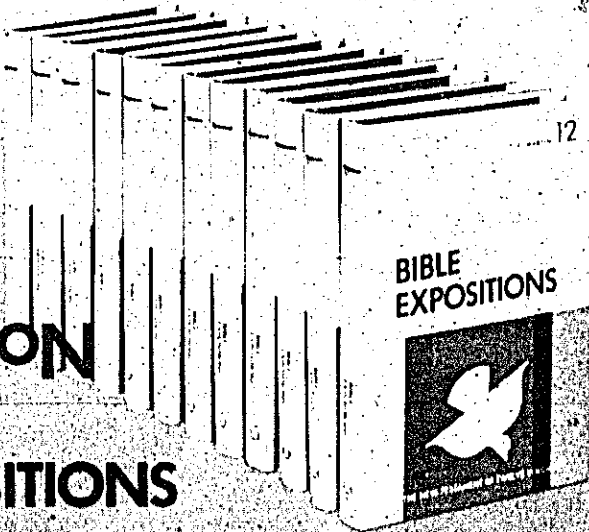


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# THE PREACHER'S MAGAZINE

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JULY, 1975

VOLUME 50 NUMBER 7

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# EDITOR



## The Communicating Christ

WHEN JESUS SPOKE, people listened. The poor heard Him gladly, the children pressed through the crowd to be closer to Him, the ignorant and unlearned understood what He said. The officers who were sent to take Him prisoner returned to their superiors without Him, and when asked why they had not arrested Him, the only explanation they could give was, "Never man-spake like this man" (John 7:46).

When we preachers speak, we hope people listen. If the poor are not very glad about what we say, or if the children seem interested in other things, and the unlearned cannot make sense out of our messages, we tend to place the blame on them. Too often our attitude could be expressed: "I know that you believe you understand what you think I said, but I am not sure you realize that what you heard is not what I meant." Such bewildering uses of language—some would call it gobbledegook—is a curse wherever you find it. It is nowhere more of a curse than in the pulpit.

It should concern us that words, which are vehicles of communication, are being abused as often as used. Too often they conceal rather than reveal meanings. A high school principal in Connecticut recently resigned when he was found to have spent over a thousand dollars of public funds for his own use. In his letter of resignation he said, "I have exerted poor judgment resulting in errors in the area of financial procedures."

When Lieut. William Calley testified that he had been ordered to attack My Lai, he did not say he had been told to kill but to "waste" everyone in sight. Murder of an enemy spy, in military language, is called "termination with extreme prejudice." An air raid is a "limited duration protective strike."

Several months ago the voters of Ohio were asked to vote on the repeal of their income tax law. They were hardly prepared for the word-

ing of the ballot: "Shall the proposed amendment to the Constitution of the State of Ohio relative to conditions for and prohibitions upon the levy of a tax on income, except a municipal income tax, or increasing rates thereof, without the approval of the majority of the voting electors, be adopted?" The secretary of state explained that a yes vote meant a vote against the income tax, a no vote was for the continuation of the tax. Do you suppose every voter understood?

Do the people in our churches understand when we use theological terms which mean nothing to them? Would they grasp what John A. T. Robinson means (or do you?) when he writes in a recent periodical: "To assert with the apocalyptists that there is a necessary correspondence between *kairos* and *chronos* is always to say that the world must die on a certain date, and to give *chronos* the determination of *kairos*. But if one abandons this perversion of the prophetic truth, the eschatological principle still stands—the ultimate truth will be the final act!"

In contrast, Jesus used the language of His listeners. He connected the unknown (what He taught) with the known (what they already knew). He wanted them to know about God's forgiveness, so He told them about a father who welcomed his son back home. Replying to the question "Who is my neighbour?" He compared the priest and the Levite who passed by on the other side with the Samaritan who got down in the ditch with the man who had been robbed and beaten, and helped him with medication and food and lodging—but most of all, with love.

He spoke to His listeners about a farmer sowing seed, a sparrow being protected by God, a shepherd going out to look for a lost sheep, and a woman sweeping the house in search of a lost coin. He taught them by using examples such as a barren fig tree, a tiny mustard seed, a hidden treasure, a friend at midnight, the leaven in a loaf of bread, and the marriage of a king's son. He demonstrated that profound thoughts can be communicated best in simple language.

He knew how to use words that had meaning, and He also knew how to communicate in other ways. "Nonverbal" communication, the experts tell us, is sometimes more powerful than the spoken variety. Jesus looked upon Peter after that disciple had denied Him, and the message in that look was quite clear. "Peter went out, and wept bitterly" (Luke 22:62).

Jesus took a towel, girded himself, and with a basin of water washed His disciples' feet. With that act, using such unlikely instruments and employing such unusual methods, He taught them what genuine humility, loving service, and true greatness are like.

John Wesley once said, "When you think with the learned, you must speak with the common people." Thorndike reminds us that "until they get into the mind, words are only puffs of air or streaks of ink."

We need not be like the preacher who was said to be "incomprehensible on Sunday and invisible for the rest of the week." We must preach to be understood. With this as our goal, and Jesus as our Example, we may yet communicate His message to the people of our world before time runs out.



## CALL TO SERVANTHOOD

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

### 5. THE PRIORITY OF PREACHING

"And his gifts were that some should be apostles . . ."

—Eph. 4:11; RSV<sup>1</sup>

MY FRIEND GEORGE made an astonishing discovery as he reviewed the notes he had taken after several months of pastoral calling. He had begun his ministry in a certain church by interviewing his key laymen and asking them this question: "If you were the new pastor of this church, what would you do?" Many and varied were the responses. As he compiled and summarized the answers given, he was surprised to discover a glaring omission: *Nobody mentioned preaching!* Not a soul.

As George reflected on this striking observation, he recalled that no particular interest had been shown in his preaching ability when he was being interviewed as a pastoral candidate. A trial sermon would have been easy to arrange, but no one suggested it. As far as he could tell, there were no inquiries on the part of the official board in regard to his preaching.

George's experience troubled me, for I too have become painfully aware of the lack of interest in my role as preacher, which has too often been reflected in my congregations. Considering the public worship time devoted to preaching and hearing the Word, this "deafening silence" is cause for concern. I am not surprised that many of our colleagues have just

about given up on sermons entirely, and have moved toward snappy sermonettes (which produce Christianettes), drama, liturgical litanies, testimonial services, musical specials, panels, motion pictures, Bible studies. The earmark of truly great Spirit-filled services to many of our brethren are those when they don't get to preach. That is worth telling.

Yet I cannot escape the conviction that preaching is the heart and soul of my servant-task. Herman Melville's description of the whaler's pulpit expresses the lifelong feeling I have had about preaching:

Its panelled front was in the likeness of a ship's bluff bows, and the Holy Bible rested on a projecting piece of scroll work, fashioned after a ship's fiddle-headed beak.

What could be more full of meaning?—for the pulpit is ever this earth's foremost part; all the rest comes in its rear; the pulpit leads the world. From thence it is the storm of God's quick wrath is first described, and the bow must bear the earliest brunt. From thence it is the God of breezes fair or foul is first invoked for favorable winds. Yes, the world's a ship on its passage out, and not a voyage complete; and the pulpit is its prow.

Unfortunately, Chaucer comes much closer to describing the parishioner's image of the pastoral task

when he draws a portrait of a good country parson in this manner:

*But he would not be kept by rain or thunder,  
If any had suffered a sickness or a blow,  
From visiting the farthest, high or low  
Plodding his way on foot, his staff in hand.  
He was a model his flock could understand.  
He did not rent his benefice for hire,  
Leaving his flock to flounder in the mire,  
And run to London, happiest of goals,  
To sing paid masses in St. Paul's for souls,  
Or as chaplain from some rich guild  
take his keep,  
But dwelt at home and guarded well  
his sheep  
So that no wolf should make his flock miscarry.*

George is the one who brought Chaucer's poem to my attention. He added that if he had interviewed a thousand church members, he doubted that anything substantial would have been added to Chaucer's vision of the kindly, approachable, gentle, and utterly innocuous pastor, in which the shepherd-image completely overrules the prophetic. George made the irreverent remark that parishioners are, by and large, a self-centered lot. Although Robert James St. Clair overdraws the picture, he does point out the absurdity to which flock-serving ministry can descend:

Across the supper table, one minister was conversing with a woman officer from his church. He had learned the technique of eating and smiling at the same time. After every remark of hers, his head nodded soberly and gently, twice, as if moved by a spring.

One remark elicited the sweetest joy, and another an expression of profound thought at the revealed wisdom. She remarked that the meat was nice and warm, and he exuded an ineffable radiance of sheer fulfillment. She made the observation that the butter had not been

around yet, and he dropped his fork, raised his eyebrows, and was clearly stunned at this collapse of the social amenities. When his poise was restored and the butter found, he continued nodding and smiling until he solemnly bent low to catch another pearl. She commented that they would all burst if they ate another speck, and it was only with the greatest effort that he restrained himself from roaring at her trenchant humor. One could only hope she wouldn't complain of a pain somewhere. Her pastor would be deranged with panic.<sup>1</sup>

"If Christ has not been raised, your faith is futile and you are still in your sins" (1 Cor. 15:17). And if the gospel of God (*euaggelion tou theou*) proclaiming (*kerusso*) this great salvation-deed is not announced (*euaggelidzo*) and taught (*didasko*), then our people walk in darkness. The "service" rendered by Jesus on behalf of the world is first and foremost preaching: "The time is fulfilled, and the kingdom of God is at hand; repent, and believe in the gospel" (Mark 1:15). The indicative of the gospel announcement is followed by the imperative of the gospel invitation: "Repent."

The servant's witness is not merely an esoteric word which a man may ponder among other words; it is the word about Jesus who confronts man in the power of suffering love and who thrusts man's whole human existence into crisis. It is the Word which causes Satan to fall like lightning from heaven (Luke 10:18), plunders demons' strongholds (Mark 3:27; Luke 10:18), and announces that "God was in Christ reconciling the world to himself" (2 Cor. 5:19). The Word thrusts man into the "now . . . of decision"—a decision to abandon the false security of present human existence and embrace the new life to be found in Christ and His kingdom (Luke 14:26). Or as Gunter Bornkamm puts it, "life, world and the existence of every individual, now

stand in the sudden flash of light of the coming of God, in the light of his reality and presence."

The commission of Jesus to His servant-disciples is nothing more nor less than the carrying on of His own activity, which was "to preach the kingdom of God and to heal" (Matt. 10:7-8; Mark 6:7-12; Luke 9:2; 10:9). The only difference now is that the Proclaimer has become the Proclaimed. Jesus preached the Kingdom; His servants preach Jesus. Yet the mode remains the same: that is, the kingdom of God comes to men in the person of Jesus by the word of preaching and the deed of healing. Or as Hans Kung phrases it, "Jesus' preaching of the reign of God is genuinely continued by the Church's preaching of the reign of Christ."

Paul gives us three lists outlining some of the major charisms imparted to the Church for the building up of the body of Christ (1 Cor. 12:8, 28f.; Rom. 16:6f.; Eph. 4:11). Each enumerates the gifts of the Spirit differently. But each of them gives priority to the charisms of the Word—apostles, prophets, evangelists, pastors, teachers. The Early Church realized that it was not right that the apostles "should give up preaching the word of God to serve tables" (Acts 6:2). There is nothing demeaning about serving tables: *diakonia*, "service," is used both in speaking of the "service of the Word" and in "serving tables." Contemporary lay-renewal theology is perfectly right in its insistence that there are not two classes of Christians, clergy and laity (*laikos*, "laity," never appears in the New Testament), but that the whole body of believers is elevated to *laos*, the "people of God." Nevertheless, the law of service by which the community is called, established, sus-

tained, built up, and ordered is the service of the Word. Gifts of the Spirit calling forth servants of the Word have precedence. God's act of "reconciling the world to himself" is made known by "the message of reconciliation" which is entrusted to the community in the person of "ambassadors for Christ" (2 Cor. 5:18-20).

Whether the church recognizes, honors, and celebrates the priority of preaching or not, a divine imperative is laid upon us in whom the Spirit has inspired a charism of preaching to fulfill our service. More than it ever knows or will acknowledge, the *laos*, "people of God," live by the Word. The Word bearing the life of God accomplishes its purpose whether it be received with applause or rejected with contempt. Paul and Barnabas went into Lystra preaching the good news of Jesus and healing. One day their message was received with cries of adulation bordering on idolatrous worship. The next day they were thrown out of the city, and Paul was stoned and left for dead (Acts 14:19). Nevertheless, some were converted and a church was established.

So George, hang in there, preach the Word, and let everything else take a secondary place. The people may never rise up and call you "blessed," but they will be blessed nevertheless.

1. All scripture quotations in this article are from the Revised Standard Version of the Bible, copyrighted 1946 and 1952.

2. Herman Melville, *Moby Dick* (Random House), p. 39. Used with permission.

3. Theodore Morrison, ed. and trans., *Chaucer* (New York: The Viking Press, 1959), pp. 74-75. Used with permission.

4. Robert James St. Clair, *Neurotics in the Church* (New York: Revell & Co., 1963), p. 101. Used with permission.

The conscientious pastor sometimes wonders whether or not it is time to move. God's guidance takes many different forms.

## The Saturation Point

**YOU HAVE REALLY HELPED ME.** That was a welcome comment. Any preacher enjoys hearing such a response, but when the compliment comes from a fellow pastor, it is a double blessing.

My friend was one of dozens of us who had come to the end of his row. Not that he had reached retirement age by any means. He was healthy and quite flamboyant in the pulpit when the Spirit demanded it. He was pastoring a rural church. He admitted they were some of the best people he had ever pastored.

"I'm running into some serious opposition. I can't lay my hands on the problem. For a while we were going great and the people responded well," he lamented.

My friend was well educated—a graduate of one of our church schools. He had done additional work in other colleges. He loved science and could make the prophetic scriptures live for the hearer. Frankly, he was one of my favorite preachers, and I told him so.

"It seems I don't get through to the people anymore," he continued. "Sometimes I just don't want to go and preach. . . . Maybe I just don't have what it takes. Perhaps I've spent all I have to give."

"You're getting very close to the truth," I told him. "Let's examine your situation. You are now preaching to my people as a guest evangelist, and the people are 'eating you up.' That tells me that you still have something to give." He perked up a little.

"Buddy, let me tell you something that will shock you, but when you see through it, you will know that many pastors could have been redeemed from secular jobs, had they realized it."

"I respect what you have to say," he said eagerly.

"At one church there was a situation where numerous well-qualified men had done their best. One had bought new ground. Another had built a parsonage, and still another had led in the building program of a spacious church. The attendance had never taken a sharp curve upward. There were gains, but they made no headlines in the minds of the community.

"Then a gung-ho preacher came and stayed for about a year and a half. They began a bus program and expanded to five or six busses. Attendance doubled in a six-months period. But he, like you, reached a point as we all do."

"What's that?" he asked excitedly. "The point when the people had enough of him."

"You mean people get tired of a guy like that?"

"Yes. Much sooner than a slower-paced leader."

He listened intently as I gave him my views.

The facts are that most leaders who feel they are washed-up are just getting a signal. All human beings are capable of just so much and no more. The minister who feels he has nothing more to say obviously has a great deal more to say. For instance, in my friend's church, the folk are not highly educated. They would soon tire of heavy intellect.

"Think of your people as sponges," I told him. "If you pour water on a sponge it will retain just so much, and the rest runs off. You can pour on a half gallon or 10,000 barrels, but those sponges retain only their capacity."

"You are saying that I may be a five-gallon preacher that has only put out a quart and my people are full."

"You've got it," I said. "This doesn't mean that your people do not appreciate a good thing. It surely doesn't mean they are carnal. They soaked up every sermon when they were dry and thirsty for what you had to give."

"I see," he mused.

"Now here is what happens. With proper spiritual guidance you move

on to another charge. The new set of sponges open every pore and drink you in. For a year, 2 years, or even 10 years, you can keep filling them. Meantime, back at your present church a new pastor comes and enjoys the same success you had there and are having in your new charge."

"Well, I never thought of it just that way," he said. "What do I do now?"

"I believe I would talk to my district superintendent and frankly express what you have told me. No doubt he has 'full sponges' in several spots on the district."

"I might just do that." He seemed excited.

"Love your people. Realize that you both have a problem. You can extend your effective tenure by more numerous revival campaigns with varied types of evangelists. You can read some of the master pulpiteers, and borrow some facet of their style if it fits you. In all of these ways, you are bidding for a little more space in a saturated sponge. Just have sense enough to know that wherever you go, most of the people can take only so much of what you have to give. It's not your fault or their fault. God made us these different ways."

"You have helped me a lot. I'm surely going to think of my situation in a different light. I guess this is the reason for some of the abrasions that come from time to time with my people. Thanks, buddy."

## Worry

Hudson Taylor lived a wonderful life of trust. Here's what he said: "Let us give up our work, our thoughts, our plans, our selves, our lives, our loved ones all over into His hands. When you have given all unto God, there will be nothing left for you to be troubled about."



by  
**Carlos H. Sparks**

Pastor  
Church of the Nazarene  
Sylvania, Ohio

## What Do You Pity?

(God Pities the Cities)

TEXT: "And the Lord said, 'You pity the plant, for which you did not labor, nor did you make it grow, which came into being in a night, and perished in a night. And should not I pity Nineveh, that great city, in which there are more than a hundred and twenty thousand persons, who do not know their right hand from their left, and also much cattle?'" (Jon. 4:10-11, RSV\*\*).

INTRODUCTION: God pities great cities, wherein are packed and stacked the teeming loose ends of humanity with the snob-nose upper crust of humanity. Too often we believers pity castor-oil-plants (as one commentator calls "the gourd" of KJV).

God doesn't pity the cities because of their unsavory economic and architectural environment, but because of the unsaved condition of the millions living there. The whole Book of Jonah is a front-page story of the sorrowing God who weeps over the lost condition of the souls of Nineveh, and the sorrowing covenant believer who weeps over trivialities, the gourds of petty notions.

What a contrast! It is very similar to the contrast between the Pharisees and Jesus. They were more interested in teaching their donkeys to refuse corn that hadn't been tithed than in teaching sinners about God's forgiving love. They were more concerned with the width of their phylacteries, or the border on their

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



by  
**Neil E. Hightower**

Superintendent  
Canada Central District  
Church of the Nazarene

coats, than in the width of separation God could reach across to redeem a soul. Jonah and his spiritual descendants are reflected in the dangerous straits of the holiness church of this day. We can foster a heartless, sour holiness, if we are not careful and prayerful. This kind of church is a cloistered church which has lost its vision. It is living in the glories of yesterday. It is building more hedges than bridges.

What we pity deep in our hearts, both on a personal basis and an ecclesiastical basis, is a revelation of our character. What do you pity?

### I. IN SINCERITY WE CAN PITY THE WRONG THINGS.

The broad road to destruction is paved with the blocks of sincerity.

*The Church can pity the wrong things*—not so much out of definition but from emphasis. We can pity our statistics, until they become our only measuring rod of success.

We can pity our architecture and appointments until we vote no on a bus ministry because it will bring in a lot of misbehaving children who will cause our lovely buildings to deteriorate too quickly.

We can pity our decorum and worshipful sensibilities until we are chagrined if either poor street people should stumble into church or shouts of blessing should punctuate the service.

We can pity our conferences on every subject of church life until we talk more than act. Years ago Dr. A. W. Tozer spoke of the danger of conferences, describing the sterility of many Evangelicals who had notebooks in their libraries, full of wondrous writings on Bible prophecy and soul-winning plans, but who were hearers only, not doers.

We can pity our organized programs so much that a spontaneous overflow of the soul-winning drive of a new believer scares us.

*Individual Christians can pity the wrong things.*

We can pity ourselves until we are enervated. We can pity our assignment in the church until we are filled with jealousy over a brother believer's apparent achievement.

We can pity the seeming inequity of God's mercy in the greater bestowal of talent or resources on another believer until we refuse to attempt anything.

We can pity the church's constant challenge to total commitment, which cuts cross grain to some of our ambitions or lack of strong convictions.

We can pity the poor understanding of other people about our true genius and become overly sensitive and embittered.

### II. WHAT GOD PITIEES OUGHT TO FASHION US.

God pities destiny-bound, immortal souls. He pities the barriers of separation between men and himself, and men with men. He pities the crowning separation of all indwelling sin. He is "not willing that any should perish, but that all should come to repentance."

He pities the pollution of the environment. God pities the pollution of external space, for He speaks of "much cattle." He pities the pollution of inner space, for He speaks of the knowledge of right and wrong (those "who do not know their right hand from their left").

God pities the imperishable values of life. He counsels the priority of the Kingdom (Matt. 6:33). He says that without the new birth, man will perish (John 3:3). He emphasizes the culture of the soul (Prov. 4:23). He underscores timeless convictions (Rom. 14:17).

### III. OUR DAY POSES GREAT AREAS WHICH DEMAND GODLIKE PITY.

There are many barriers: emotional, cultural, social, spiritual.

In no place are these more real and more evident than in the great cities of our world. The mission of the Church and believers must be that of the ministry of reconciliation which Paul heralded with a bleeding heart. Reconciliation begins not in reformation but in repentance. It is carried forward in heart passion, not head counting.

