The day cometh *when God's people shall greatly prosper*. " . . . and ye shall go forth, and grow up as calves of the stall" (4:2b).

4. The day cometh *when the discordant notes shall cease from the music of the ages*. "He shall turn the heart of the fathers to the children, and the heart of the children to their fathers" (4:6).

CONCLUSION: Through this chapter is warning if the promises be not grasped: "The day that cometh shall burn them up" (v. 1). "Ye shall tread down the wicked" (v. 3). " . . . lest I come and smite the earth with a curse" (v. 6).

DEAR DADDY—

When I'm a great big man like you,
I want to do just like you do.
I's goin' to go just where you go;
I want to know all that you know!

I's just a-growin' awful big,
And walkin' in the tracks you dig.
I think it won't be very long;
I's growin' fast and getting strong.

And soon I'll go to town with you
And be your partner all day through.
I's just a little, great big man
A' gettin' like you fast 's I can.

DEAR SON—

I'm glad you want like me to be,
Yet I must change some things, I see,
If you will do just as I do,
And follow me the whole length
through.

Then I will pray for strength and power
To walk the life with Christ each hour,
And leave tracks all along my way
Which lead to joy and endless day.
Author unknown

An amusing incident making the rounds these days concerns the minister who took leave of his congregation in the following manner:

"Brethren and sisters, I come to say good-bye. I don't think the Lord loves this church, because none of you ever die. I don't think you love one another, because I never marry any of you. I don't think you love me, because you never pay my salary.

"Your donations are moldy fruit and wormy apples—and by their fruits shall ye know them.

"Brethren, I am going away to a better place. I have been called to be chaplain of the state prison. 'Whither I go, ye cannot come'; but 'I go to prepare a place for you,' and may the Lord have mercy on your souls."

—Selected

ALTARS

*A man I know has made an altar
Of his factory bench.
And one has turned the counter of
his store*

*Into a place of sacrifice and holy
ministry.*

*Another still has changed his office
desk*

*Into a pulpit desk, from which to
speak and write,*

*Transforming commonplace affairs
Into the business of the King.*

*A Martha in our midst has made
Her kitchen table a communion
table.*

*A postman makes his daily round
A walk in the temple of God.*

*To all of these, each daily
happening*

*Has come to be a whisper from the
lips of God,*

*Each separate task a listening post,
And every common circumstance
a wayside shrine.*

EDGAR FRANK
Source unknown

I'm thankful for the bitter things;
They've been a "friend to grace."
They've driven me from paths of ease
To storm the secret place.
I thank Him for the friends
Who failed to fill my heart's deep
need;

They've led me to the Saviour's feet,
Upon His love to feed.

I'm grateful, too, through all life's
way

No one could satisfy;
And so . . . I've found in Christ alone
My rich, my full supply.

—Selected

In church for the first time, the little boy watched wide-eyed as the choir, all in white surplices, filed in. With wonder in his voice, he whispered hoarsely: "Are all those people going to get haircuts?"

When the Indians were running this country, there were no taxes, no debts, and the women did all the work.

White men thought they could improve that system!

HERE AND THERE AMONG BOOKS

Conducted by the Editor

All books reviewed may be ordered from
your Publishing House

The Acts of the Apostles: A Commentary

By Charles W. Carter and Ralph Earle
(Zondervan Publishing House. First published, 1959. This edition, 1973. 435 pp., cloth, \$7.95.)

Much of this work was originally prepared and published in 1959 as the volume on Acts in the projected, but unrealized, 40-volume *Evangelical Bible Commentary* series. The Acts volume was soon sold out, and has been out of print for several years. With certain revisions, but minus the exegetical sections, the materials contained in the original volume were incorporated into Volume IV of the *Wesleyan Bible Commentary* (Eerdmans Publishing Co.). The present volume is essentially the same as appeared in the original work (*The Evangelical Bible Commentary*) with certain exceptions: In this volume the introduction has been enlarged and extended, the bibliography has been extended and updated, and the preface has been rewritten. Dr. Carter writes the analytical outlines, the expositions of the text, and the additional notes on certain subjects at the close of certain chapters. Dr. Earle is the author of the introduction and the exegesis of the text. The dual authorship, it is pointed out, finds its justification in the respective qualifications and specialized interests of the authors. William Barclay, F. F. Bruce,

and many others have given hearty acclaim to this commentary. For what it may be worth, this reviewer agrees.

J. M.

Concise Dictionary of Religious Quotations

Edited by William Neil (Wm. B. Eerdmans Pub. Co., 1974. 214 pp., source and subject index. Cloth, \$7.95.)