The great cities, full of the anonymity

of high-rise apartment living, cry to the company of the concerned believers for evangelism and spiritual nurture on a personal level. The great cities, full of the everlasting needs of sin-stained souls, need the everlasting gospel that cleanses from all sin.

The great cities will challenge the greatest display of committed stewardship the Church has ever exhibited.

CONCLUSION: What we pity and what the Church pities will determine our spiritual effectiveness. We can, like Jonah, be angry over God's concern with the contemporary. We can continue to evangelize "straw people" and pity ourselves because no one responds to our gospel. Or we can pity people as they are, and trust God as He is, and let the Holy Spirit break through us as we are.

Our own growth in grace and our church's growth in grace and multiplication of converts depend on what we pity.

Little Mary of Philadelphia had great pity and God used it to build a great church. Many years ago a pastor in Philadelphia got a burden for an underprivileged area of the city. He started an afternoon Sunday school in the area with the help of some concerned laymen. They rented an abandoned church building. From the first Sunday afternoon the little building was comfortably attended, and shortly it became evident that it would not hold all who came. Little Mary attended from the first and became greatly concerned over the boys and girls who had to be turned away. So she set about on her own to save pennies and nickels earned from errands she did. She put them in a little red change purse, often remarking to her mother, "This is for a large building so none will have to be turned away from Sunday school."

Mary developed an illness that had no cure, and soon died. The pastor of the parent church was called to Mary's home. In ministering to the bereaved family, he was shown the red purse that contained 57 cents. Mary's mother told him the little girl's concern. The mother gave the purse to the pastor, with the hope it might be useful in some way.

The next Sunday the pastor took the little purse to his pulpit, and in his message he told the story. Pouring the 57

cents out on the pulpit, he said that surely God could use the coins as seed to help provide a larger building for the branch Sunday school, but that God would need helpers. That day one man was moved; he told the pastor that he had several acres in the area of the Sun-

day school that he would sell for 57 cents. The papers picked up the story and donations began to tumble in. Today near the great Temple University, there is a church that can seat several hundred—because a little girl became greatly concerned over the need for a larger building.

## Evangelistically Speaking—

### The Personalities of Revival

By C. D. Hansen\*

**R**EVIVAL IS NOT OPTIONAL! Rather it is relative, even obligatory, on the part of the Church.

We have been reminded that our church was born in a revival atmosphere, and such being the case, a revival emphasis and spirit must prevail or the church will die. We cannot survive without revivals.

Perhaps no group is more cognizant of the exigency of revival than Wesleyans. However, unless we take personal introspection at what we are doing in scheduled revival meetings, we may find ourselves in serious trouble.

Recently, while reading through the *Encyclopedia of Religion and Ethics*, I came across the following statement concerning revival:

It does not require much observation to be assured that the course of religion, in either the individual or the community, is not uniform, but has its ups and downs, its seasons of greater and lesser intensity. To what these variations are

due may be a deep question; but that they occur is a fact lying on the surface. There are times of flood-tide in the soul, which are accompanied with great happiness, and leave a deep impression on the memory, and there are seasons in the life of the church when there are given from on high what the scripture calls "showers of blessing." The psychology of the human spirit may have its own reckoning to render for such phenomena; but in the last resort they are to be traced to the Spirit of God, blowing where it listeth.

It was Charles G. Finney who described revival as "... nothing else than a new beginning of obedience to God." Joseph W. Kemp declared, "Revival, strictly speaking, means the reanimating of that which is already living but in a state of declension." J. Edwin Orr has written, "The best definition of revival is the phrase, '... times of refreshing ... from the presence of the Lord.'"

Therefore, to doubt the necessity

1. James Hastings, ed., *Encyclopedia of Religion and Ethics* (Charles Scribner's Sons) 10:753. Used by permission.

of revival is foolish. Revival becomes, in effect, a pillar of stabilization for the pastor and people, both individually and collectively, and it is on this basis that we must continue to conduct revival meetings.

As can readily be seen, the word *revival* has been defined and redefined by men of great repute; and while we must apprise ourselves of what revival is, as well as what causes it, we cannot, on the other hand, afford to become so concerned with methodology that we lose sight of the far greater goal—building the kingdom of God.

Perhaps one of the real blessings of past eras was either the inability to distinguish between the meaning of the words *revival* and *evangelism* or else that those early revivalists did not separate the two.

Much of what we do does not produce revival. Admittedly, we need group prayer sessions, good advertising, promotion before and during the revival, soul-winning clinics, and anything else that will help bring revival. Within themselves these will not bring revival. Neither will calling an evangelist or announcing a date.

On the other hand, revivals cannot be measured by the number of seekers who come to an altar, although this is important. We must recognize, too, that many are helped who never came to an altar.

As a pastor and observer of revivals for many years, it seems to me that unless we begin to see anew not only the importance of revivals, but how we conduct them, we can deal the deathblow to an important function of the Church.

I believe that there are four personalities that must be operative in order to have a successful revival.

#### I. The Holy Spirit

The first prerequisite for a successful revival is the Holy Spirit. He

must have preeminence from the planning stage until the final amen. Human personalities and methodology will fail when substituted for the Holy Spirit.

This is not a call for a trumped-up emotionalism. Rather it is a plea for some semblance of sanity in allowing the presence of the Holy Spirit to permeate every service of the revival. When He is allowed to do His office work, we do not have disorder—rather we have an established order.

#### II. The people

People are important to the revival. That statement may seem trite, but if we are not careful, we will keep the people away by the way they are treated.

They do not come to be harrassed or browbeaten but to be fed and lifted through the Word of God. There is a difference between delivering biblical truth and clubbing people.

They do not come to listen to trivia. Humor has its place but we are handling souls that face eternity. Therefore, we must not only entertain them but lift their souls into heavenly places.

They do not come to be talked down to or preached at.

We should remember that the layman has usually worked hard at a secular job all day and will probably come to the service tired. Sometimes it is difficult to respond with enthusiasm, so the workers and pastor must provide an atmosphere that will help them forget the cares of the day and the problems they must face tomorrow. If they do not experience a peculiar uplifting by the Holy Spirit, they will leave the service the same way they came. In many cases, they will not return the next night.

Therefore the service should be planned with the people's needs in mind—both physical and spiritual.

\*Pastor, First Church of the Nazarene, Lowell, Ind.

### III. The pastor

The pastor bears a great load of responsibility during the revival. He is the key individual for the success of most activities in his church, and the people will usually feel the same way the pastor does about both the revival and workers.

Considering this, we offer the following suggestions for the pastor:

1. Keep the announcements brief and relevant to the revival. Do not labor on unnecessary items during this important time.

2. Do not sermonize. You have called the evangelist to do the preaching—your parishioners can hear you any other time of the year.

3. Boost the evangelist both publically and privately. Encourage your workers in genuine praise.

4. If you have called a song evangelist, refrain from using local singing talent. Use them after the meeting.

5. See to the well-being of the workers and make sure their needs are adequately met. Allow them a free phone call home. Most evangelists are reluctant to ask for anything for themselves, so ask them if there is anything they need.

6. Be careful about pleading for money during the services. Take care of the finances by way of pledges or by board action prior to the meeting. Naturally an offering should be taken in each service, but it should not develop into a three-ring circus. It is embarrassing to all to have the offering "auctioned off." Rather, make it as worshipful as any other part of the service.

7. Adequate pay should be given for services rendered. If possible, have a fixed amount cleared with the evangelist prior to the meeting. It should be reiterated that if every church would give according to its means, every evangelist would be well paid, thereby allowing the work-

er to accept calls as they come—to both large and small churches. While most evangelists are not in the field for a large salary, they should be paid in accordance with the guidelines from the Department of Evangelism.

8. Make the prayer time relevant to revival. While we should always remember the sick or those in great need, the pressing need during this one week is revival, and undue time should not be given to lengthy prayer requests. Pastors should train their people to hand in prayer requests prior to service time.

9. Keep the service moving at a fast pace, giving the evangelist adequate time to preach and draw the net. Length of service should be kept between one and one and one-half hours.

10. In summation, make every part of the revival meeting pertinent to revival and evangelism.

### IV. The evangelist

We recognize the high and holy calling of the evangelist, and the church cannot afford to be without him. Therefore, what follows is offered as suggestions from a heart of love and concern.

The saying "A person's own worst enemy is himself" is never more true than for the evangelist, for if he is not careful, his future as an evangelist can be destroyed. Those evangelists who make excessive demands on churches or pastors—whether it be financial, housing, or what-have-you—will not remain in the field over the long haul. Pastors do talk with each other, and it doesn't take long for the word to spread where there has been abuse.

Certainly the life of an evangelist is not the most appealing, but when circumstances are thrust upon us that are not altogether the most agreeable, we must grin and bear it.

With this in mind, we offer the following:

1. Hold the length of the sermon down. Usually 30 minutes is adequate time to deliver the truth. Keep the message pertinent to the text. Keep it alive and fresh. Make the illustrations coincide with the gist of the message and use them in the modern vernacular. Update them. Stay away from personal "corny" or "homespun" stories. Preach the Word of God, and by all means do not play on people's sympathy with personal problems. Sermons should be well rounded—with seriousness, humor, and up-to-date illustrations.

2. If you are a song evangelist, lead the singing, sing the specials, BUT do not preach or sermonize. Do not harrass the people for not singing; rather, compliment those who do.

3. Do not browbeat the people if the attendance is low. Feed those who come with the very best you have.

4. Study. It is fine to have a "winning combination" of revival sermons, but why not allow the Holy Spirit to anoint you with some fresh material? An evangelist cannot be effective in the pulpit by running around all day. Good Bible study will eliminate a constant barrage of negative preaching.

5. Take the lead in evangelism. When the seekers are at the altar, come down and pray with them.

6. When the congregation stands to sing, the evangelist should stand and sing with them. If we wish for the congregation to participate in

each phase of the service, the pastor and the workers must offer the example.

7. Sit on the platform with a smile. Do not talk back and forth with the pastor. At the close of the service shake hands with the people and be friendly.

8. Don't complain about what the former church paid you.

9. When possible, encourage the pastor—for he may be discouraged.

10. Be careful about the sale of extra materials. Too much valuable time can be given to what has been called an "extension" of the evangelist's ministry. Never should book-racks or record stands be manned at the expense of an altar service. Both evangelist and song evangelist should be at the altar until the last seeker has found the help he has come for. Evangelists should not go through a congregation selling suits, insurance policies, or other merchandise. If God has called you to be an evangelist, do not stoop to be a traveling salesman.

11. Do not cancel a smaller church in favor of a larger one. Remember, the pastor you cancel on will in all probability one day be the pastor of a larger church.

The burden of revival and the accompanying responsibility does not rest on any single individual. Rather it must be a cooperative venture on the part of all. Therefore, may a spirit of optimism and unity prevail to the extent that many souls will be added to the Kingdom in each revival.

**HONEST FAILURE** is a necessary part of learning. Few worthy efforts have ever reached success without some failure along the way. It is the fear of failure, the shame attached to failing, the notion that you must hide it, which is damaging—not the failure itself.

—Victor D'Amico



The basis for the exercise of divine power lies in God's will and not ours; therefore all of our petitions will be fruitless until they pass from the area of our choosing into the area of His wisdom.

## God Is Not Governed by His Power

**G**OD IS NOT under the control of His own power. He does not do all that He is capable of doing. He uses His power, but He is not ruled by it. He is guided by His wisdom. His use of His power is determined by this wisdom.

These statements are evident to one who thinks. God has power to blot men off the earth. He did this once and has not lost the power to do so again. He destroyed cities and wicked men in the past, and He retains that power. The use of His power is not determined by its presence but by His infinite wisdom.

He saved Daniel from the lions. He healed the blind and the leper. He raised the dead. He stilled the storm.

Because His power is the same, we feel that He should use it in our behalf.

It is normal for man in distress to appeal to the power of God for de-

liverance. With a son in combat we pray, "God, You have the power to protect my boy from the deadly missile." In sickness we pray, "Lord, You can heal my child. You have that power to heal and we ask You to do so."

In such cases we are asking God to exercise His power according to our desire. It seems to us that to spare the life of the son in war and raise the child from the deathbed is the proper thing to do, so we insist that God exercise His power to that end.

Power can only be exercised by one who has it, and the exercising is determined by the person who possesses it. The will and wisdom of its possessor, and not the will and wisdom of the petitioner, is the determining factor. Therefore the basis for the exercise of divine power lies in God's will and not ours. All of our petitions will be fruitless until they pass from the area of our choosing into the area of His wisdom.

We should not condemn ourselves for appealing first to the power of God. It seems so sensible. We have the need and He has the power to meet that need. So we ask Him to exercise His power according to our seeing.

We should not condemn ourselves for thus asking and acting. It is ac-

ording to our best judgment. We are further justified in presenting to God our best judgment, for the Master followed this same path. He was "made like unto his brethren," and He too made His first appeal to God's power when in a crisis.

More than two instances are on record, but we shall use only two. In Gethsemane He prayed, "Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt" (Mark 14:36). Here He appeals first to the power of the Father, but yields to the will of the Father. However, God chose not to use His power and the cup was not taken away.

Again it is said of Him, "... when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared" (Heb. 5:7). Here again He appealed to the Father's power first but put the Father's will ahead of His desire and "was heard" but not saved from death.

This passing from our will—based on what we think to be best—to His will, which is best, is oftentimes a painful process. We feel so sure that our way is best that we are reluctant to surrender. This struggle does not invalidate our consecration. If we have settled it to go God's way, we will find it—although it may be "with strong crying and tears." That was true of the Master.

This obedience to the Father, which was Christ's avowed and unaltered purpose, must be learned. "Though he were a Son, yet learned he obedience by the things which he suffered" (Heb. 5:8).

We may come to Him in all honesty, knowing that He has power to grant our requests and believing that our asking is in His will, but we must remember that His ways are

above our ways as truly as the heavens are above the earth. Therefore, in the end we must say, "Thy will be done." There is no other way. Life begins with surrender. It was true in Christ's case and must be in ours.

We cannot cling to His power as a basis for the answer. His wisdom controls its use and we cannot fathom His wisdom. Hence the necessity of surrendering our will and wisdom and seeking to find His, that we may be guided by it.

To persist in our petition, assuming that it is best, is to place our will above His, and that is sin—a sin that the Son would not commit. If we do, our prayers will go unheeded.

Someone may say, Then why pray? We pray so as to enter into the mind and thought of God and unite our prayer with His will. This is praying in the Holy Ghost—being united with God in our asking. This is nothing more nor less than a surrender of our plan and will to Him.

Let us turn for a moment from the Scriptures and use our common sense. Do we honestly believe that our will and way are better than His? If we really believe that His way is best, why should we hesitate to relinquish our will for His? Jesus did this and taught us to do so too. If we refuse to say in truth, "Not my will, but thine, be done," we are elevating ourselves above our Maker. It matters not how it may seem to us, the indisputable fact is that God's way is the best for us, as well as for Him and His cause.

The driving force of our praying should be, "Thy kingdom come. Thy will be done in earth, as it is [done] in heaven"—perfectly. This is what Jesus taught.

Surrender—absolute, complete, eternal surrender of our selves, our wills, our loves, our hearts, our all to the Master—is the only condition



by  
**T. W. Willingham**  
Kansas City, Mo.

that will make heaven possible for us.

This surrender must be made in the face of possible rejection by every member of our family, every friend, every church, and life itself. To willfully hold back any part of what we are or what we have is to be cut off from Him. God killed two at the altar of the Early Church who held back only "part of the price," but claimed that they had paid it all.

In the light of this demand, we may more easily understand the Master's words, "Many will say to me in that day, Lord, Lord . . . And then will I profess unto them, I never knew you: depart from me" (Matt. 7:22-23).

We can know when our surrender is complete. We will have peace, rest, and a Presence—the presence of the Holy Spirit. Cast your prayer in with the intercession of Christ and the Holy Spirit. They pray in the Father's will, and the Father hears them.

#### Letter to an aspirin company—

Dear Sir:

You manufacture aspirins that relieve suffering, colds, and fevers. The mixture used in your tablets makes it possible for people to get out of bed and fight off headaches, muscle spasms, and bad nerves. I have noticed these tablets work wonders on Monday, Tuesday, Wednesday, Thursday, Friday, and especially on Saturday. But people who take them on Sunday seem to get no relief. They cannot get rid of their aches and pains and are not able to attend Sunday school or church.

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—Selected

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that make  
a difference

### Hostility Is a Door to Service and Love

Dear Son:

I don't know why it is that men shy away from hostility. Now I don't want any more of it than I have coming, but it has always represented an open door to service and love.

John missed services for two weeks and I heard that he was stewing about something. I called him up Saturday evening and he wouldn't even talk to me. We have private phones on the farm and there was no reason why he shouldn't talk.

Monday I dropped in, took his hand in mine, and told him how we missed him.

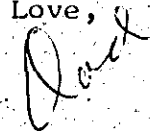
He said, "Well, I have some issues I must settle." I replied, "Do you care to share them?" and we sat down for a few minutes to talk man to man.

I cannot tell you what the issues were, but here was a man who was unhappy in his job, using his family as a sounding board, and venting his unhappiness on his church.

He was out to service yesterday with a testimony for the congregation; and I glowed with the inner satisfaction resulting from love in the face of hostility.

Son, to take a backward step may be the ground for taking two giant strides forward. It usually works that way.

Love,



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and LOCAL  
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LEADERS

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

General Superintendent Strickland



## A Philosophy of Mission

Preachers develop a philosophy of mission, usually in the early years of their ministry, which influences and sometimes determines later courses of action. We have a beautiful model for study in the life of St. Paul. His philosophy of mission is set forth in his Roman letter, chapter 1. Three statements form the bulwark of his philosophy of service.

In verse 16 he says, "I am not ashamed of the gospel, because it is the power of God for the salvation of everyone who believes: first for the Jew, then for the Gentile" (NIV).<sup>\*</sup> This is conviction and declaration—a fundamental concept and assertion of the adequacy of the gospel for every level of human society. One may observe this element in all of Paul's preaching. It will be noted today in the positive ministry of Christian certainties.

In verse 14, Paul says, "I am obligated both to Greeks and non-Greeks, both to the wise and the foolish" (NIV). This sense of obligation took Paul across frontiers and into new territories on long and hazardous journeys on land and sea, and finally to Rome. At Rome he announced, "I am already being poured out as a drink offering, and the time has come for my departure. I have fought the good fight, I have finished the race, I have kept the faith" (2 Tim. 4:6-7, NIV). This sense of obligation has pushed the frontiers of the Church to the outer reaches of the earth and motivated preachers and missionaries to become "poured out" for the gospel.

In verse 15, Paul completes his philosophy with these words, "That is why I am so eager to preach the gospel also to you who are at Rome" (NIV). This eager readiness may be observed throughout his ministry. It follows naturally the conviction and commitment already expressed. »

The list of preachers whose lives are characterized by Paul's philosophy of mission is a long one. Their actions are predictable because of this philosophy, and it is noteworthy to observe that they are remembered long after their earthly ministry has ceased.

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**THE TITHE IS THE LORD'S**

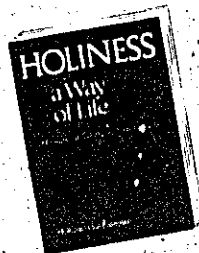
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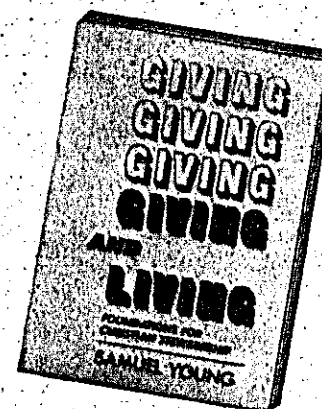
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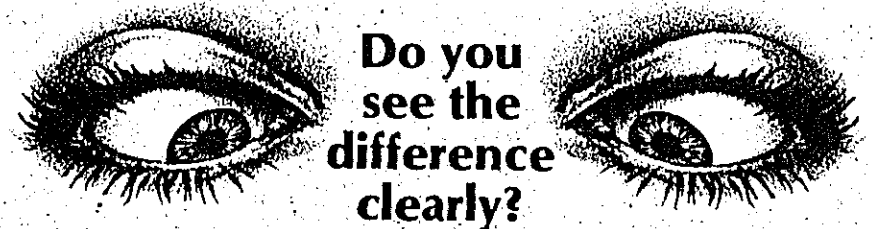
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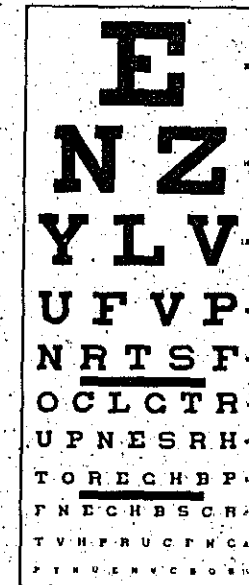
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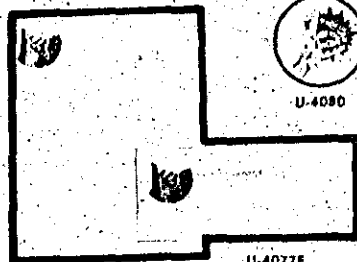
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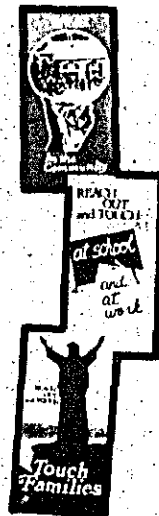
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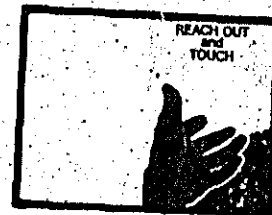
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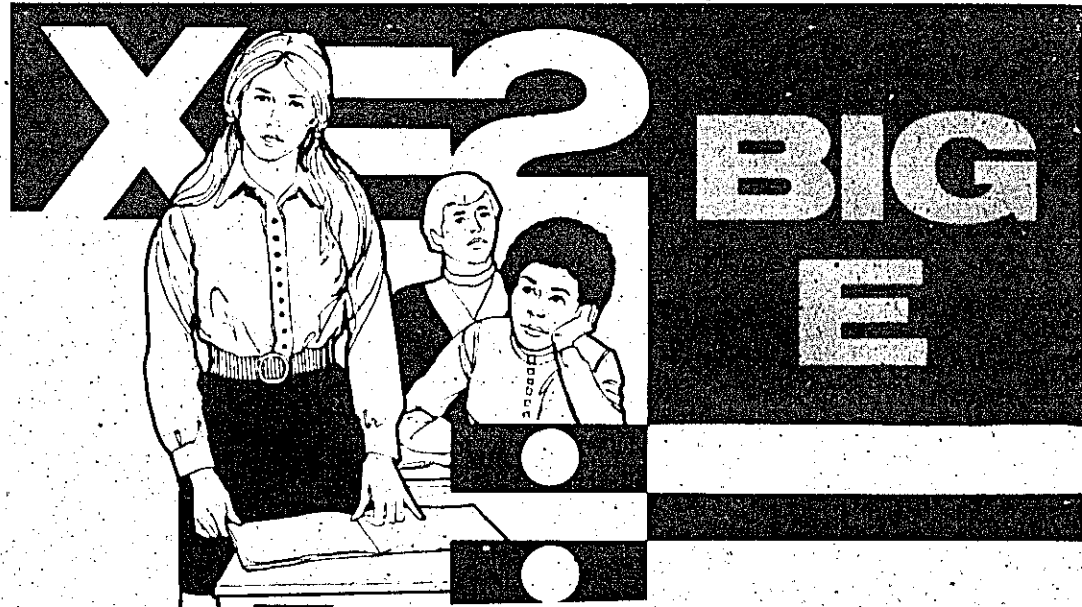
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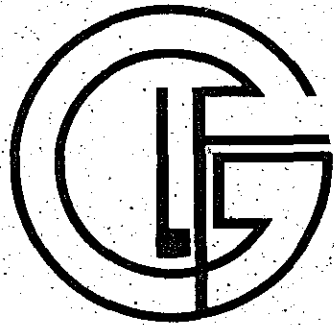
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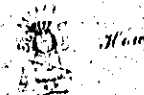
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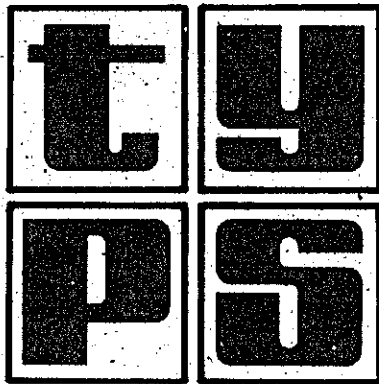


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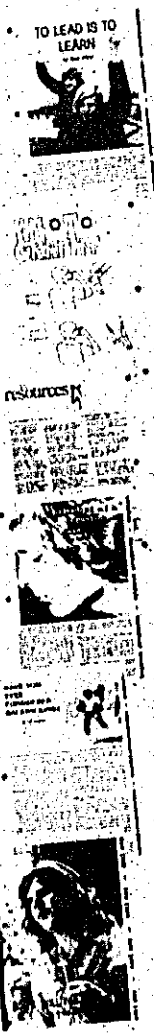
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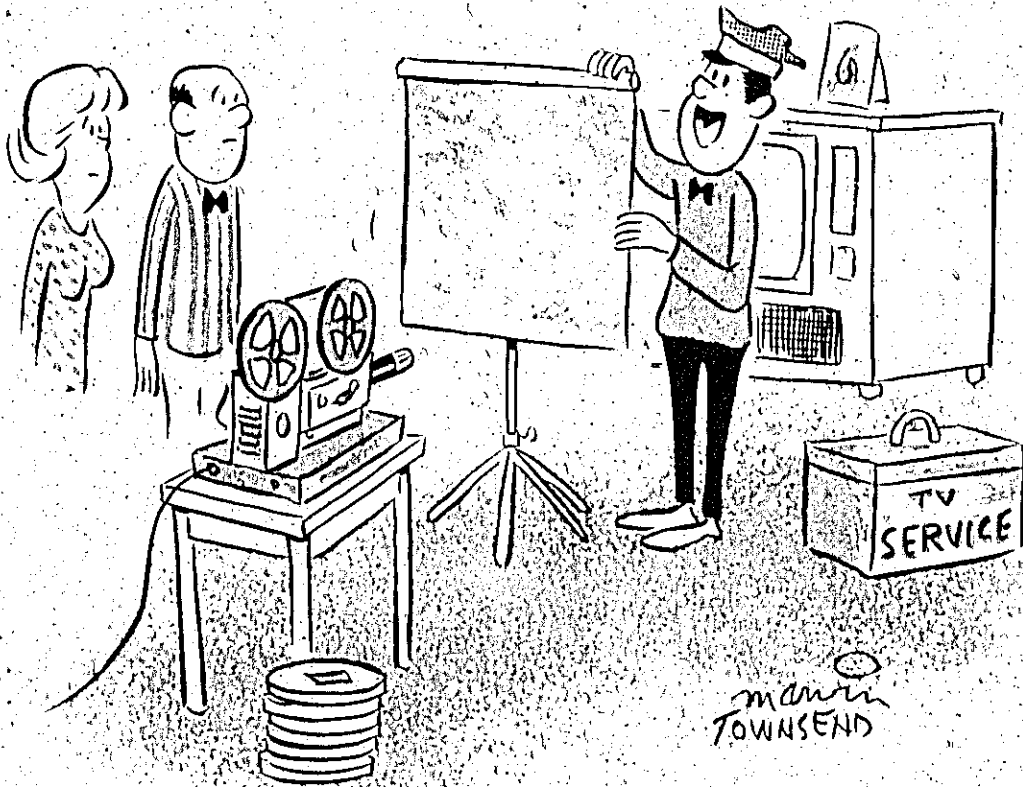


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# THE PREACHER'S WIFE

## Dishpan Devotions

By Nita Crawford

**D**ISHES, DIAPERS, crying babies, unmade beds, unpaid bills, an overworked husband! Dear God, I know: I should spend more time in prayer with You, but with all these problems, how can I ever find the time?"

Since I uttered this plaintive cry as a harried young housewife, I have found this problem to be universal. Finding time for communion with God is difficult but it is not impossible. Time can be found. As I was working in the kitchen that day, these words thundered into my consciousness, "Lo, I am with you always, even unto the end of the world." If this were true, I reasoned, He would be with me as I did the dishes.

Thus reassured, I decided to pray as I worked. Before I began, however, self-pity engulfed me. As I wallowed in it, I remembered the admonition, "In every thing give thanks."

"But, God, how can I give thanks for dirty dishes?"

Suddenly I realized that dirty dishes are a tangible symbol of a blessing—plentiful food.

"Thank You, Father, for caring for us and for giving me a hard-working husband."

A stew simmering on the stove reminded me of other blessings. Its

tantalizing odors of beef, onions, and tomatoes made my mouth water.

"Thank You, God, for all the good-tasting foods You have given us. And thank You for letting them smell good too."

As I heard the bubbling stew and the splash of water as I filled the dishpan, I became aware of the gift of hearing. How beautiful it is to hear laughing children, courting birds, babbling brooks, and roaring waterfalls. What a thrill it is to hear the words "I love you."

"Thank You, God, for this marvelous gift of hearing."

The stew itself was a constantly changing composition of deep reds, green, brown, white, and yellow. Back at the sink I discovered anew the beauty outside my own window, and on my drainboard the delicate, flowerlike design in a golden carrot slice.

"Oh, thank You, God, for this wonderful gift of sight. Thank You for the gift of seeing my children's faces and my husband's smiles, for the privilege of reading, and the enjoyment of beauty surrounding me."

As I splashed fresh water over detergent, soap bubbles floated merrily into the air and childlike joy erupted within me as I chased them.

Swishing my hands through the warm water and squeezing the fluffy white layer of suds, I appreciated the sense of touch which enables us to feel the caress of a loved one; the sticky, lollipop-flavored kiss of a toddler; the fever on a baby's brow; and a thousand other things.

"Thank You, God, for this gift.

Thank You, too, for dirty dishes. Today they have taken on a new meaning for me."

Dishpan devotions have become a regular habit and so has praying while doing my other tasks. From these experiences I have learned that it is indeed possible to "pray without ceasing."

## Happiness Is Not In—

**WEALTH:** The famous American millionaire Jay Gould had an enormous fortune. When he was dying, he said, "I suppose I am the most miserable man on earth."

**PLEASURE:** The author of "Hours of Idleness," Lord Byron, who reveled in sinful pleasure almost all his days, wrote on his last birthday, "My days are in the yellow leaf; the flowers and fruits of life are gone; the worm, the canker, the grief are mine alone."

**POWER:** The name of Napoleon the Great truly stands prominent for power. Musing, a lonely prisoner on St. Helena, he summarized thus: "Alexander, Caesar, Charlemagne, and myself founded empires. But on what did we found them? On force! Jesus Christ alone founded His on love, and today there are millions who would die for Him."

**POSITION:** One of the greatest wonders of men who rose to position was Benjamin Disraeli; yet he wrote, "Youth is a mistake, manhood a struggle, old age a regret."

**FAME:** Sir Walter Scott probably attained to fame excelled by none. Though he spent his life in writing fiction, when he came to die he wanted fact and said, "Bring me the Book." When his faithful servant asked which book, Scott said, "There is but one Book, the Bible."

**WHERE IS HAPPINESS?** In Jesus Christ alone! "Whoso trusteth in the Lord, happy is he" (Prov. 16:20).

# Portraits of Paul

## I. Paul, a Servant

One stanza of Charles Wesley's great hymn of challenge is:

*A charge to keep I have,  
A God to glorify;  
A never-dying soul to save,  
And fit it for the sky.*

To serve my present age. The servant complex. The "others" philosophy of life. This is what it means to be a dedicated Christian.

Paul is the example supreme of a man who denied himself, charged himself, subordinated himself to this place of service to God and his fellowman. The idea, *servant*; the action, *servicing*; the result, *service*—these are prominent in the writings of Paul. A terse summary is given in 2 Cor. 4:5, "For we preach not ourselves, but . . . your servants for Jesus' sake." This text shows Paul in the background, others in the foreground, Jesus as the reason.

It is significant to note that Paul was in the background. Paul the learned, the leader, the gifted, becomes Paul the servant. The servant idea is phrased again and again: "Paul, a servant of Jesus Christ" (Rom. 1:1); "If I yet pleased men, I should not be the servant of Christ" (Gal. 1:10); "Paul and Timotheus,

the servants of Jesus Christ" (Phil. 1:1); "He that is called, being free, is Christ's servant" (1 Cor. 7:22); the text, "We preach not ourselves, but . . . ourselves your servants."

The servant concept appears in the salutations of his letters. It is the beginning, the greeting, the way he identifies himself. This is the way he lets folk know who he is. Not an ambassador, not a king or president, not the descendent of proud heritage, which he surely was. Not Paul of Sanhedrin fame; not Paul, zealous for right; but Paul, servant of God.

As the signature music of a program is ever recurring in that program, so the servant complex appears again and again in Paul. As the signature music tells what the program is, so "servant of the Lord" tells who Paul is.

Paul puts himself in the background; and others in the foreground. "Ourselves your servants."

This is not a subservient bondage to others. It is not a fear resulting in a cringing attitude. There is no subordination of personal dignity because of some supposed superiority of others. It is, rather, the realization of the meaning of every man. It recognizes that man is made in God's likeness and is potentially God's child. So we, like Paul, put ourselves in a position to redeem the concealed image, not by exalting people as lords, but by humbling ourselves as servants.

To embrace such a concept of life is to make the menial task meaningful; it is to make the burdensome task bearable. It is also to enter into



by  
**J. Melton Thomas**

Evangelist  
Mt. Vernon, Ohio

the very spirit of Jesus, "who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men" (Phil. 2:6-7).

The fact of Jesus, the Servant, is the explanation of Paul, the servant. Jesus is the reason. Jesus, who was God's equal, humbled himself to become a Servant of mankind. Now Paul would follow the example and himself be a servant.

Mind this, however: It was a servant to Christ. "Paul, a servant of Jesus Christ." We all serve someone. Paul had decided to let that Someone be Christ. It was for Jesus' sake.

Christ loved others and trusts us with others. Jesus gave himself for others and places confidence in us to herald that message to others. So it is for Him that we serve others.

A man explained his extreme devotion to his invalid wife by relating the story out of which her inability grew. A partner of his had stolen from their business but made the theft appear to have been done by the man telling the story. The guiltless man's wife, however, continued to believe in him and was about the only one who did. She stayed by him until his innocence was established but in doing so broke her health. "She gave herself for me," he said, "so now I give myself for her."

## THE STARTING POINT



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

### A Great Invitation

Isaiah 1:18-19 is no new text to the evangelical preacher. It breaks down very simply into three divisions:

1. The *Person* of the invitation, "Come now, and let us reason together, saith the Lord" (v. 18).

2. The *problem* of the invitation. "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (v. 18).

3. The *promise* of the invitation. Implied in the forgiveness and the cleansing from sins (v. 18) and in v. 19, "If you consent and obey, you will eat the best of the land" (NASB\*).

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

The second point needs some comment. It might be read as "easy forgiveness" by some, but the "if" of v. 19 should not be overlooked.

Also, as regards the "sins" of v. 18, it means "twice dyed" or "double-dyed," pertaining to the word *scarlet*. This would imply a "colorfast" situation. It is not presumptuous, then, to share the fact that only grace—the grace of God—through Jesus Christ and His atoning death, and the cleansing of the Holy Spirit, can deal adequately with the sins of life.

### The Blessings of Obedience

There is a thrilling story in Acts 9:10-19—the call of God to Ananias to anoint

Saul. In it we see the blessings of obedience.

1. Obedience to God's call allowed Ananias to see God's plan. "Go . . . for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel" (v. 15). Two beautiful words occur in v. 17—"Brother Saul." They speak volumes.

Ananias, like any of us, had questioned the conversion of Saul. But when it was translated from cold fact into the warmth of a loving and obedient heart, it appeared differently—"Brother Saul." Then he saw the plan of God.

2. Obedience to God's call allowed Ananias to see God's possibility. To see firsthand the change, the burning soul, the new birth, was truly a rich experience for Ananias.

3. Obedience to God's call allowed Ananias to see God's provisions. Ananias knew what Saul had been in the past. But now to see what he was to become, through Christ, was a convincing experience. Truly it was something to share.

### Gospel Affects All of Life

Let me pass along a "scripture nugget" from a cassette tape that crossed my desk. It's from Dr. Warren Wiersbe, SAID, produced by Ken Anderson Films. He shares these thoughts from Heb. 11:7:

The gospel makes an impact on all of life: the *mind*—"By faith Noah, being warned of God of things not seen as yet"; the *emotions*—"moved with fear"; the *will*—"prepared an ark."

How do pastors see men? As opportunities for exploitation, for argumentation, or for evangelism? Do we see men en masse or are we aware of individuals? Jesus saw men who could be redeemed—poor, broken, bleeding, blinded.

—Carl B. Clendenen

### Growing in Christ

I pass along these thoughts from Eph. 4:14-16:

1. There is *growth*—or *progress*—in the Christian life. We are to "grow up into him" (v. 15).

2. There is *genuineness*—or *perspective*—in the growing process. "In all things" (v. 15). All of life is touched by growth. Thus all of life should be touched and affected as a man grows in Christ.

3. There are *goals*—or *priorities*—as a person grows in Christ. We are to "grow up into him in all things, which is the head, even Christ" (v. 15).

### A Word About Preaching

Dr. Reuel H. Howe, in his book *Partners in Preaching: Clergy and Laity in Dialogue*, has this interesting comment about the minister who truly desires to communicate: "[He] must learn to preach out of the weakness of his understanding of the Gospel and of life as well as out of his strengths."

I believe what he is saying is that the preacher shouldn't sound like he knows it all.

### Words from Corrie ten Boom

The life of Corrie ten Boom has been an inspiration to our generation. Here's a few words any preacher could run a long way with: "God has no problems, only plans" (*Decision*, Nov., 1974, p. 13).

# IN THE STUDY

## Looking at Our Lord in Luke

July 6

### THE LOST SHEEP (15:4)

SCRIPTURE: Luke 15:1-7

INTRODUCTION: The key verse of Luke is 19:10—"For the Son of man is come to seek and to save that which was lost." That theme is the basis of the three parables on lostness that comprise this fifteenth chapter of Luke. The first is the lost sheep (vv. 3-7). The second is the lost coin (vv. 8-10). The third is the lost son (vv. 11-32)—better known as the prodigal son.

The last one is really two parables in one: the lost son (vv. 11-24) and the lost brother (vv. 25-32). So we shall treat them here separately.

The parable of the lost sheep is recorded also in Matthew (19:12-14). But the parables of the lost coin and the lost son are found only in Luke.

The occasion for these parables is given in the first two verses of the chapter. Some "publicans" (tax collectors) and "sinners" (so called by the Pharisees because they were considered ceremonially unclean) were coming to Jesus to

hear His teaching. The Pharisees and the scribes were muttering, "This man welcomes sinners and eats with them" (v. 2, NIV\*). It was to answer this criticism that Jesus told these parables.

#### I. THE SHEEP LOST (v. 4)

Flocks of sheep are still commonly seen in the Middle East. Some contain as few as half a dozen or a dozen. A flock of 100 sheep, though not uncommon, would be of good size.

One sheep strayed away from the flock, apparently lured by greener-looking grass. When the shepherd counted his sheep at the close of the day, he found only 99. He left these in the care of someone and set out in search of the one lost sheep. He hunted for it until he finally found it.

#### II. THE SHEEP FOUND (v. 5)

When the shepherd discovered his lost sheep it was probably dark, or at least getting dark. Tenderly he lifted the sheep to his shoulders and carried it safely home.

#### III. THE SHEPHERD REJOICING (v. 6)

The shepherd's heart was glad when he found his lost sheep. So happy was he that when he reached home, he called together his friends and neighbors to rejoice with him.

The meaning of the parable is clear. The Pharisees criticized Jesus for associating with sinners in order to save them. But He wanted them to see that He, as the Good Shepherd, was more

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concerned for each individual lost sheep than for the men who prided themselves on their own righteousness and felt that they did not need to repent. He put it this way: "I tell you that in the same way there is more rejoicing in heaven over one sinner who repents than over ninety-nine righteous persons who do not need to repent" (v. 7, NIV). Perhaps the last part reflects the attitude of the Pharisees rather than that of Jesus.

July 13

### THE LOST COIN (15:8)

SCRIPTURE: Luke 15:8-10

INTRODUCTION: The parable of the lost sheep pictures Jesus as the Good Shepherd seeking His lost sheep until He finds it. The parable of the lost coin describes the work of the Holy Spirit in diligently searching for lost souls. Jesus not only died on the Cross for the whole human race, but He is interested in the salvation of each individual. And the Holy Spirit is His Agent at work in the world today, ferreting out the sinner, convicting him, and bringing him to a place of repentance.

#### I. THE SEARCH (v. 8)

Jesus told about a woman who had 10 "pieces of silver." This is one word in Greek, *drachmas*. The *drachma* was a Greek silver coin worth about 20 cents, the same as the Roman silver *denarius* mentioned frequently in the Gospels. The word "drachma" occurs only here (vv. 8-9) in the New Testament.

The woman's careful search implies that the coin may have had special value to her. It has been suggested that the 10 *drachmas* may have been a wedding dowry, which she wore around her neck. Perhaps the string broke and one was lost. In consternation she lighted a candle, swept the house, and sought diligently until she found it.

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When she finally found the lost coin, the woman called in her "friends and her neighbors" to rejoice with her. We found the same thing with the shepherd in the

previous parable. But there is one little difference in the Greek that does not show up in English translations. In the parable of the lost sheep the word for "friends" is masculine, as would be expected. In the parable of the lost coin the word for "friends" is feminine. Naturally, the woman called together her *women* friends and neighbors.

#### III. THE APPLICATION (v. 10)

In similar language to that at the end of the previous parable Jesus declared that there is rejoicing in the presence of the angels of God over one sinner who repents.

CONCLUSION: The sheep was lost out on the hills somewhere, and the shepherd had to go perhaps a considerable distance to find it. But the coin was lost right in the house.

This suggests two kinds of sinners who need to be saved. One goes astray and needs to be found and brought back home. But there are those who are lost right in the church and even in a Christian home—just as surely lost as those who are far out in sin. Are you one of these who is lost in the home?

Only God could tell us how many people living in Christian homes and attending church regularly are actually lost. It is a sobering thing to contemplate.