The author, an ordained clergyman in the Church of Scotland, who has taught biblical studies at the University of Aberdeen and at the University of Nottingham, has drawn together more than 2,500 religiously inspired quotations, reflecting a broad range of topics and points of view. Included are brief passages from the Bible, the Koran, and the Talmud; excerpts from the writings of Shakespeare, Bunyan, Dante, and Mark Twain; selections from the works of such theologians as Augustine, Aquinas, Luther, Knox, and the Wesleys; and many other thoughts and expressions, some well known and some unfamiliar. One index lists the sources; another the subjects, and one suggests the key to the scripture texts quoted in the dictionary. This volume is particularly useful to the pastor and student as a reference for quotations, but it would also be rewarding to the casual reader who will find insight and inspiration in these quotations.

J. M.

June, 1975

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Preachers' Exchange



PLEASE NOTE: Books must be OUT OF PRINT!

WANTED: *Overcome Evil with Good*, by Audrey Williamson; *Revelation*, by A. B. Simpson.—Jack Seberry, 3550 Gateshead, N.E., Rockford, Mich. 49341.

WANTED: *Epistle to the Hebrews*, by H. Orton Wiley.—D. R. Kennedy, 1406 Fifth St., S.W., Minot, N.D. 58701.

WANTED FOR OUR LIBRARY: *The Writings of James Arminius*, eds. James Nicholl and W. R. Bagnall. Preferably photolithographic reprint of 1956 Baker edition.—Dr. Ronald Kydd, Central Pentecostal College, 1303 Jackson Ave., Saskatoon, Saskatchewan, Canada S7H 2M9.

WANTED: *Phineas Bresee: Prince in Israel*. Also *Epistle to the Hebrews*, by Wiley.—Ronald G. Budd, 6201 E. Reading, Tulsa, Okla. 74115.

WANTED: Vol. 51 ("Revelation") of the *Pulpit Commentary; Bunyan Characters*, by Alexander Whyte (3 vols.).—Dave Kaufman, 802 N. 7th, Fredonia, Kans. 66736.

WANTED: Young pastor in desperate need of filing system. Will consider all types but prefers Memoromatic.—David Standfest, 36940 Goddard Rd., Romulus, Mich. 48174.

WANTED: Holiness commentaries. Joseph Benson's *The Holy Bible Containing the Old and New Testaments* (5 vols.); *Commentary on the New Testament* (5 vols.) and *Commentary on the Old Testament* (9 vols.), edited by D. D. Whedon; Binney and Steele's *People's Commentary on the New Testament*; also good holiness books and other out-of-print commentaries. Send price.—Jerry D. Wood, 32 Second St., N.W., Oelwein, Ia. 50662.

WANTED: Used Scene-O-Felt stories in good condition. Send description of story, age, condition, and price.—Rev. Eddie G. Stark, 6906 N.W. 36th, Bethany, Okla. 73008.

COMING next month

• The Communicating Christ

Christ is our Example if we would preach to be understood. We may yet communicate His message to the people of our world before time runs out.

• The Priority of Preaching

Whether the world recognizes the priority of preaching or not; a divine imperative is laid upon us whom the Spirit has called to fulfill our service.

• The Personalities of Revival

The Holy Spirit, the pastor, the people, the evangelist. We cannot survive without revivals, and a cooperative spirit on the part of all is the secret.

There are times when we need to stop and take a look at ourselves. That is why in every home there is at least one mirror, sometimes several. The mirror of the soul is of the greatest importance, especially for the pastor who is expected to be the spiritual leader of his flock. The month of June is as good a time as any for stopping to take that look at ourselves as leaders. School is out. Spring revivals are past. Vacations will begin soon. The fight is about to be joined to determine whether or not we will avoid the dreaded "slump" that summers can bring. How is it with our own spirits? This is the burden of the editorial (p. 1) and the "Servanthood" article, which is really what leadership is all about (p. 3). This may have some effect on the books we choose to read, and how many of them we will find time to read (p. 5). It will have its influence on our music and our mission (pp. 3, 11). It will send us back to the basics (p. 21). It could even add interest to our bulletins and newsletters (p. 19). Most of all, it will, we hope, place us more and more at the point where the Holy Spirit is our Guide and Strengthened (p. 13). There is no other person in all the world who can wield the influence for Christ and holiness that the pastor wields. Look to Jesus this month. You and He together can conquer every foe of righteousness.

Yours for souls,