July 20

### THE LOST SON (15:24)

SCRIPTURE: Luke 15:11-24

INTRODUCTION: The parable of the prodigal son is one of the best-loved stories in the Bible, because it is so true to life. There have been prodigal sons in every century and in every country. One can read a papyrus letter written back home to Egypt in the first century by a boy who had run away from home but found the distant world cold and cruel. There is something about this parable that touches the heartstrings of people around the globe. It tells about a young man who started out as a proud possessor, became a prodigal, and then a pauper, but ended as penitent and pardoned.



By **Ralph Earle**  
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By Ralph Earle

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

### I. THE POSSESSOR (v. 12)

The younger of two sons said to his father, "Father, give me my share of the estate" (NIV). "So he divided his property between them." The older son, in accordance with the Mosaic law (Deut. 21:17), got a double portion. So that left only one-third of the family estate as the younger boy's share. But it doubtless looked to him very large.

This young man was like many a youth today: "I want everything right now!" But young people who insist on experiencing all of life in their teens mortgage their twenties and thirties. When life should be opening up for them with all its beauty and blessing, they find that they have grabbed it with greedy fingers and crushed it like a rosebud. The fragrance and freshness are all gone. All that is left is drab and dreary disappointment. This is the fate of thousands of teenagers today.

### II. THE PRODIGAL (v. 13)

Eager to get away from parental discipline, the younger son took all his newfound wealth and left home. Probably he said to himself, "I'm tired of having my father tell me what to do; I'm going to be my own boss." But every person who does that soon finds that the meanest master he can have in the world is his own selfish self—a tyrannical slave driver!

To make sure that he escaped entirely from home influence, the young man went to "a far country"—perhaps to Rome. There he could do as he pleased—for a while.

In that distant land he "wasted his substance with riotous living." Of course this literally means that he "squandered his wealth in wild living" (NIV). But one is tempted to make a spiritual application here: While he was wasting his money on "wine, women, and song," he was also wasting the inner substance of his soul. The greatest tragedy in America is not the money wasted on alcohol, drugs, and immorality, but what these do to men's bodies and souls.

### III. THE PAUPER (vv. 14-16)

The lad would not have started out so gaily as the proud possessor if he could have seen himself at the end of that road—a pauper in a pigpen. "When he had

spent all," there was a severe famine in the land. With no money and no food, the fellow began to be desperate. He finally hired himself out to a citizen of that country, who sent him into his field to feed the pigs. For a Jewish boy this was the lowest disgrace imaginable, for the Jews avoided any contact with pigs as unclean animals. The boy had hit bottom!

But not quite. For we read: "He longed to fill his stomach with the pods that the pigs were eating, but no one gave him anything" (v. 16, NIV). When a man gets down so low that he envies the hogs, he is pretty low! But this is where sin and selfishness had led this fellow who started out in such high hopes.

### IV. THE PENITENT (vv. 17-19)

Finally the young man "came to himself." This is the literal Greek and it is good English idiom. It means that he "came to his senses" (NIV). He had been acting like a stupid fool. But he had to strike bottom in order to discover himself.

He began to think of how even the hired servants back home had plenty to eat, and here he was starving. So he made a new resolve: "I will arise and go to my father" (v. 18). He would make his confession: "I have sinned against heaven"—that is, God—"and before thee." He realized what every sinner must acknowledge, that he had first of all sinned against God and then secondarily against his father. For all sin is a sin against divine love.

He would also tell his father that he was no longer fit to be called his son but would ask only to be a hired servant (v. 19). Repentance means humility, with contrition and confession.

### V. THE PARDONED (vv. 20-24)

Good resolutions are not enough; they must be put into action. And so the young man got up and went to his father. While he was still some distance away, his father recognized him. Ragged and emaciated though the son was, his father had compassion on him. He ran, fell on his neck, and kissed him (v. 20).

The boy started to make his speech of confession and penitence (v. 21). But he never got a chance to suggest being taken

back merely as a hired servant. For his father interrupted him with an order to his servants: "Bring forth the best robe" to cover his rags, "and put a ring on his hand" to show that he was again a full-fledged member of the family, "and shoes on his feet," perhaps to go to work again and keep out of mischief!

There is a beautiful touch here. The ring was the family signet ring. Putting this on the returned prodigal's finger meant that he could now transact official business in his father's name. The father had not just half forgiven his son, as David did Absalom. Instead he gave him unconditional forgiveness, handing him the family charge card! This is divine forgiveness, the kind we are to give.

In addition the father ordered the fattened (stall-fed) calf to be killed, and a big banquet to be prepared. Why? "For this my son was dead, and is alive again; he was lost, and is found" (v. 24). "So they began to celebrate" (NIV).

CONCLUSION: As the parable of the lost sheep describes Christ the Good Shepherd seeking the lost, and the parable of the lost coin, the Holy Spirit searching for souls, so the parable of the lost son shows the Father waiting for His wayward child to return. So all the Trinity is involved in our salvation. And the Heavenly Father is still waiting for every lost son to come home to Him.

July 27

### THE LOST BROTHER (15:31)

SCRIPTURE: Luke 15:25-32

INTRODUCTION: We noted that the parable of the lost sheep pictures a sinner lost outside the fold, whereas the parable of the lost coin suggests a sinner lost inside the house. We have the same parallels in these last two parables. The prodigal was lost in a far country; but the older brother was just as much lost right at home.

### I. THE BROTHER INFORMED (vv. 25-27)

When the prodigal son returned, his older brother was out in the field, apparently working. As he neared the house,

he heard music and dancing. Surprised, he asked a servant what was going on.

The servant told him that his younger brother had returned home and that their father had prepared a special feast because he had received the boy back "safe and sound" (v. 27, NIV).

### II. THE BROTHER ANGERED (vv. 28-30)

The older brother reacted with sullen anger, refusing to join the festivities or even go into the house. So his father went out and pleaded with him to come in.

Then this older son really exploded. Glowering angrily at his father, he said: "Look! All these years I've been slaving for you. . . . Yet you never gave me even a young goat so I could celebrate with my friends. But when this son of yours who has squandered your property with prostitutes comes home, you kill the fattened calf for him!" (vv. 29-30, NIV).

Two things show up in this brother's words. The first was his pathetic concept of filial devotion: "All these years I've been slaving for you." Jesus clearly intended to portray him as typifying the Pharisees, with their legalistic conception of religion. Serving God meant slavishly obeying all the minute rules and regulations of the law. It was all a matter of duty, without any love or joy in it. Too many people still think that this is the kind of service that pleases God.

The second thing that we see here in the older son is his contemptuous attitude toward his brother. He did not refer to him as "my brother." Oh, no! He said, "This son of yours." This was hateful contempt, which is one of the cardinal sins in God's sight. This worthless wretch, he told his father, "has squandered your property with prostitutes." This may or may not have been true. But at least the father had given the property to his two sons. What had the older son done with his? Probably the hard-hearted miser hadn't spent a penny of it. In his own way, he was just as miserable as his prodigal brother. Stingy people are never happy!

### III. THE BROTHER REPROVED (vv. 31-32)

The father said, "Son, thou art ever with me, and all that I have is thine." In other words, "You could have had a

big party with your friends any time that you asked for it." But the poor, miserly soul did not know how to enjoy life. Some religious people today seem to think that joy and happiness are proof that one is not very pious!

Notice that the father gently but firmly answered the sneering reference to "this son of yours" (v. 30) by saying "this brother of yours" (v. 32). He was reminding the older son that he had a responsibility to his own brother, even in spite of the way he had acted. And we need to face up to our responsibility in this matter. There is a sense in which every man is our brother. We must show compassion, not contempt, toward all men.

## A Burial Service

By Lyman Salisbury\*

The following burial service is adapted and used for special Christian friends and members. The part of the usual burial service that always seems so final is: "Earth to earth, ashes to ashes, dust to dust." In this service the minister holds three flowers in his hand. Scripture from John 14:1-6 (or other scripture) is repeated. The service continues as follows:

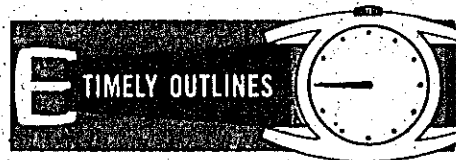
"We have gathered here today to pay our last respects to one whom God in His wise providence has taken from us. We dare not think of it as misfortune for the one who has gone. He [she] has entered into life, to be forever with the Lord. We are not bidding him [her] good-bye, for we hope to see him [her] again.

"Yet I want to remind you that it is with a personal sense of sorrow and loss that I am here, for the one who has passed away was my friend. So I have brought with me these flowers to lay over his [her] silent form—one for faith, one for hope, one for love. One for faith—faith that God's promises are true, and that through the blood of His dear Son there is no death for any who die trusting in Him. One for hope—hope that some

\*Mt. Vernon, Wash.

day we shall be reunited with our loved ones in the blessed by-and-by. And one for love—love that even death cannot sever but is still ours and will be ours when we shall meet around God's throne, where we shall know as we are known."

Then follows prayer and benediction.



## What Hurts the Good Name?

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

INTRODUCTION: Solomon suggests in this passage that there are seven things that hurt the "good name." The good name is the name of Christ at which one day "every knee should bow." What hurts the good name?

- I. RESPECT OF PERSONS (v. 2)  
Good prospects and poor ones sometimes determined by:
  - A. Monetary worth
  - B. Social status
  - C. Ethnic background
- II. PRIDE (v. 4)  
May take various forms:
  - A. Pride of possessions
  - B. Pride of position
  - C. Pride of standards
- III. DISOBEDIENT CHILDREN (v. 6)  
  - A. Children are a reproach or a blessing.
  - B. Behavior in church reflects parents' attitude toward gospel
- IV. SIN (of any kind)  
Sometimes expressed in:
  - A. Actions
  - B. Attitudes
- V. STINGINESS (v. 9)  
Three ways to give:
  - A. Grudgingly
  - B. Glibly
  - C. Gratefully

- VI. SCORN (v. 10)  
Scorners are people who have quit:
  - A. Reading the Bible
  - B. Praying
  - C. Witnessing
- VII. LAZINESS (v. 13)  
  - A. Poor teaching
  - B. Activities and services of the church

MICHAEL SELLARS

## His Holiness Is Sick

TEXT: "I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth" (3 John 2).

INTRODUCTION: Years ago world newspapers carried a headline that read "His Holiness Is Sick." They referred, of course, to the pope. A few weeks later he succumbed to the sickness.

Those words still intrigue me. They suggest to me a long parade of folk whose "holiness is sick." What are the symptoms of spiritual sickness? When is one's holiness sick?

- I. WHEN THERE IS A LOW TEMPERATURE  
 A. Low temperature is the worst thing that can happen to a church. Thousands are turning elsewhere for a warmer atmosphere. Jesus warned about "lukewarmness."  
 B. Reason for low temperature: Not the world or the devil or the preacher—we are as spiritual as we want to be.
- II. WHEN THERE IS A FAILING APPETITE  
 A. Indifference to meals worries the doctor.  
Indifference in spiritual menu worries the pastor.  
 B. Examine yourself for: Appetite for Word of God; for services of the church.
- III. WHEN THERE IS DIFFICULTY IN BREATHING  
 A. Physically this places life in jeopardy.  
 B. To breathe spiritually is to pray.  
 C. When churches cease to "breathe," they are sick.

- IV. WHEN THERE IS A GENERAL LETHARGY  
 A. If you drag in and out of bed, to work, home again, it is likely you are sick.  
 B. Dragging around as a Christian indicates spiritual sickness.

CONCLUSION: How can one recover?

1. Admit you are sick.
2. Seek good food.
3. Breathe freely.
4. Get plenty of exercise.
5. Keep in constant touch with the Great Physician.

MICHAEL SELLARS

## Sermon Starters

### Walking with God

TEXT: Gen. 5:24

- I. A JOYFUL WALK (Ps. 16:11)
- II. A HOLY WALK (Heb. 12:14)
- III. A DAILY WALK (Luke 1:75)
- IV. A REWARDING WALK (Gen. 5:24)

### Selling Your Birthright

SCRIPTURE: Gen. 25:29-34

- I. THE APPETITE THAT CONTROLLED (vv. 30, 32)
- II. THE DECEIT THAT WAS PRACTICED (v. 31)
- III. THE RESULTS OF A FOOL'S BARGAIN (v. 34)

### Worshipping the Golden Calf

SCRIPTURE: Exod. 32:1-35

- I. THE SINS OF GOD'S PEOPLE (vv. 1-6)
- II. THE INTERCESSION OF GOD'S MAN (vv. 7-14)
- III. THE RETRIBUTION THAT SIN BRINGS (vv. 19-29, 35)

### The Lifted Saviour

SCRIPTURE: Num. 21:4-9

- I. THE BITE OF THE SERPENTS WAS FATAL (v. 6)
- II. THERE WAS NO HUMAN REMEDY FOR THE SERPENTS' BITE (v. 8)
- III. GOD'S REMEDY BROUGHT DELIVERANCE (v. 9)

CONCLUSION: The dying thief who said, "Lord, remember me."

ROBERT L. CHASON



**The Pentecostal Spirit**

- I. Outpouring of the Spirit—Acts 2:1-4
- II. Spreading of the Spirit—Acts 2:5-18
- III. Adding of the Spirit—Acts 2:41-47
- IV. Gifts of the Spirit—1 Cor. 12:7-13
- V. Unity of the Spirit—1 Cor. 13:1-13

DERL G. KEEFER

**Sermon Topics  
for the Love Chapter**

(1 Corinthians 13)

- MEN HEAR WHAT YOU ARE! (v. 1)
- I BELIEVE IN LOVE (v. 2)
- GOOD OR GODLY? (v. 3)
- THE HIDDEN MAN OF THE HEART (v. 4)
- THE GREAT MARK OF HOLINESS—  
SELF-DENIAL (v. 5)
- THE WHOLE TRUTH (v. 6)
- ALL OR NOTHING? (v. 7)
- I WANT TO BE SUCCESSFUL (v. 8)
- THINGS WE DO NOT KNOW (v. 9)
- THE GREAT TRIUMPHANT HOUR (v. 10)
- LOVE—MAN'S BEST ERASER (v. 11)
- FACE-TO-FACE WITH CHRIST, MY SAVIOUR  
(v. 12)
- NOT WHO YOU ARE, BUT WHAT YOU ARE  
(v. 13)

J. WALTER HALL, JR.

**Ideas for Sermon Series**

- GALATIANS: THE BOOK OF RELIGION
  - Chap. 1 The Religion of Change
  - Chap. 2 The Religion of Liberty
  - Chap. 3 The Religion of Faith
  - Chap. 4 The Religion of Heirs
  - Chap. 5 The Religion of Love
  - Chap. 6 The Religion of Support
- JAMES: BOOK FOR CHRISTIAN LIVING
  - Chap. 1 Christians and Temptations
  - Chap. 2 Christians and Wrong Motives
  - Chap. 3 Christians and Wisdom
  - Chap. 4 Christians and Aims
  - Chap. 5 Christians and Real Richness
- 1 PETER: THE BOOK TO KNOW HOW  
TO LIVE
  - Chap. 1 How to Live a Holy Life
  - Chap. 2 How to Build Relationships
  - Chap. 3 How to Be Spiritually  
Beautiful
  - Chap. 4 How to Be Ready
  - Chap. 5 How to Be a Winner
- 2 PETER: THE BOOK OF KNOWLEDGE
  - Chap. 1 Christians and True  
Knowledge
  - Chap. 2 Christians and False  
Knowledge
  - Chap. 3 Christians and Certain  
Knowledge

DERL G. KEEFER

**Ideas that work—**

**... Then Send a Letter**

Most of us enjoy getting mail addressed to us. With today's stepped-up pace, it is becoming increasingly difficult for a busy pastor to catch busy people at home. Many times when a visit is impossible or inappropriate, a personal letter from the pastor has a lasting effect.

Here are some ideas in using the mail to our advantage:

1. TO ALL VISITORS. Underscore that word *all*. Even though the visitor may live just down the street, or be a member of another church, he is a prospect. Boys and girls especially like to receive mail in their names. Many parents have told me that their children placed my letter in their scrapbooks. Usually, it is best to

have a form letter, but it should be typed as though it were personal.

2. TO THE ABSENTEE. It is impractical to send a letter to each absentee every week. But it means a lot to receive a note from one's pastor expressing that you have been missed.

3. TO EXPRESS APPRECIATION. For a special job performed in the church or the community, or even a gift for a special project, I often send a note of thanks. For folks who open their homes to young people, or remember their pastor in a special way, is creates a warm feeling to know it was appreciated.

4. SYMPATHY. We send letters of sympathy to the families of the deceased in our town. In large cities this might not be practical, but the area in which the church is located might be served. More response is received from this gesture

than any other. To the widow or widower we usually send a copy of *Now That Bereavement Has Come*.

5. CONGRATULATIONS. Each week our local paper carries the names and addresses of families having births. Instead of writing the parents, we write to the baby. This letter nearly always finds its way into the "baby book," and is read around the family circles.

6. TO NEWCOMERS. From the utility companies you can usually obtain a list of the newcomers to your town. To these folk we simply write a welcome and extend an invitation for them to visit our church.

There are various materials with which we stuff the envelopes. Always we include a copy of the tract introducing our church as well as a response card which reads:

**I WOULD WELCOME**

- ... More information about your church
- ... A call from the pastor
- ... Literature about your denomination
- ... Special prayer

A rubber stamp with this type of information would save a great deal on printing costs. Also the postage is paid by our church if they return the card.

The response has not been dramatic, but gradually we are building a reputation of "the people who care."

MICHAEL SELLARS

**"FIRST NAZARENE CLASSIFIED"**

If we are happy people, we are people doing something for others. In the coming weeks, this spot of the *Messenger* will be a "First Nazarene Classified." There are countless ways of service to God and His Church—many that most people are not aware of. Watch this column to find a way you can use your special talent for Him.

WANTED: Someone with carpenter ability. A small pulpit and altar are needed for our children's worship service. Maybe you would like to make this a family project. We'll furnish the material. Call the pastor for further information. (There are other minor building repair and improvement service opportunities.)

—*Midweek Messenger*, Santa Ana, Calif.



**D. L. Moody**

Edward Kimball hesitated. Was today the right day to go into the shoe store and talk to his Sunday school pupil about Christ? He overcame his fear and entered the store where the teen-aged salesman was wrapping up shoes.

"Dwight, I want to tell you how much Jesus Christ loved you," said his Sunday school teacher. . . . Later, when Kimball asked Dwight if he would like to surrender to Christ, he tearfully replied, "Yes." Simply but sincerely, D. L. Moody met Christ on that day, April 21, 1855.

**A PRAYER**

(Inspired by a Sunday sermon)

*God, help me to close my ears to the sounds around me,  
And let me hear You speak.*

*God, help me to close my eyes to the Actions of others,  
And see what acts You have for me.*

*God, help me to close my mind to the thoughts of the world,  
And be open to Your thoughts.*

*God, help me when I come to worship to leave myself out,  
That I may worship Thee fully.*

—ADRIAN CARLSON

**WHAT'S IN A NAME?**

ROCKEFELLER can sign his name to a check and make it worth millions.

REMBRANDT could put his name on a painting and make it invaluable.

BACH could put his name on his music and make it priceless.

JESUS CHRIST of Nazareth put His name on our salvation and made it ETERNAL, PRICELESS, AND WONDERFUL!

WE can put our names on His roll and inherit ETERNAL LIFE.

## A BOARDINGHOUSE OR A HOME?

"Home, Sweet Home" signs are not found too often in a boardinghouse. It is easy to feel no obligation to stay around on holidays.

If things don't go as you like, you can move. If the meals aren't perfect, find another place.

Your obligation stops when you pay your rent.

A home is different. If you have a home, you want to be there and you will work to improve it. You will sacrifice for it. Your people are there. You overlook faults. Everyone needs a home.

Is your church your boardinghouse or your home?

"I was thinking all those horrible thoughts about my parents when suddenly it hit me," said one teen-ager. "If they are all that bad, how come I am so wonderful?"

## Holy Spirit, Guide Me

Holy Spirit, guide me,  
For at times I'm so unwise.  
If You'll stay right beside me,  
I'll walk straight to paradise.

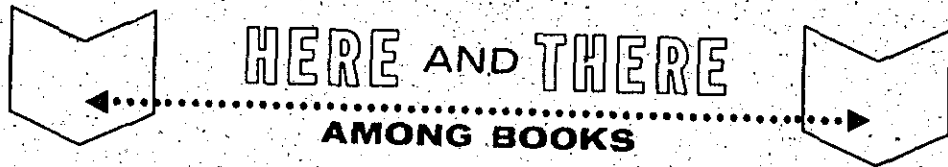
Holy Spirit, use me,  
Keep me active in Your work.  
I'll not forsake a duty,  
Nor a God-launched challenge shirk.

Holy Spirit, touch me;  
I'm a novice on my own.  
A perfect gem I must be  
As an heiress to the throne.

Holy Spirit, fill me  
So that I will always know  
Your depth and love, which thrill me  
As You set my heart aglow.

Holy Spirit, show me  
As I daily walk with Thee  
How Your guidance will bestow me  
Heaven's joys eternally.

—Mary Lou Johnson



Conducted by the Editor

All books reviewed may be ordered from your Publishing House

### A Guide to Preaching

By R. E. O. White (W. B. Eerdmans Publishing Co., 1973. 244 pp., \$3.95.)

Are you overcome with the task of preaching? Are you feeling a lack in your preaching? Are you trying to help a young preacher get started? Do your sermons lack a deep sense of personal involvement on your part? The author, whom you may know by another of his books, *Open Letter to Evangelicals*, has written this book especially for the student preacher. This is the best up-to-date expression of how to preach. This book fully explains why you should do the things you need to do to preach the Word.

The significant thing about this book

is the constant recurrence of the element of enthusiasm in preaching. There are three main divisions: (1) The Aim of the Sermon. This includes the basic elements of the sermon as an aspect of worship, the importance of getting the listener's attention, and the excitement of holding his attention. (2) The Technique of the Sermon. This includes the actual preparation of the sermon materials and the conclusion and introduction. (3) The Continuing Discipline of Preaching. This includes style, logic, and imagination.

In Chapter 12, "Effecting the Introduction," the author says to prepare the introduction at the last. You need to know the whole sermon, and then determine

how to introduce it most effectively. This also avoids too long an introduction and too much of a sermon giveaway. He illustrates how to change the dull introduction by explaining nine ways to introduce the sermon.

In the discussion on delivery is a chapter on the evangelistic adjustments for the pastor. He gives several excellent standards to help evaluate your own evangelistic ability.

Strongly recommended.

M. A. WHITELEY

### The One and Only You

By Bruce Larson (Word Books, 1974. Cloth, 141 pp., \$4.95.)

The author is a well-known Presbyterian minister who holds the B.D. from Princeton, and the M.A. from Boston University. Thus his messages reflect the combination of theology and psychology. The result is a positive, optimistic approach to life, and a self-awareness based on the belief that each of us is somebody special in God's sight, and there is a vast untapped potential through His power in our lives. Author Keith Miller (whose ministry is also cut along that pattern) declares this is the best book Larson has written among six previous works that have been best sellers. Refreshing and inspiring.

J. M.

### Romans

#### The Gospel of God's Grace

By Alva J. McClain (Moody Press, 1973. Cloth, 253 pp., \$4.95.)

The late Alva J. McClain will be remembered as a charter member of the Evangelical Theology Society and a teacher of the Bible. Although not Wesleyan in his theological stance, he is rich in his devotional approach to the study of Romans, and divides the Epistle into the following areas: (1) Condemnation, the Wrath of God Revealed, 1:18—3:20; (2) Salvation, the Righteousness of God Revealed, 3:21—8:39; (3) Vindication, the Wisdom of God Revealed, 9:1—11:36; and (4) Exhortation, the Will of God Revealed, 12:1—15:33. The introductory chapter discusses some pre-

liminary facts about the book, and there is a general survey of the book preceding the chapters which deal with the text. On the doctrine of election, he declares, "Men are not lost because of God's election, but because they refused to believe Jesus" (p. 31). His Calvinistic approach is somewhat more evident in Chapter 17, where he discusses the exhibition of divine sovereignty in election; but all in all, there is much more with which the Arminian can agree than disagree. The main value of this book to the pastor is in the wealth of sermonic material and preaching helps in the author's homiletical treatment of Romans.

J. M.

### The Methodist Revolution

By Bernard Semmel (Basic Books, Inc. Cloth, 273 pp., \$10.95.)

While not every word has been read, I would be ready to equate this volume with the classic on the social implications of Methodism, viz., *This Freedom Whence?* by J. Wesley Bready.

Semmel suggests Methodism may have had a decisive role in shaping the liberal and progressive England of the nineteenth century—with its unique blending of liberty and order and its special sense of national mission.

"Methodism has been pictured as a regressive, repressive religion. . . . Where Methodist doctrine has been discussed, it has been presented in a highly unfavorable light. . . . The Calvinist sects, it has been argued by Max Weber and others, had helped to produce 'modern' men. . . . I suggest that evangelical religion (particularly in its Wesleyan form) in the eighteenth century probably accomplished for masses of men what . . . Calvinism could only confirm for a relative few." I could quote at length.

The beautiful thing about this volume is that it is not simply anti-Calvin in its approach (which I would not swallow and which would be in its very nature biased historically) but is quite objective in assessing the flaws in the various movements of Wesley's day (including his own). Highly recommended for holiness history pundits and others; it shall be high on my library list.

JOHN JAMES

## Preachers' Exchange



WANTED: Good copy of Wiley's *Epistle to the Hebrews*.—Robert D. Hempel, 1220 N. Liberty, Boise, Ida. 83704.

WANTED: Good set of *John Wesley's Works* in 14 vols.—Gary M. Noyes, 11873 London St. N.E., Blaine, Minn. 55434.

WANTED: Old, out-of-print picture postcards of any church, or present photo of places of worship for private collection. Or will buy someone's private collection.—Herb Hartman, P.O. Box 38, Clinton, Pa. 15026.

WANTED: Good set of Alexander Maclaren's *Expositions of Holy Scripture*.—Wm. Ammon, 10600 E. 26th Terr., Independence, Mo. 64052.

FOR SALE: *Walking Before God*, by L. Milton Williams; *Christ's Militant Kingdom*, by L. R. Scarborough; *Pen Pictures from Life's Pathway*, by U. E. Harding; *Sermons and Special Addresses*, by Fred T. Fuge; *Notes from My Bible*, by D. L. Moody.—Jack Seberry, 3550 Gateshead, N.E., Rockford, Mich. 49341.

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

WANTED: *The Heritage of Holiness*, by Harry E. Jessop; *Holiness Triumphant*, by J. B. Chapman.—David B. Mygrant, 1812 N. "A" St., Elwood, Ind. 46036.

WANTED: Missing vol. (containing Acts through Philemon) of *The Biblical Museum*, by James Comper Gray. Or any information concerning the history, pub. date, etc., of these works.—Frank H. Johnson, P.O. Box 5, Benton City, Wash. 99320.

FOR SALE: *Preacher's Magazines* from 1945 to 1974; 5-vol. set of *Matthew Henry's Commentary*; 74 vol. of *Peiqubet's Select Notes*—First vol. (1875) through 1936 cataloged.—C. F. Rissmiller, 2001 Quayle Dr., Akron, Ohio 44312.

WANTED: The old set of *Biblical Illustrator*; holiness books by J. B. Chapman, S. S. White, and B. Carradine; *Holiness in the Book of Romans*, A. M. Hills; *Possibilities of Grace* (unabridged), Asbury Lowry; *Expositions on Scriptures*, Alexander Maclaren; *Walk, Conversation, and Character of Jesus Christ*, Alexander Whyte.—Lowell Clark, 1022 Denver, Dalhart, Tex. 79022.

**COMING**  
next month

### • The Gift of Tears

There are not many Jeremiahs around who are weeping day and night. Too many of us have forgotten how to be sorry.

### • The Pastor as Preacher

We preachers are entrusted with the care of souls, and their spiritual welfare cannot be taken lightly.

### • A Prayer for My Pastor and Wife

A member of the congregation has expressed a prayer that will warm the heart of every pastor.

### • Are You Sure, Lord?

A ministerial student's experience should encourage the veterans of the Cross to believe the future of the Church is bright.



Some years ago the National Bureau of Standards received a letter from a plumber. He had found that hydrochloric acid opened plugged pipes quickly, and asked whether or not it was a good thing for a plumber to use. A scientist at the Bureau replied: "The uncertain reactive processes of hydrochloric acid place pipes in jeopardy when alkalinity is involved. The efficiency of the solution is indisputable, but the corrosive residue is incompatible with metallic permanence." The plumber wrote back to thank the Bureau for telling him his method was all right. The scientist had a feeling he had been misunderstood, so he tried again to get the message across: "Hydrochloric acid generates a toxic and noxious residue which will produce submuriate invalidating reactions. Consequently, some alternative procedure is preferable." The plumber wrote again and said he agreed with the Bureau that hydrochloric acid works fine. By this time the scientist was disturbed enough to ask his top boss for advice, and the latter quickly dispatched a telegram to the plumber saying: "Don't use hydrochloric acid; it eats holes in the pipes." Which reminds us that preaching can be a waste of time unless it is understood by those who hear it.

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*The Editor*

**THE PASTOR AS PREACHER**  
*Herbert McGonigle*

**SERVANTHOOD:  
PREACHING THAT CONNECTS**  
*C. S. Cowles*

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THE  
**PREACHER'S  
MAGAZINE**

AUGUST, 1975

VOLUME 50 NUMBER 8

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Published monthly by American Publications Association, 1000 North 10th Street, Kansas City, Mo. 64109. Editorial office at 6401 The Plaza, Kansas City, Mo. 64111. Subscription price: \$3.00 a year. Second-class postage paid at Kansas City, Mo. Address all correspondence, notices, and orders to the American Publications Association, 1000 North 10th Street, Kansas City, Mo. 64109. POSTMASTER: Send address changes to PREACHER'S MAGAZINE, 1000 North 10th Street, Kansas City, Mo. 64109.

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

*The Gift of Tears*



**T**HE PURITANS PRAYED three centuries ago for a "gift of tears." They sensed a danger in forgetting how to be sorry.

Today's pastor needs to pray for this most neglected of all "gifts," for there has never been a time in human history when men of compassion were more sorely needed and so seldom to be found. There are not many Jeremiahs around who are crying, "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!" (Jer. 9:1). None of us seems to have time to join Jesus as He sits looking over the wicked city and cries, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" (Matt. 23:37).

Too many of us are so accustomed to misery that we have become numbed by it. The broken man in our office becomes a mere "counselee," a challenge to our therapeutic skills. The distraught mother who permits us to see her naked grief is just another in today's long list of "appointments." The young woman who so frequently seeks our help is "neurotic." The teen-ager is rebellious. The board member is negative. The Sunday school superintendent is lazy. The choir director is a problem. Thus we bestow upon human beings one label or another, and they tend to become objects rather than people.

Bombarded as we are by the sheer volume of media news and entertainment, it is small wonder we tend to become less sensitive. Surveys reveal that the average 18-year-old youth has watched 15,000 hours of television and seen 500 feature-length motion pictures. He has spent nearly 16,000 hours with these two media alone. But from his kindergarten days through high school his total exposure to educational instruction is less than 11,000 hours. He has spent much more time with the

"tube" and other media than with his teachers in the classroom.

Someone should conduct a survey to reveal the profile of the average pastor. He does not spend as much time as the teen-ager allowing the messages from a secular society to penetrate his spirit, but he is affected by them. And he can become benumbed. He watches the news-cast and sees a man killed, but there is no blood on his carpet. He sees expressions of unbearable pain and horror on the faces of starving babies in Africa or India, but 30 seconds later the scene changes and he is hearing about the superiority of a certain brand of dog food. He is even permitted, through the magic of trick photography and slick advertising techniques, to hear it from the dogs themselves. This brand is "numero uno over at the kennel!" And so it goes. He sits down to a nourishing dinner, promises himself he is going to start watching his weight one of these days—and the babies go on starving.

Two-thirds of the world's population, by the way, is always hungry. Every day 20,000 people die of malnutrition. In India alone, 50 million will starve in the next 10 years.

Someone may be thinking, "What can I do about it? Do you want me to stop eating and begin starving with them?" Certainly not. But maybe we can all pray for the gift of tears again. There might be more weeping among the men of God than there seems to be. When 90 percent of the Christian ministers are devoting their energies in behalf of only 10 percent of the world's population, we could weep about that. We cannot all go where the 90 percent are, but we might do more praying and weeping for them, and recruit more of our young converts to help us reach them.

We are distributing more Bibles than ever before, but people are not reading them. A recent survey revealed some startling facts regarding popular acceptance of the Scriptures. Hundreds were asked which of two descriptions they would choose for the Bible: "a great piece of literature" or "the revealed Word of God." Eighty percent said it was the revealed Word of God, but less than half of them could name even one of the first four books of the New Testament. One might weep over that condition.

We weep when we are aware that the earth's population grows at a more rapid rate than the growth of the body of Christ. We mourn over the millions who have never heard of the Lord Jesus, and countless others who have turned to Satan worship in these perilous times.

A brainwashed generation of so-called intellectuals balks at believing the doctrine of the virgin birth of our Saviour, but meekly accepts the word of Einstein that  $E=MC^2$ .

Is it cynical or pessimistic to mention these matters? We do not intend it to be. Nevertheless, to borrow the words of the Preacher, "To every thing there is a season, and a time to every purpose under the heaven: . . . a time to weep, and a time to laugh: a time to mourn, and a time to dance" (Eccl. 3:1, 4).

There is indeed a time to weep.

Ours is a day that calls forth the best in the Spirit-anointed preacher of the Word. This is not the time when he should forget how to be sorry. Instead, he may well return to the spirit of the Puritans as they fervently prayed for the "gift of tears."

We preachers are entrusted with the care of souls and their spiritual welfare must not be taken lightly

## The Pastor as Preacher

BY ITS PREACHING, Christianity stands or falls." Such was the verdict of P. T. Forsyth, perhaps the most influential British theologian of this century. It is a verdict that can and must be substantiated. We who are called of God to be preachers dare not be uncertain on this point.

Periodically we will hear that the day of preaching is past, that the pulpit has lost its power, that the average modern congregation is either no longer capable of giving sustained attention to a pulpit ministry, or simply does not wish to have preaching included as a part of public worship at all. The advent of television and the widespread use of audiovisuals (especially in the church) which require a minimum of concentration have contributed to the decline in the value of preaching. These things, together with both the rapid growth of pastoral counseling based on a psychiatric approach and the clamor for group participation in religious dialogues, have militated against the centrality of the Word preached week by week by the man sent from God.

While the pastor who is alert to these things will not despise any help that can be given him as he seeks to grapple with the supreme tragedy of human sinfulness, he dare not lessen the passionate conviction of the pastoral office—that it is by the foolishness of preaching that God is pleased to save men. Preaching is important, preaching is vital, and preaching is the indispensable climax of the pastoral ministry.

We have not seen preaching from a New Testament viewpoint until we see it as an ordinance of God for the saving of man. Paul declared that he and his fellow workers were "ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God" (2 Cor. 5:20). Preaching is nothing less than a continuation of the work of Christ; God makes His appeal to men through preaching. Listen to Paul again, writing to the Thessalonians: ". . . when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe" (1 Thess. 2:13).

Preaching should be central in worship. There is an unfortunate tendency sometimes to regard worship and preaching as two quite distinct and unrelated activities. But this is a false dichotomy. Preaching is a part of worship, the climax of worship, and it is in the context of worship that preaching finds its



by  
Herbert McGonigle

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true place. "To worship," said Archbishop William Temple, "is to quicken the conscience by the holiness of God, to feed the mind with the truth of God, to purge the imagination by the beauty of God, to open the heart to the love of God, to devote the will to the purpose of God." But all of that could with equal truth be said of preaching. Preaching is an inseparable part of true worship, not something added to it, and not something that takes place when worship is concluded.

What are we seeking to accomplish when we stand up to preach? Remembering that the man who aims at nothing is always on target, what are we aiming to do in our preaching? Perhaps it would be a good discipline for many of us who preach if for a time we were to stop preaching and give our preparation time to a careful examination of that important question: What is preaching? Is there any difference between a sermon and a religious essay? or between a sermon and a lecture?

"If anyone would attempt a definition of preaching," says the newly appointed Archbishop of Canterbury, Dr. Coggan, "let him make sure of the centrality of Christ; let him see that preaching is anchored to the written Word; let him remember the element of persuasion and of volition, as well as of mental and emotional response; let him insist on the fact that preaching is a divine activity, and, moreover, that God, in the mystery of His wonderful economy, has entrusted it to His men."

There is an entry in John Wesley's *Journal* for July 17, 1739, that gives us some insight into his understanding of his mission. "I rode to Bradford, five miles from Bath. . . . Some persons had pitched on a convenient place, on the top of the hill

under which the town lies. There I offered Christ to about a thousand people, for wisdom, righteousness, sanctification and redemption." This is not a definition of preaching, nor was it meant to be, but we see Wesley the preacher offering Christ to men—Christ the answer to their need: His wisdom for human folly, His righteousness for human poverty, His sanctification for human defilement, His redemption for human need.

This entry in the *Journal* is from the first year following Aldersgate; and it is interesting to note that in the *Minutes of Conferences*, revised by Wesley for the last time in the year of his death, 1791, to the question, "What is the best general method of preaching?" we find this answer: "To invite. To convince. To offer Christ. To build up and to do these in some measure in every sermon" (*Works*, 8:317).

No single one of these descriptions adequately summarizes preaching, but together they gather up its chief elements. The content of Christian preaching is the great grace of God in Christ. The purpose of preaching is to make men see the availability of that grace and persuade them to surrender to it. The preacher is a man sent by God, equipped by the Spirit, and already a partaker of that grace himself.

The very nature of the Christian gospel demands preaching. God's breaking into history, Christ appearing in our flesh, the mighty acts of Good Friday and Easter Sunday, the coming of the Spirit, and the hope of eternal life—if we believe these great truths, we cannot but preach them. "Preaching is the natural overflow of our religion," says James Black, and how right he is. "We have received good news and we long to tell it to oth-

ers. . . . The reason and passion of preaching is that a great and wonderful thing has come into our lives in the love of God through Christ, and we can find no rest until we tell the world. Preaching is telling someone else, one of many, about Jesus Christ and opening out the mind and will of God."

The pastor as a preacher indicates a special relationship between the preacher and his congregation. It is a relationship of trust and understanding and care, a relationship built up through a continuous ministry of prayer, visitation, fellowship, and preaching. It is this special relationship that concerns us now, and it is quite different from the relationship between a visiting evangelist and the congregation or a guest preacher and his hearers. While these ministries are important and have their place in the work of the church, our interest now is in the pastor's role as a preacher—the preaching ministry of a man who knows his people and who is known and trusted of them.

The pastor must know his people. A handshake at the church door, an occasional hurried word on the telephone is not enough. We must know our people—their heartbreaks, their sorrows, their fears; and to these we must bring our compassion, our time, and the grace of our Lord Jesus Christ. James Denney once remarked about Cardinal Newman: "Mr. Newman knows man very well. He does not seem to know God at all." As pastors, we have to know God and man, and here I make a plea for pastoral visitation, believing that until I have met a man across the fireside of his own home, I cannot preach to him as effectively as I might.

Speaking of pastoral visitation as a necessary complement of preaching, John Henry Jowett said in his Yale lectures on preaching: "There is

a change of sphere but no change of mission. The line of purpose continues unbroken. In visitation, the preacher is still a messenger carrying good news; he is still an ambassador, bearing the decrees of the eternal God. His audience is smaller; his business is the same." "I bear witness," Jowett adds, "to the spiritual good which has come my way through ministering to sick and troubled people and to those who were beaten and crippled by the way. All the way along, it has quickened and deepened my communion with God" (*The Preacher, His Life and Work*, pp. 179; 207).

We preachers are entrusted with the care of souls and it is no light thing to be responsible for the spiritual welfare of our people. "The Protestant doctrine of the priesthood of all believers," writes Skevington Wood, "must not be twisted so as to permit the pastor to dodge his plain duty with respect to his flock. God has charged him with the care of the people. Let him see to it that he need not be ashamed at the day of reckoning."

When Bishop Gore of Birmingham addressed candidates for the Anglican ministry, he spoke words that none of them was ever likely to forget: "Tomorrow I will say to you, 'Wilt thou, Wilt thou, Wilt thou?' But there will come a day when Another will say to you: 'Hast thou, Hast thou, Hast thou?'"

Commissioner Brengle was greatly used of God in bringing believers into the blessing of heart holiness. I believe that even today we can still learn from him. "A few months after I got the blessing of holiness," he wrote, "I felt almost gloomy about my inability to get people sanctified. I knew, beyond the possibility of a doubt, that I had a clean heart, but somehow I felt I couldn't properly teach others how to get it.

"One morning I met a certain brother who gets more people sanctified than any man I know, and I asked him: 'How shall I teach holiness so that my people will get it?' His reply was: 'Load and fire. Load and fire.'

"Light broke in on me at once. I saw that it was my business to pray and study my Bible and talk with those who had the blessing and then fire away as best I could and that it was God's business to make the people receive the truth and become holy. That was on Saturday. The next

day I went to my people loaded with truth, backed by love and faith, and I fired as hard and straight as I knew how, and lo, twenty people came to the penitent form for holiness. From then til now I have attended strictly to my part of the business and trusted God to do His part, and I have had some success everywhere I have gone" (*Helps to Holiness*, p. 95).

Let us pray that in our preaching ministries, and particularly in preaching Christian holiness, that the Lord will enable us to load and fire.

## The Life of a Pastor's Shoe

Hi! I'm the pastor's shoe. As far as I know, my ancestors were pastors' shoes also, so I've been around the parsonage a long time. When I was younger, my father told me about his "mäster" talking about a place called heaven and saying that people's souls go there, I thought that must be really a great place with so many "soles" in it, so I decided to become a pastor's shoe and learn more about it.

It's really not a bad life. There are lots of things I have to go through. Every day I get up early. After my owner has breakfast, we usually go down to his study. I have to sit there doing nothing for a couple of hours while he works.

After a quick lunch we go to the hospital. There are several people to be visited. I have to go along to their rooms which smell like medicine. The pastor talks to the sick person awhile and prays with him. When they talk I hear a lot of sick stories. In the emergency room there is a lot of blood. I have fainted a couple of times. When I faint, it makes my owner's foot go to sleep. When he walks, it wakes me up.

It's from the hospital to the homes of people that have missed Sunday school and church. We visit two or three people and hear their excuses. I get pretty smart just hearing excuses. I've learned to tell whether it's the truth or not. Some stories I hear would make an interesting book.

Some other interesting stories come from retired people about 60 or 70 years old. They tell what life was like around the turn of the century. We stay in their homes longer than the other places because they are lonesome. We sit around hearing stories of the "good-old days"—how they had to work hard every day except Sunday.

There are a lot more places that I have to go that would take a lot of time to mention, such as board meetings, church parties, ball games, camp meetings, assemblies, and outings with the family. There's not much time to rest.

But there's one good thing about this whole business, and that's on Saturday nights. I get a nice, peaceful bath in shoe polish. I just lay there splashing around in my shoe polish so I can look my best on Sunday. After all, that's my owner's most important day.

—DAVID RILEY, age 11, Jamestown, N.D.



# CALL TO SERVANTHOOD

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

## 6. PREACHING THAT CONNECTS

"Now when they heard this, they were pricked in their heart."

Acts 2:37

IT WAS A SIGHT TO BEHOLD. There he stood behind a huge pulpit that seemed to fill the tiny classroom, lecturing three junior boys and a dog. The problem was that the teacher was a very short man. So all I could see as I opened the door was a tuft of unruly hair protruding over the top of the pulpit and two arms striking out in various directions. So engrossed was he in his sermon that he didn't even notice that I had come into the room, nor was he conscious of the fact that nobody was listening. Nevertheless I am sure that he delivered his soul and went home spent, but happy.

In a flash the humor of the moment died in me. For in that absurd situation I saw myself—passionate preacher of sermon gems, delivering my soul from the top of Mount Sinai amid thunderings and lightning. The question that raced like fire through my mind was this: Is anybody listening?

We are all deeply indebted to the rich tradition which has imparted to us in splendid detail the craft of sermon preparation and delivery. But recently I surveyed some of the leading textbooks in this area and was surprised to discover how little attention was given to my question concerning whether or not anybody is listening. It is almost as if the authorities considered the sermon a great

gold brick to be mined and minted out of the mountain of God's Word. Then, come the Lord's Day, it is to be hurled at the hapless people from on high and far back—the higher the pulpit and the greater distance from the people, the better.

It is not my intention to cast aspersions upon the traditional homiletical sciences. Rather it is of vital importance that we extend our concern regarding preaching to the pew, to the individual listener. If he is not hearing and understanding what is preached, then it makes little difference if we have spoken with the tongues of men and of angels—we still come across as "blaring brass or crashing cymbal" (1 Cor. 13:1, Phillips\*).

The miracle of Pentecost was not manifested in a confusion of esoteric languages but rather in the communication of the gospel in language both heard and understood. With a passion I covet the gift of tongues—a tongue that can speak the idiom of the people clearly and can clothe the words with that special emotional garment which will penetrate their understanding and pierce their hearts. The Lord knows that I do not need any more of glossolalia—ecsta-

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



tic utterance, unintelligible speech—than I already possess; what I desire is the gift of being heard and understood.

In striving after this superlative gift of the Spirit for preachers, I have been disciplining myself along two lines.

*First, to be heard, one must first listen.* Ezekiel was lifted up by the Spirit and deposited among the exiles in Babylon by the river Chebar. He did not immediately commence to prophesy. Rather he says, "I sat there astonished among them seven days" (Ezek. 3:15). Jesus listened for 30 years before He began to preach. Paul listened for three or more years after his conversion before he plunged into his missionary task.

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."

We must listen for people's needs. People are inclined to listen to someone who speaks to their needs. A. H. Maslow has indentified these from a psychologist's point of view and has organized them into a hierarchy of human needs. We can only summarize them as follows:

1. The physiological needs: hunger, sex, sleep, etc.
2. The safety needs: self-preservation, security, etc.
3. The belongingness and love needs
4. The esteem needs
5. The need for self-actualization

6. Intellectual needs: desire to know and understand

7. The aesthetic needs: beauty, music, etc.

To this list we could add spiritual needs which people may or may not be conscious of:

1. Need for peace of mind
2. Need for absolution of sins, freedom from guilt
3. Need for a sense of purpose in life
4. Need for understanding the ultimate dimensions of human existence
5. Need to realize the inborn "ought" (Immanuel Kant)
6. Need to cope with fate
7. Need to cope with death and all of its preliminary anxieties in regard to physical health.

This list is not exhaustive, nor does it include an enumeration of needs imposed upon man by the revealed and given Word of God—i.e., need for reconciliation, need to be born again, need to receive Christ as Lord, etc. But before men will be ready and able to hear their condition in God's eyes, they must first come to trust us as men who offer them help and hope in dealing with their more elementary personal, psychological, and spiritual needs. "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28). Jesus listened to human need, and His heart was moved with compassion upon bruised and broken humanity. He reached out to them first at the point of their needs.

*Second, to be heard, one must catch people's attention.* Interest must be sparked, curiosity piqued, and spiritual appetites whetted. This is a momentous challenge facing us in a day when so many are competing for people's attention. I resist the urge to survey the manifold and varied ways by which prophets and preachers in the Bible awakened peo-

ple to their message. That would be a study in its own right. Suffice it to say that biblical servants of God always kept in close touch with the people and had the interests of their audience in mind as they proceeded.

Our problem is complicated by the fact that every conceivable human emotion has been already virtually wrung out and every sensitive nerve already touched by the insidious assault of modern media. Techniques that enabled preachers of previous generations to capture and keep the attention of their congregations do not always carry over—particularly as they played upon dramatic emotions.

There is one area, however, that I have been exploring which seems to hold promise toward helping me to gain and keep the attention of my people when I am preaching; that is, involvement. People have been "spectatored" to death! They are ready for action. As I prepare my services now—not just the sermon but the whole service—I am always thinking about how to draw people into the center, help them to participate, and encourage them to contribute something. Of course, it is simply not possible in most of our churches to actually get everybody to do something special, but people do *feel involved*—which is just as good as the real thing—when they see others participating. Allow me to be specific.

Last Sunday I began worship by coming down off the platform in front of the people and asking them to join me in a "scripture meditation" instead of an organ meditation (worked out well since the organist was on vacation). They responded immediately, rising to their feet, sharing a verse or two of scripture. One dear old gentleman quoted from memory the parable of the 10 virgins. Another lady read Romans 8:38-39. I asked her to

read it a second time, and we repeated it after her in a kind of litany. The sanctuary fairly rocked with the shout of the people, "For I am persuaded . . ."

Some teens suggested several months ago that we go to the beach for our next baptismal service. Two weeks ago on Sunday evening we did. The beach was crowded and my people were apprehensive. But we made a place for ourselves beside the water and began. As we sang together in tempo with the waves crashing on the sand, all fear vanished, and the people responded with uncustomary passion. There were spirited, loud, unashamed testimonies. We knelt in the sand and prayed. I preached to my people—and several hundred curious onlookers who gathered around—with unusual freedom. Then I waded out into the surf and baptized 32 people while the congregation snapped pictures, laughed, and wept.

Seldom in my ministry have I sensed more keenly the power of the Holy Spirit in the midst of His people. Even as I write this, chills are going up and down my back as I recall those beach-cliff walls resounding with the echo of our people shouting, "Jesus is Lord! Jesus is Lord! Jesus is Lord!" That was one service nobody will forget.

Our church allows us maximum freedom to preach what the Spirit is directing, plan the services as we desire and proceed in any manner that is appropriate and in keeping with the dignity and beauty of holiness. If we are not exploiting that freedom toward getting people involved in worship, then it is our own fault. My observation is that once people are awake, once the adrenalin has begun to flow, then there is good reason to believe that when the Word is delivered, somebody will be listening and, hopefully, will hear and understand.

# Wesleyana



## Awake, Thou That Sleepest

By Charles Wesley

(It may have escaped the notice of some readers of John Wesley's *Sermons* that John includes one that Charles preached on Sunday, April 4, 1742, before the University of Oxford. Charles spoke from Eph. 5:14, and developed the sermon textually, as homiletics teachers would say. The sermon has three divisions: I. Who are those who sleep? II. An exhortation for sleepers to awake; III. The promise to those who receive Christ. The entire sermon is designated as Sermon III in Volume One of Wesley's *Sermons*. A portion of the exhortation [division II] is reprinted here to indicate the evangelistic fervor of Charles's preaching, as well as his repeated direct quotations from the Holy Scriptures. It should be recalled that Charles was not only the writer of over 6,000 hymns but served as pastor for 20 years of the Bristol, England, church, erected in 1739, and the oldest Methodist church in existence.—Associate Editor George E. Failing, editor of the *Wesleyan Advocate*.)

Awake, awake! Stand up this moment, lest thou "drink at the Lord's hand the cup of his fury." Stir up thyself to lay hold on the Lord, the Lord thy righteousness, mighty to

save! "Shake thyself from the dust." At least, let the earthquake of God's threatenings shake thee. Awake, and cry out with the trembling jailer, "What must I do to be saved?" And never rest, till thou believest on the Lord Jesus, with a faith which is his gift, by the operation of his Spirit.

If I speak to any one of you more than to another, it is to thee who thinkest thyself unconcerned in this exhortation. "I have a message from God unto thee." In his name, I warn thee to "flee from the wrath to come." Thou unholy soul, see thy picture in condemned Peter, lying in the dark dungeon, between the soldiers, bound with two chains, the keepers before the door keeping the prison. The night is far spent, the morning is at hand, when thou art to be brought forth to execution. And in these dreadful circumstances, thou art fast asleep: thou art fast asleep in the devil's arms, on the brink of the pit, in the jaws of everlasting destruction!

Oh may the angel of the Lord come upon thee, and the light shine into thy prison! And mayest thou feel the stroke of an almighty hand, raising thee, with "Arise up quickly, gird thyself, and bind on thy sandals, cast

thy garment about thee, and follow me."

Awake, thou everlasting spirit, out of thy dream of worldly happiness! Did not God create thee for himself? Then, thou canst not rest till thou retest in him. Return, thou wanderer! Fly back to thy ark. This is not thy home. Think not of building tabernacles here; Thou art but a stranger, a sojourner upon earth; a creature of a day, but just launching out into an unchangeable state. Make haste. Eternity is at hand. Eternity depends on this moment. An eternity of happiness, or an eternity of misery!

In what state is thy soul? Was God, while I am yet speaking, to require it of thee, art thou ready to meet death and judgment? Canst thou stand in his sight, who is of "purer eyes than to behold iniquity"? Art thou "meet to be partaker of the inheritance of the saints in light"? Hast thou recovered the image of God, even righteousness and true holiness? Hast thou put off the old man, and put on

the new? Art thou clothed upon with Christ?

Hast thou oil in thy lamp? Grace in thy heart? Dost thou "love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength? Is that mind in thee, which was also in Christ Jesus? Art thou a Christian indeed? that is, a new creature? Are old things passed away, and all things become new?

If it offend thee, be thou assured, that thou neither art a Christian, nor desirest to be one. Nay, thy very prayer is turned into sin; and thou has solemnly mocked God this very day, by praying for the inspiration of his Holy Spirit, when thou didst not believe there was any such thing to be received.

Yet, on the authority of God's word, and our own Church, I must repeat the question, "Hast thou received the Holy Ghost?" If thou hast not, thou art not yet a Christian.

## SERMON RATING

A *New Yorker* cartoon shows a television operator saying to a clergyman, "It seemed like a splendid sermon, Doctor, but of course we won't know until we've made our audience survey." This, of course, is the thinking of Madison Avenue, center of the advertising world, where millions are spent to debase the American public and reduce the nation to the level of a robot, unable to do anything but follow advertising slogans that will keep cash registers ringing. When Christ preached His first sermon, He finished no more than the first few sentences before the audience, "filled with wrath, . . . rose up, and thrust him out of the city," and attempted to murder Him (Luke 4:28-29). The success of a sermon does not depend on the Trendex rating but on whether it brings men under conviction so that they will turn to Christ or turn from Him. The sermon that leaves an audience merely complacent is a sermon that has failed.

—*Eternity magazine*

# Portraits of Paul

## II. Paul, Brother Beloved

The story is told of a little boy who was carrying another boy almost as big as himself. When asked if the load wasn't too heavy for him, he replied, "No, he's my brother."

The idea of "brother" is prominent in scripture and nowhere more prominent than in Paul. He thinks of his fellow Christians as being brothers, as being similar to him, as being his allies in a common cause. Nowhere do we find Paul portraying himself as master. It is "brother" that identifies him repeatedly. Hardly a chapter without Paul making reference to his brethren.

Ten times in the Book of Philipians alone, Paul invokes the brother concept. It can also be found in many other places.

I call attention, however, to one element, referred to in this way only four times: It is that Paul *pleads* on the basis of brotherhood. He does not give a directive; he makes a plea. For

this he teams the word "brother" with the word "beseech." Paul pleads that the brethren be dedicated, be diligent, be disciplined, be dependable.

The plea begins at Rom. 12:1, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." *Brethren, I beseech you, be dedicated!*

No man in any area of effort has done much of anything, to say nothing of notable achievement, without a singleness of purpose relative to that thing. He has been characterized by ardor in action. He has been impelled by passion in pursuit. He has been marked by a "magnificent obsession."

Now Paul pleads with his brethren to accept a reasonable service, to become a living sacrifice, to live according to a calculated dedication. He calls them to a point of decisiveness—a decision. He challenges them to give themselves away!

The plea is continued in 1 Thess. 4:1, "Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more." *Brethren, I beseech you, be diligent!*

As Rom. 12:1 is a call to dedication, so 1 Thess. 4:1 is a call to dili-

gence. In the one the plea is to a great act of self-giving to God. In the other it is for the life issuing from the act. "So ye would abound more and more."

This diligence was to appear in numerous areas, one of which is *salvation itself*. "Brethren, give diligence to make your calling and election sure" (2 Pet. 1:10). *Christian character* is included: "And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity" (2 Pet. 1:5-7). *Good works* are to receive attention: "... if she have diligently followed every good work" (1 Tim. 5:10). The diligence is to be along the entire journey, even to the *time when Jesus comes*: "Wherefore, beloved, seeing that ye look for such things, be diligent that ye be found of him in peace, without spot, and blameless" (2 Pet. 3:14).

To live in such manner requires a third plea, and Paul makes it. "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand" (2 Thess. 2:1-2). *Brethren, I beseech you, be disciplined!*

Now see this picture. Some spirit of the age, some irresponsible word, some sincere but misguided letter had stirred the church about the coming of Jesus. Paul takes advantage of the situation to state a principle. It involves the coming of the Lord, certainly, but is more inclusive.

It would include the present state of the nation. It would include the threats to peace from all quarters. It

would include all world affairs. It would include personal trials. And the principle is, Don't be shaken; don't be troubled. In other words, be disciplined. Remember that in quietness and confidence is the greatest strength.

All of this issues in the final plea. "Brethren, I beseech you, be as I am; for I am as ye are: ye have not injured me at all" (Gal. 4:12). *Brethren, I beseech you, be dependable!*

The background of verse 12 is found in the preceding verses (9-11). After the Galatians had known God, they had turned back to certain elements of the law for salvation. Paul is driven to say; "I am afraid of you, lest I have bestowed upon you labour in vain" (Gal. 4:11). "I am afraid of you . . . I'm not sure I can depend on you."

Of all the virtues dependability is close to the greatest. Now the question is, Are you dependable? In the realm of *character*, are you sterling? Can family, friends, church count on you? Howard Arnold Walter expressed determination in this area in these words:

*I would be true, for there are those who trust me,  
I would be pure, for there are those who care.*

The question of dependability arises in the area of *service*. Can the pastor depend on you? Are you one of his right hands? Are you one of the people he knows will not fail in the crunch? Can the church depend on you? Practically? To pay tithes and give offerings? To faithfully attend the means of grace? To give needed service in your area of ability? Finally, can God count on you? To hold the vigil of prayer, so greatly needed? To carry concern, and bear burden? To witness winsomely to what Christ has done?

Be dedicated! Be diligent! Be disciplined! Be dependable!



by  
**J. Melton Thomas**  
Evangelist  
Mount Vernon, Ohio.

## When the College Team Comes to Your Church

By W. Dan Witter\*

**T**HE VISIT OF A COLLEGE singing and preaching team can be an exciting experience if several steps are considered in advance.

The first step is preparation. Communicate as often as need be with the team, by phone or letter, concerning the date, time of arrival, and format of the service. Let your needs be known—whether they be evangelistic or ambassadors for Christian education and the college. The team that knows what its ministry is to be can do a better job in preparing.

Ask for printed information concerning and promoting the college, and inform the team that a table will be ready for a display area in the vestibule or other appropriate place.

The second step, prior to the team's arrival, is publicity. Let your congregation know in advance so they can make a special effort to invite people in for the service. This can be done both from the pulpit and in the weekly bulletin. Make sure your teen teachers promote it during Sunday school in an effort to invite those who usually leave after the lesson. Don't forget special advertisements in the newspaper—especially if you can secure the team's picture.

What role should the pastor take in the services when the team has ar-

rived? Usually only the announcements and offering. If the group has a preacher, then by all means let him do the preaching. Young ministerial students need to know and feel the burden of preaching to a congregation before they enter the ministry—and chances are, even if the speaker is not eloquent, he will be a blessing to your congregation. This is a time for the pastor to have his own soul fed, and in every way possible to give the student speaker encouragement.

It is important for the pastor to enjoy himself along with his people on this special Sunday. Praise the Lord—publicly or privately—that youth love the Lord; that they inspire other youth to serve God, and that our church provides education that is spiritual as well as intellectually centered.

When the team has finally finished preaching, singing, praying, and winning souls, be sure to thank them. Do your best to cover the cost of the trip, plus more for their personal expenses if possible. Then last but not least, gather them together and pray that God will give them traveling mercies as they go back to the college. This is, without a doubt, the high point for them—when the pastor gathers them in a circle and prays for them.

I know—I'm on a college team!

\*Mount Vernon Nazarene College.

Godlike people will love other people  
in spite of their sins and imperfections

## How Much Do We Love People?

By Joseph T. Larson\*

**A**BRAM LINCOLN in his Gettysburg address said in part: "That government of the people, by the people, for the people, shall not perish from the earth."

A certain speaker was repeating this remarkable speech in his message, and at its close an elderly man approached him and said, "I was present when Lincoln gave that speech. He emphasized the words 'of the people, by the people, for the people.'" Abraham Lincoln loved people and was concerned about their future in our beloved nation.

Lincoln was called the Great Emancipator because he set 4 million slaves free over 100 years ago.

But there was another Great Emancipator, Jesus Christ, who on the cross of Calvary set millions of people free from their sins and habits. He fully paid the price for their redemption. He gave his life a ransom for many.

Jesus Christ loved people enough to set them free (John 8:32, 36). He came to heal the broken in heart (Luke 4:18). He died for them with a broken heart. He fed the multitudes. He taught them the truths of life and of salvation. He loved them enough to shed His blood for them, and even wept over the people of Jerusalem (Matt. 23:37; Luke 19:41-44). "He is despised and rejected of men; a man of sorrows, and acquainted with grief" (Isa. 53:3).

\*Tucson, Ariz.

Jesus knows everyone's need and shows compassion for the lost and erring ones. "When he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd" (Matt. 9:36).

People are important in God's sight because He created man in the beginning (Gen. 1:26-28). He led Israel through many trials, dangers, and testings. He was much concerned about His people, Israel, and later about the Church of God. He tenderly listens to their prayers, provides for their needs, manifesting His love through the death of His Son (John 3:16).

A mother had lost her husband through death. She had four children for whom she had to provide food and shelter. That evening she gave the children the last food in the house. She prayed that God might send her \$400.00 for her needs, and it seemed a very unlikely request.

After putting the children to bed, she stepped out of the house. Her foot stumbled against a package. She found almost \$400.00 in the package. Later she was advised she could keep the money. God had answered her prayer because of His compassionate concern, and because she was one of His children, desperately in need of help.

How much do we love other people? Is our love chiefly for our own interests? Jesus admonished His

people to love the Lord their God with all their hearts, souls, minds, and strength, and their neighbors as themselves (see Matt. 22:37-39). These, He said, are the two greatest commandments. Godlike people will love other people even in spite of their sins and imperfections.

Even unsaved people can discern whether God's servants have the love of God in their hearts. Most people do respond to that kind of love (Rom. 5:5).

A ragged boy in D. L. Moody's Sunday school was asked why he attended. He replied, "Because they love a feller over there." God gives to every believer the Holy Spirit, causing him to love with a divine love even as Jesus did. How much do we love people?

### I'M LOOKING—WHERE IS IT?

I'm looking—where is it?

I've looked into the staring faces of a thousand people, and seen nothing.

I've looked and searched in recorded words of men, and found nothing.

I've listened to men speaking, believing they had something to say, and heard nothing.

I've given myself to a cause, searching for its deeper meaning, and felt nothing.

I've bent my back to share in this world's treasure store, and gained nothing.

In desperation I fling myself to earth, reaching upward, crying in despair—  
"O God—if You are there—  
Where is it?"

And suddenly, sweetly,  
quietly, gently—

IT IS THERE!

PHIL CORY

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### Prayer Requests—a Sweet-smelling Savor

Dear Son:

Our pastor remembered what R. V. DeLong did years ago at Northwest Nazarene College, and started the custom in our congregation.

He had a box made with an opening large enough for prayer requests and asked that we place them in the box at any time and report when the prayer was answered. Two reports came the first week—and a stream ever since.

They are requests that by any extent of the imagination only God could answer—and God is at work!

At the close of the year we will all go outside and burn the box of requests as a "sweet-smelling savour" to God.

Now, we know that this is a lot of symbolism and that God answers prayer apart from boxes and shrines. But I will have to admit that the symbol pointed me to the reality of prayer in a new way—and that's what really counts.

By the way, Mother and I gave our pastor a side of beef last week—and were blessed in the doing. Your turn is next.

Love,  
Dad

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



General Superintendent Stowe

## The Servant Role of the Minister

THE CURRENT emphasis on the leadership responsibilities of the minister is both biblical and practical. An increasing number of books, seminars, and conferences stress the dynamics and methods which will enable the man of God to more efficiently assume this role. Our Lord took note of this need and laid appropriate stress upon it in His training of the shepherds who would lead the first flock.

But to balance our ministry, there must be a corresponding emphasis on the role of servant. This is just as scriptural as the other. In the discourse recorded in Luke 17:7-10, Jesus clearly indicates that our service to God is basically like the relationship of the employee to his employer. Just as a hired man would not expect his boss to prepare dinner for him at the close of his working day, even so we should not expect preferential treatment from our Master. The words of verse 10 put the whole matter in the proper perspective: "So you also, when you have done everything you were told to do, should say, 'We are unworthy servants; we have only done our duty'" (NIV).\*

Failure to reckon with this role will sooner or later destroy one's effectiveness as a minister. A young man with better-than-average ability and training opted out of the ministry on the eve of his ordination. His reason? "I want a life of my own. I don't want to be at everyone's beck and call." Somewhere in his preparation he had failed to note this requirement of discipleship: "But whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the son of man came not to be ministered unto, but to minister..." (Matt. 20:26-28).

Anything else than this kind of love-slavery is less than New Testament ministry. Nothing else will supply the proper motivation for selfless service, which is the only satisfactory service.

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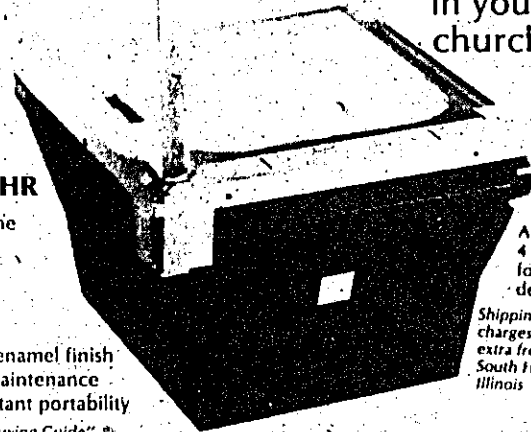
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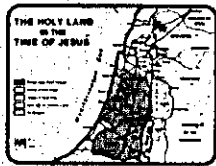
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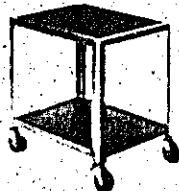
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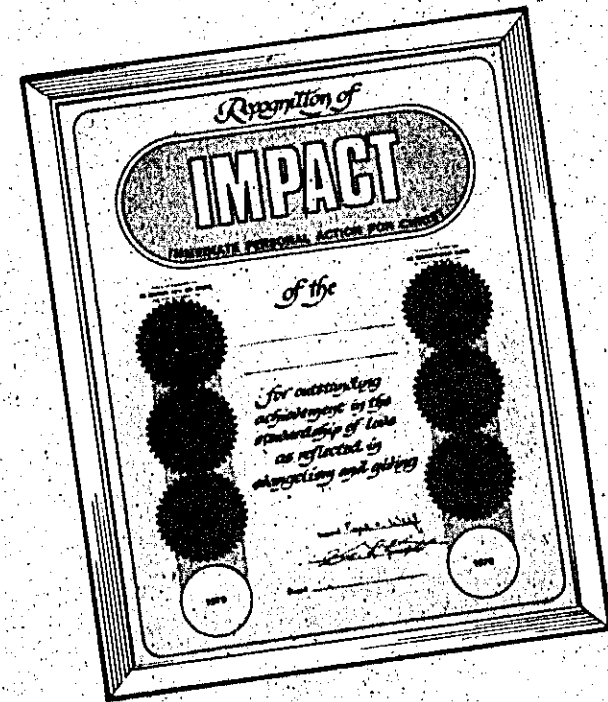
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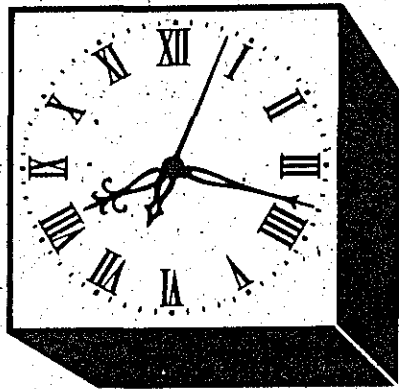
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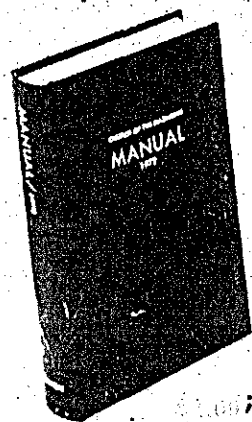
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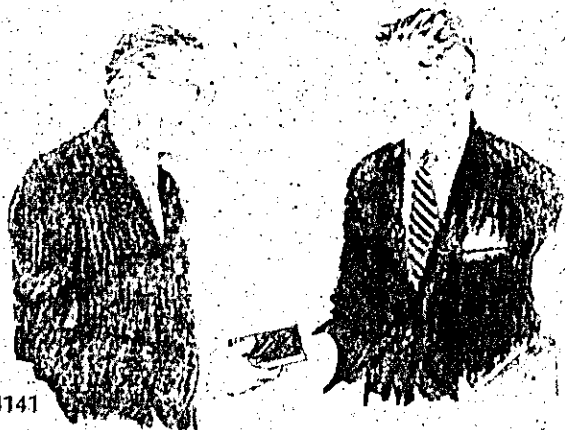
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# THE EMERGING NATIONAL CHURCH

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Church Membership <i>(does not include probationary)</i>		Net Gain, Church Membership <i>(does not include probationary)</i>	
Korea	8,659	Korea	4,064
Haiti	7,396	Guatemala N.E.	614
Mozambique	6,400	Philippines	501
Guatemala N.E.	4,212	Cuba	405
Japan	4,153	N.E. Mexico	282
Bolivia	3,695*	Mozambique	261
Peru	2,887	Argentina	204
S.E. Mexico	2,675	Guyana	190
C. Mexico	2,573	Nicaragua	187
N.E. Mexico	2,332	Peru	179

### Average Sunday School Attendance

Korea	9,685
Haiti	8,823
Africa, Coloured & Indian	8,380
Guatemala N.E.	8,270
Peru	8,100
Mozambique	7,616
Swaziland	7,258
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Cape Verde	5,302
Bolivia	4,037

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Peru	81
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Japan	46
Philippines	28
Haiti	25
Swaziland	25
Barbados	16

\*1974 statistics



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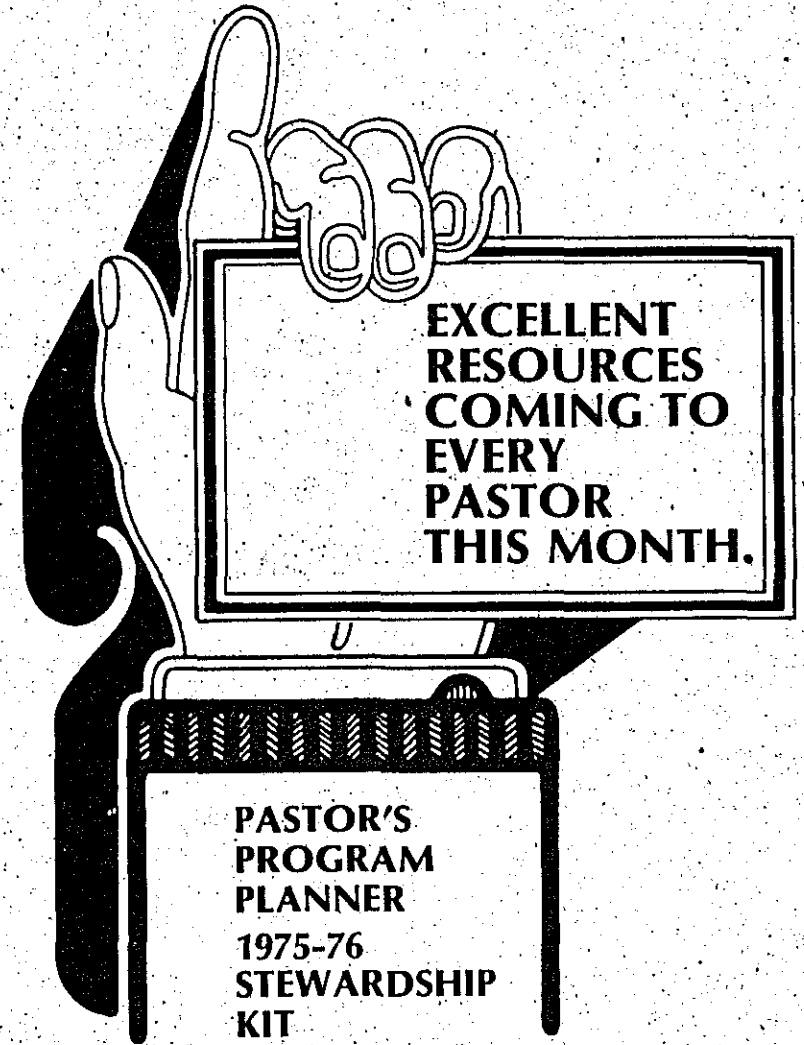
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## A Prayer for My Pastor and His Wife

By Gwen Fodge\*

I've been meaning to talk with You, Father, about two people You placed on my life's road: my pastor and his wife. I guess I just want to thank You for their special talents and the qualities that make it a joy to be in their church. I know that their gifts come ultimately from You. For instance, whenever one of us in the fold is very ill, or dying, they are always present, giving strength and hope through the avenues of prayer and Your Word. On the other hand, they never fail to be truly joyful on occasions such as weddings and births. Lord, thank You for always giving them just what they need to give to us and always just at the right time.

Occasionally spiritual illness strikes members of the flock, and they care deeply about that too. I know they are often in prayer about all of us. I know that sometimes You have spoken to me because of their prayers. I've noticed, though, that they don't feed only the soul and neglect the body. Several times they have organized all of us into groups responsible for providing food or clothing for others in need. They believe it is more blessed to give than to receive. They have learned this from You and continually teach it to us.

Each Sunday morning, without fail, our pastor is in the pulpit talking about You. His wife is always

sitting in the front row supporting him. Even when they do not feel like it, they are there.

Our pastor's wife is often at the piano or singing or counseling an eager group of teens, then off to the missionary meeting, and home just in time to type the bulletin.

Our pastor finds himself surrounded by junior boys who are looking for a man who cares—and he does.

Together our pastor and wife visit the hospital or a new mother or a grieving family. Midnight finds them across town telling a wife her husband has just been killed. On another late evening they counsel someone who couldn't wait until morning. Almost every meal is interrupted by phone calls from people with a multitude of questions they want answered—now.

But my pastor and wife never give up. They are living proof of Your never ending strength.

Theirs is a hard task. They give, give, give. We take, take, take. Help us to take less and give more. Help me to remember them in prayer each day. I ask that You pour out a full measure of Your blessing on them right now. Because they are so dedicated to Your work, I pray that they will never be wanting. Besides giving them what they need to give to us, please give them blessings just for themselves. They're special, Father, so please watch over them carefully. Thank You.

\*Melba, Ida.

August, 1975

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# THE PREACHER'S WIFE

LORA LEE PARROTT



An interview with Rosemary Green, wife of song evangelist Jim Green. Her career in suitcases and special meetings makes her a very unusual preacher's wife.

**Lora Lee Parrott:** I doubt if very many song evangelists have been active continuously as long as you and Jim. Just how many years have you been singing in revival meetings and summer camps?

**Rosemary Green:** Actually, 1974 was our silver anniversary. We have traveled now more than 25 consecutive years in the work of song evangelism. I guess I have stayed in every kind of parsonage, hotel, and motel there is. And incidentally, before Jim and I were married, I traveled with my aunt, Wilma Geeding, who also was an evangelist.

**Lora Lee:** Besides old-time religion, what is the most important quality of the traveling wife of an evangelist?

**Rosemary:** Well, first of all, it is necessary to have some expertise. The wife of a pastor in a settled ministry is loved and appreciated by the congregation for herself. She may or may not have special abilities in music, teaching, or something like that. But with us on the road, people expect me to carry my fair share of the responsibility of the service. For me this includes playing the piano, organ, singing with Jim, and working with the choir. But beyond this, the most important quality of the wife of a song evangelist is a positive, happy attitude. I think it would be impossible to keep slated in meetings or to even sur-

vive the road weariness if a woman allowed herself to become negative.

**Lora Lee:** That brings up the next natural question. Don't you get weary of this eternal traveling?

**Rosemary:** I think we all get weary of anything which is repeated time after time after time. I'm sure there are pastors' wives who get weary of staying at home. I do sometimes get tired of traveling, except I feel this is our place of service and a responsibility God has given to Jim and me. That makes us very much aware of the special compensations that come in our kind of ministry.

We have hundreds and hundreds of pastors and their wives as our friends because we have stayed in their homes. We have had opportunity to see the United States and Canada in ways that few people are ever privileged. Then most of all, we are in the constant atmosphere where souls are saved and sanctified. And in these last years there have been many special events with which God has blessed us both. For instance, we worked very hard on the music for the last evangelism conference in Kansas City. This was a year-long responsibility besides our regular slate.

**Lora Lee:** What changes have you seen in 25 years?

**Rosemary:** For one thing, the revivals have been shortened and intensified to meet the needs of people who seem to have much more competition for their evenings than was true 25 years ago. When we first began, revivals generally started on Tuesday night and lasted over two Sundays. Now almost every church starts the meeting on Monday or Tuesday and closes the following Sunday. However, I must say that in many ways it seems that we achieve as much spiritually in these shorter meetings as we used to do in the longer ones. Maybe other evangelists would not agree with me on this. And I think it is necessary today to have more skills and to be more specialized than it was in the beginning. More of our people have music training. The level of music and programs in our churches has been raised considerably. Many churches have full-time ministers of music. I guess we just have to be better at what we're doing now than we were at the beginning.

**Lora Lee:** I am sure that for a woman the matter of your meals and lodging is more important than for a man. How are the arrangements in most of your meetings?

**Rosemary:** Things are much better now than they were in the beginning. Usually we stay in hotels and motels and eat our meals in restaurants. With as many hundreds of thousands of miles as we have logged, it almost becomes necessary to have some privacy for time alone and away from people. I guess we need to have a place and time for our souls to catch up. This is much more possible staying in a private room than with an active family in a parsonage. Of course we must have time to work on our music arrangements for both the orchestra and the choir. But as for meals, I rather enjoy going to someone's home. Pastors' wives are some of the best cooks I have ever experienced.

**Lora Lee:** Where is home when you can go home?

**Rosemary:** Canton, Ill.

**Lora Lee:** How often do you get there?

**Rosemary:** We are there for two weeks in June, three weeks at Christmas, and

an occasional Monday. That is hardly time enough to get milk in the refrigerator. However, my mother shares our home, and things are running smoothly when we get a chance to be there.

**Lora Lee:** Is there any revival meeting that stands out above all others in your minds over the past 25 years?

**Rosemary:** Yes, there is one. It was in Walla Walla, Wash., with evangelist Ray Hance. I think the reason for this outstanding meeting was that the people seemed to be desperate for revival and had prayer meetings in the church and in their homes all during the revival. They had really prepared for it. That is where we first used the song "How Great Thou Art." Incidentally, my favorite song at the moment is "My Tribute," by Andraé Crouch. We are using it with our choirs.

**Lora Lee:** I understand you have a very special kind of diary. Can you tell us about it?

**Rosemary:** Yes! We are captivated with something that we started 25 years ago. At each revival, Jim takes a picture of the pastor and his family, the evangelist, and all other special workers. We also save a piece of the advertising. This goes into a special book which is a pictorial diary of all the places where we have held revivals. Some families are in the book several times, and as these meetings are separated by years, it shows the growth and development of the family. We enjoy these very much. When we first started out, the first book covered two years of revivals. Since then, we have gone to a book for each calendar year.

**Lora Lee:** Do you have any final word for pastors' wives concerning the wife of the evangelist who may be in their church?

**Rosemary:** Not really. Pastors' wives have been generous and considerate toward me through all of these years. I love them all. I know they work very hard and in their own way are working just as hard during the revival as Jim and I. I just hope the Lord gives all of us lots of love for each other, continued good health, and lots of common sense as we work to win souls for Him.

## So You're Having an Anniversary

By Elsie E. Buckmaster

**W**E USED TO live next door to an elderly lady whose main topic of conversation was her age. We were quite young, and with that affinity that sometimes exists between the young and the old, she would talk to us about her age. She told everyone she was 87, going on 88. Finally her birthday came, and we asked somewhat teasingly, "How old are you, did you say?"

She replied, "I'm 88, going on 89."

So your church is having an important anniversary. But each day it will keep on getting older. Have you given any thought to keeping permanent records for the future? Most churches have a somewhat less than ideal record system. Probably only a few have records that are concise and chronological, mostly because there seems to be no printed guides available. Many pastors keep an elaborate record of their ministry, but when they leave the church, the record goes with them and leaves the church with nothing.

Following are some suggestions to help a local church maintain its own historical record.

1. The church board should appoint a church historical committee as a permanent committee each year.

2. The committee should collect those sentimental mementoes of the early beginnings and keep them preserved in a file or storage cabinet which is kept exclusively for this committee's use. If the storage is fire-proof, it is even better.

3. Almost any record of the early years of any church is precious because as a rule only a few written records will remain. Also, most churches probably took group pictures more often because the groups were smaller, and it was easier to do. Usually more printing was done with photographs.

The problem has now gone full circle. With mimeograph or other duplicating equipment, so much printed material is now turned out that it becomes a problem to be selective and choose wisely what has permanent historical interest and what is temporary. Many churches and individuals may be preserving fewer records because of this abundance. It could be more difficult to find records of the last 10 or 20 years than of the earlier years.

4. Make decisions about what should be preserved and set up some sort of temporary file or storage box to keep the material in.

5. Set up a picture file. One word of caution: Don't do anything to pictures or other memorabilia that can't be undone. Don't rush for the paste or glue or the new type self-adhesive scrapbooks. You will want to rearrange the material several times before you get it in final form. (You may never get it in final form!)

Ordinary file folders will be better than scrapbooks or photograph albums because the material can be reproduced or displayed if needed. The material should be collected for

the church's occasional enjoyment so should be available rather than put away too permanently.

You may prefer to use a three-ring binder with extra-large rings, and place the material in plastic see-through envelopes punched for a binder. As more material is donated to the committee, it can easily be inserted in the proper sequence by date. The use of a binder makes a more permanent-type volume and also has the advantage of being easier to look through and to carry around. The plastic envelopes make it possible to see both sides of printed material without the need for handling and are excellent for programs, revival advertising, or similar material.

6. If your church is younger, or if older churches have the records, it would be fairly easy to set up a yearly typewritten record with such items as this preserved for each year:

- a. Name of pastor (date of arriving or leaving if there is a change)
- b. Names of church board members and departmental officers
- c. Revivals held, with names of workers and the dates
- d. Other special occasions or important services
- e. Probably the important business or progress of each year could be summed up in a paragraph or two. The whole record for each year

should not take over two or three pages of typing and could be kept in a folder or binder and indexed by year.

Above all, date and label everything as you go. Add the year to your date on revival advertising. As soon as any photographs are received, identify everyone in the picture, if it is a small group, and write the date, the names, and the occasion on the back.

The pastor or church secretary should be encouraged to keep a chronological list of members received, not just an alphabetical list.

Most churches probably have at least one person who likes to keep this sort of record. With goals defined and an outline of what is needed, the committee can seek donations of material. The archives of any church could be preserved for future years without a lot of trouble—if you begin now.

How many churches have such minimum records as a good picture of each pastor that has served the church, or pictures of different buildings if the church has changed locations, or a complete list of Sunday school superintendents, NYPS and NWMS presidents?

We forget sometimes that today will be history tomorrow. Don't forget to keep records and pictures of today while you are trying to piece together the yesterdays. Why not get it all together before it is too late?

Ever stop to take note how our girls and our boys  
Tread along in the paths we have led them,  
How their spiritual stature and physical form,  
Bear the marks of the food we have fed them?

Well, my brother, remember the Lord has ordained  
That each man leave his image behind him;  
And our children are blessed above all if they're left  
With a heritage rich to remind them!

—Roy E. McCaleb

## "Are You Sure, Lord?"

I AM A YOUNG MINISTERIAL student at a holiness college. I am studying in the field of evangelism, as my wife and I feel at this time that this is our calling.

Recently we had the rare experience of holding revival services in conjunction with vacation Bible school. I was asked to give a closing presentation to the children at VBS. At first I was reluctant, as I knew the age group would be so varied and the attention span so short that it would be a tremendous job for the best of speakers—let alone a student. After much prayer, consideration, and reading, I sat down late one evening to prepare the devotional. The more I tried to put thoughts on paper, the more I realized it wouldn't do. Then in my struggle God gave me an insight for the presentation.

During the delivery I was amazed. I had almost everyone's attention the entire 10-12 minutes. An invitation was given and nearly 50 children came to the altar. Many shed tears as they asked Christ into their lives.

The next few days all went well with both the revival and the VBS. Then late Saturday night as I prepared for the Sunday morning service, I felt the sermons I had just

didn't seem to fit. I prayed and attempted to prepare a totally new sermon, but it wouldn't come. For a preacher to know that within a few hours he will stand before a congregation without a sermon he feels clear about is quite a shock—a feeling between wanting to run away and wanting to cry. I felt great pressure.

Then a strange thing took place. My attention was being drawn to that children's devotional of a few days earlier. I began to feel I was to use that same message for the adults on Sunday morning. I began to question God.

"Are You sure, Lord? It seems so irrational. How will adults react to a children's message?" Yet I felt as certain about it as anything I had ever done for God. I went to bed confident that this was what God wanted.

As I waited through the preliminaries, I don't remember ever being so nervous. The message was delivered in almost the same style, almost word-for-word as during VBS. As the altar call was given, I began to pray silently. Never had I felt more at ease after any message. I had delivered myself before men in the presence of my Lord. I had given the simple to the ears of the profound.

I didn't understand why until a man and his wife began weeping and came forward to open their lives completely to Christ. I stood in amazement at the living Saviour. I didn't understand it or why it worked that way. I would have done it differently. Yet I was glad to have felt His gentle leading and His using my life to enrich the lives of others.



by  
**Wayne E. Duncan**  
Bourbonnais, Ill.

## THE STARTING POINT



By C. NEIL STRAIT

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

### Anything Worthwhile Is Worth Paying For

I gathered this from the *Christian Athlete* and Gary Warner:

"Anything worthless you enjoy first and then pay for.

"Anything worthwhile you pay for first and then enjoy.

"Anything worthwhile is worth paying for" (Gary Warner, "Only One Check Left," *Christian Athlete*, Nov., 1974, p. 31).

Gary Warner even put some "filling" in. He supports the first statement—"Anything worthless you enjoy first and then pay for"—by referring to Moses and how he had the choice to "enjoy . . . sin for a season" (Heb. 11:25) but decided not to. And Rom. 6:23 reminds us of the price paid for sin—death.

Warner closes his column with these tremendous words: "Lord, we come as athletes and coaches who are spiritually bankrupt. We've only one check left, Father. Help us realize that if we'll write it on Your account we won't have to worry about it bouncing."

### We Really Do Need Each Other

I came across this interesting story in *Bits and Pieces*, a small magazine that crosses my desk. A troop of boy scouts were hiking in the woods

and came across an abandoned section of railroad track. Each in turn tried walking the rails but would eventually lose his balance and fall.

Then two boys decided that if they held hands—balancing each other—they could walk the full length of the track without any difficulty.

Here is a beautiful picture of the unity and support needed within the Church. I am reminded of Reuben Welch's book *We Really Do Need Each Other*.

The church family should be supportive, helpful, caring—they should balance each other in the hard moments.

### Getting Ready to Travel

In Josh. 3:1-6, there is the story of Joshua getting the people ready to cross the Jordan. The context finds the people coming from Shittim to Jordan, and then this phrase occurs: "They lodged there before they crossed" (Josh. 3:1; NASB\*).

The following verse reveals that they were there at least three days. But I see in this the planning, preparation stage so necessary for any journey. Too frequently the excursions of life are made without proper plans, without forethought, without a destination in mind.

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The second necessity for any spiritual journey is revealed in verses 3 and 4, where it speaks of the ark—or a symbol of the presence of God. Every spiritual journey is doomed to disaster without God's guidance.

The third necessity for any spiritual journey is a promise. There is a fantastic one in verse 5: "Consecrate yourselves, for tomorrow the Lord will do wonders among you" (NASB). The promises of God are strength and support for the journey.

Our journeys with God ever take us over untraveled roads and into new country. Joshua reminded the people that they had not "passed this way before" (v. 4, NASB).

So our personal preparation—by way of commitment—and following His presence, and drawing strength from His promises, will bring us to our destination. And while it may be unknown, it will be the right place for us.

### The Challenge of Preaching

John Killinger has written a valuable book, *The Centrality of Preaching*. In the book he quotes what a man said of his minister:

I cannot stand to hear him preach, he tortures me so. It is as though he looks through a window in my heart and knows exactly what I feel, exactly what I am thinking. He senses feelings in me I have not even realized I felt, so that they strike me with the force of sudden recognition. I cannot stand it. But neither can I stand not to hear him. When I miss a week, as I sometimes must, I feel as if some unbearable heaviness, like a fog or a mist, had settled on me for the week (John Killinger, *The Centrality of Preaching in the Total Task of the Ministry*, Word Books, 1969, p. 21. Used with permission).

What a challenge preaching really is.

### Twenty-fifth Wedding Anniversary Ceremony

It is a beautiful thing when a couple have been joined together in holy matrimony for a quarter of a century. Tonight — are celebrating their twenty-fifth year as husband and wife, and we are honored to witness a renewing of the covenant these two made to each other 25 years ago.

You have shared many joys and sorrows, hard places and smooth, through these years. These experiences have served to draw you closer to each other. I charge you tonight to reaffirm the meaningful covenant you made 25 years ago and to let it live again in a new freshness. As you continue to express complete trust in each other, may you experience the very rare and ardent desire and limitless abilities to put yourself always in the loved one's position and to act from that viewpoint. Never let a day go by without saying, "I love you," in some word or act. And finally, may you continue to bring Christ into every detail of your life that He may live through your love for each other to bless and encourage others as long as you both shall live.

Song: "Whither Thou Goest"

Now you will repeat the vows for renewing your covenant: "I, —, renew my covenant with you, —, to have and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, to love and to cherish, 'til death us do part, according to God's holy ordinance, and thereto I pledge thee my faith."

At the Last Supper many years ago when Christ was with His disciples for the final time, He instituted a remembrance of himself. We call it the Lord's Supper or Holy Communion. Tonight this represents not only communion with the Lord, but for these two—after 25 years—it represents a renewing of their communion with each other. (Communion is served while the organist plays "The Lord's Prayer.")

Prayer.

Submitted by Earl Paul Robertson, Pastor, Church of the Nazarene, Arvada, Colo.

The Preacher's Magazine

# IN THE STUDY



## Looking at Our Lord in Luke

August 3

### A SHREWD MANAGER (16:8)

SCRIPTURE: Luke 16:1-12

INTRODUCTION: This is one of the many parables found only in Luke's Gospel. It is usually called the parable of the unjust steward (or the dishonest steward). The Greek word for "steward" literally means "house manager." So the heading for this paragraph in the *New International Version* is "The Parable of the Shrewd Manager."

From time immemorial this passage has been a difficult one to interpret. Jesus seems to be condoning dishonesty, if not indeed commending it. So we need to look a little more carefully. Certainly the Master was seeking to teach a valid lesson. But what was it?

#### I. THE MANAGER'S PROBLEM (vv. 1-2)

Jesus told a story about a rich man whose manager was accused of wasting his master's possessions. So the proprietor called him in and asked, "What is this I hear about you? Give an account of your management, because you cannot be manager any longer" (NIV).<sup>\*</sup> It was a crucial moment. The man saw that his game was up.

#### II. THE MANAGER'S PROPOSITION (vv. 3-7)

At first the manager was deeply distressed: "What shall I do now? My master is taking away my job. I'm not strong enough to dig, and I'm ashamed to beg" (v. 3, NIV). His had been a soft life of

<sup>\*</sup>All quotations from *The New International Version*, copyright © 1973 by the New York Bible Society International, are used by permission.

self-indulgence so that he was incapacitated for hard labor; and his position carried high status—he didn't want to join the beggars on the street.

Suddenly it came to him. "I know what I'll do so that, when I lose my job here, people will welcome me into their houses" (v. 4, NIV). He called in each of his master's debtors. To the first he said, "How much do you owe my master?" (NIV).

The man replied, "Eight hundred gallons of olive oil" (NIV). This seems to us like a large amount. But in those days olive oil was used with food, as a balm, and for fuel in clay lamps.

The manager told the man, "Take your bill, sit down quickly, and make it four hundred." In other words, he was to discount it 50 percent.

Then he asked the second man how much he owed. "A thousand bushels of wheat," the man answered.

To him the manager said, "Take your bill and make it eight hundred"—a 20 percent cut.

Someone has suggested that the reduced bills may have represented the



By Ralph Earle

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

correct amounts, the manager having "padded" them by the 100 percent and the 25 percent. Such dishonesty was very common in those days, to say nothing of now. If this suggestion is correct, then the manager actually received what was due him, and the debtors were obligated to show their gratitude to the manager.

Changing these amounts on the bill was a very simple matter. Farrar explains what was involved: "Since Hebrew numerals were *letters* [of the alphabet], and since Hebrew letters differed but slightly from each other, a very trivial forgery would represent a large difference."

### III. THE MASTER'S COMPLIMENT (v. 8)

"The lord" doesn't mean Jesus or God, but rather the master of the house. The correct translation of this verse is: "The master commended the dishonest manager because he had acted shrewdly. For the people of this world are more shrewd in dealing with their own kind than are the people of the light" (NIV).

This statement of Jesus poses a real challenge to us as Christians. We might put it this way: "Are we as eager, enthusiastic, and persistent in seeking to win people to Christ as successful salesmen are in closing deals?" (Earle, "Luke," *Wesleyan Bible Commentary*, 4:298).

**CONCLUSION:** On first sight, verse 9 seems obscure. It should read: "I tell you, use worldly wealth to gain friends for yourselves, so that when it is gone, you will be welcomed into eternal dwellings" (NIV). Farrar comments: "We turn mammon into a friend, and make ourselves friends by its means, when we use riches not as our own to squander, but as God's to employ in deeds of usefulness and mercy" (*The Gospel According to Luke*, p. 35).

August 10

### THE RICH MAN AND LAZARUS

(16:25)

SCRIPTURE: Luke 16:19-31

INTRODUCTION: In the previous parable Jesus had warned His hearers to make

the right use of their money, so that at the close of their life on earth they might be "welcomed into eternal dwellings" (v. 9, NIV). Now He gives a graphic illustration of one who failed to do this. Contrasted with him is a poor man who was helpless. The two men were widely separated in life, in death, and after death.

### I. TWO MEN IN LIFE (vv. 19-20)

One can hardly imagine a greater contrast than there was between the two men Jesus described. The rich man "was dressed in purple and fine linen and lived in luxury every day" (NIV). "At his gate was laid a beggar named Lazarus, covered with sores and longing to eat what fell from the rich man's table" (NIV). Only the dogs took pity on him. Sympathetically they licked his open sores. Perhaps some antiseptic qualities in their saliva was actually a blessing. They were more "human" than the hardhearted rich man.

### II. TWO MEN IN DEATH (v. 22)

The main truth that this verse succinctly but vividly portrays is that all men must die—the wealthy as well as the poor, the educated as well as the ignorant, the cultured as well as the crude. Death is no respecter of persons.

The secondary emphasis is on their difference in death. It may well be that Lazarus starved to death, while the rich man ate and drank himself to death. We don't know what happened to the body of Lazarus; perhaps the dogs ate it. But his spirit was carried by angels to Abraham's bosom. On the other hand, we are told that the rich man died "and was buried"—probably with great pomp and ceremony. Pallbearers bore his body in a long procession to the cemetery. In Taiwan today, the wealthier a man is, the more pallbearers there are in the funeral procession—up to 32 at times.

### III. TWO MEN AFTER DEATH (vv. 22-31)

Immediately after death the positions of these two men were radically reversed. The rich man found himself in "hell"—Greek *Hades*, the place of departed spirits—"in torment." He looked up and saw Lazarus in paradise. Being a Jew, he called out, "Father Abraham," and asked to have Lazarus come and cool his tongue

with a drop of water, "because I am in agony in this fire" (v. 24, NIV).

The two opening words of Abraham's reply, "Son, remember" (v. 25), constitute the text for today. One of the worst aspects of hell will be the gnawing worm of memory. To remember missed opportunities for being saved—that will be hell indeed. Someone has said that the saddest words are, "It might have been."

Abraham's answer was that an impassable gulf separated the two men. This underscores the awful fact that after death everything is fixed and irrevocable. It is either paradise or torment forever. And the choice is made in this life.

The former rich man in his agony then asked that Lazarus go and warn the man's five brothers so that they would not follow him to the place of torment. The striking truth of verse 31 is vividly illustrated and proved in the case of another Lazarus who did rise from the dead. Instead of listening to him, the people tried to kill him (John 12:10).

August 17

### THE SIN OF INGRATITUDE (17:17)

SCRIPTURE: Luke 17:11-19

INTRODUCTION: What is the most inexcusable sin? One might make out a fairly long list, but he would probably wind up with ingratitude in first place. It is the sin for which there is *no* excuse.

### I. TEN MEN IN NEED (vv. 12-13)

As Jesus was heading toward Jerusalem for the last time, He encountered 10 lepers. They "stood afar off," as required by the law (Lev. 13:45-46).

Calling loudly so as to be heard, they said, "Jesus, Master, have mercy on us." The Greek word for "Master" is *epistata*, found only in Luke's Gospel (six times). It means "chief" or "commander," a title of authority. Evidently these lepers believed that Jesus had power to heal them. Probably they had heard how He had healed others.

These 10 men were in desperate need. They had a disease that separated them from society. Isolated and lonely, they longed to be cleansed from their leprosy

so that they might again join the community of family and friends.

### II. TEN MEN HEALED (v. 14)

Jesus called back to the men, "Go show yourselves unto the priests." Only a priest could pronounce them clean and fit to be in society again (Leviticus 13). Obediently they started out. But "as they went, they were cleansed." The lesson we need to learn is that obeying Jesus always brings blessing. And He healed them all; there was no discrimination.

### III. ONLY ONE MAN THANKFUL (vv. 15-19)

When the 10 lepers discovered that they were healed, one of them "turned back, and with a loud voice glorified God." Falling on his face at Jesus' feet, he fervently expressed his thanks for the miracle of healing.

"And he was a Samaritan." This incident is found only in Luke, the Gospel of the poor, the sinner, the Samaritan (compare the parable of the Good Samaritan). Evidently one of Luke's purposes in relating this story was to show how the Samaritans were actually, sometimes better people than the legalistic Pharisees. And this contrast is still true today.

Looking down at the grateful man lying before Him, Jesus asked the pertinent twofold question: "Were there not ten cleansed? but where are the nine?" Where were they? Ungrateful wretches, they went on their way without even the common decency of a "thank you."

We condemn them readily. But how often does God bless us and we forget to thank Him? Ingratitude is a major sin and we are too easily guilty.

The one who returned to express his thanks was a "stranger" (v. 18); that is, a "foreigner." Are people outside the church more thoughtful and courteous than those inside?

Because he came back to show his gratitude, this Samaritan received an added blessing. Jesus said to him, "Arise, go thy way: thy faith hath made thee whole." The verb literally means "has saved you." It may well be that Christ conferred spiritual salvation on this one whose body had been healed. No one ever thanks God without receiving more for which to thank Him.

August 24

## REMEMBER LOT'S WIFE (17:32)

SCRIPTURE: Luke 17:20-32

INTRODUCTION: One day the Pharisees came to Jesus, asking when the kingdom of God was going to come (v. 20). They meant the Messianic Kingdom, which the Jews were eagerly awaiting.

The Master's reply was, "The kingdom of God cometh not with observation"; that is, with outward show or by observing the skies. Rather, "The kingdom of God is within you." In the person of Christ it was already in their midst. Also the true kingdom of God is inward and spiritual, the rule of God in the hearts of people.

Jesus went on to warn His hearers that the time would come when they would long to see "one of the days of the Son of man," but would be disappointed. Then He declared that His coming would be like lightning (v. 24). But first the Messiah must suffer (v. 25).

### I. THE DAYS OF NOAH (vv. 26-27)

Those were times of extreme lawlessness. We read in the Old Testament: "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" (Gen. 6: 5). This description fits altogether too large a segment of society today. Are we in "the days of Noah"? We have much reason for giving an affirmative answer to that question.

### II. THE DAYS OF LOT (vv. 28-29)

What kind of days were these? We read that the people "were eating, drinking, buying, selling, planting and building" (NIV). What's wrong with all this? The answer is, "Nothing." But the fact was that they ignored God. Secularism is one of the greatest threats to the Church today.

Moreover, we know from history that the besetting sin of Sodom was sodomy—what we now call homosexuality. The phenomenal upsurge and acceptance of this sin in recent years spells ill for the future of Western society.

"Remember Lot's wife" (v. 32). Because her heart was in Sodom, she per-

ished with it. This is a solemn warning to all of us today.

August 31

## THE GREAT SEPARATION (17:34)

SCRIPTURE: Luke 17:33-37

INTRODUCTION: Life is full of separations, many of them painful and some traumatic. Death brings separation, often accompanied with deep sorrow. But the Second Coming will also be a time of millions of separations.

### I. TWO IN ONE BED (v. 34)

The word "men" is italicized, indicating that it is not in the original. Actually both "two men" (v. 34) and "two women" (v. 35) are exactly the same in the Greek—the single word *duo*, which simply means "two."

In today's society the application would primarily be a man and wife. One will be taken, the other left. Everyone familiar with the Church knows that there are thousands of devout Christian women with unsaved husbands. Unless there is a change, these husbands would be left behind if Jesus should come tonight. This should stir Christians to pray more earnestly and sinners to repent at once.

### II. TWO ON ONE JOB (v. 35)

Clearly the "two" here would be women, for only they would be "grinding together." The reference is to the little hand mill that the women used for grinding grain each morning to make fresh biscuits. We have seen two women in Palestine sitting side by side on the ground. They both had their right hand on a knob which turned the upper millstone. The two millstones were about as large as dinner plates in circumference.

Jesus said that these two women, working so closely together, would be separated at His second coming. What a tragedy! And it will all happen so quickly.

### III. TWO IN ONE FIELD (v. 36)

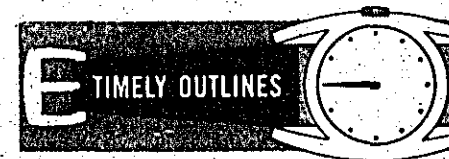
This verse is not in most of the Greek manuscripts of Luke's Gospel. But it is found in Matthew 24:40, and so we in-

clude it here for a balanced sermon outline.

In those days both men and women worked in the fields, as in many countries today. So this reference is more general than the others.

Today it might mean two people together in any legitimate walk of life. At the Second Coming there will be many separations.

The important lesson in all this is a warning to us to be sure that we are the one who will be caught up with Christ, not the one who will be left behind. There is no price too high to pay for this certainty.



## Finding the Truth About the Holy Spirit

SCRIPTURE: Acts 18:24—19:7

TEXT: "When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied" (Acts 19:5-6).

INTRODUCTION:

1. Background scripture and explanation of Apollos.
2. Paul visits Ephesus soon after Apollos leaves.
3. Paul encounters the 12 disciples. Give background on identity of these men. Show that they are believers.
4. Paul asks the question, "Have you received the Holy Spirit?"

- I. These 12 searched for truth about the Holy Spirit.
- II. These 12 prepared themselves for truth about the Holy Spirit.
- III. These 12 received the truth about the Holy Spirit.

CONCLUSION: As William Barclay so adequately stated, "The whole incident

shows us one great truth—that without the Holy Spirit there can be no complete Christianity."

Has the Holy Spirit come upon you?  
DERL G. KEEFER

## Keep Me, O Lord

SCRIPTURE: Psalm 141

TEXT: Vv. 3-4

INTRODUCTION:

1. Satan a very real enemy
  2. We need help when he assaults
  3. Turn to God
- I. PLEA FOR PROTECTION—"Set a watch, O Lord"
    - A. David recognized a need for power beyond his own.
    - B. He turned to the God who had called him to holiness that He might help him attain that calling.
    - C. We pray to God who alone is able to answer prayer.
    - D. Prayer is not a mere psychotherapy—it is real communication.
    - E. It is to God that we must commit the keeping of our souls.
  - II. CONCERN OVER THE MOUTH AND LIPS
    - A. Jesus warned that what was inside defiled a man, and it would evidence itself through the speech.
    - B. David was not concerned with covering evidence but wanted a deeper watch.
    - C. His speech would be clean because he *was* clean.
  - III. PURIFY THE DESIRES—"Incline not my heart"
    - A. All sin begins with desire.
    - B. Without God we tend to desire evil.
    - C. Presence of Holy Spirit in fullness will purify.
    - D. Temptation more easily resisted in early stage than later on.
  - IV. HE DESIRES PURITY IN TWO AREAS
    - A. Practicing wicked deeds
      1. Does not want to commit evil
      2. Part of miracle of new birth

- B. Partaking in the fruits of wickedness
1. There is temporary gain in sin.
  2. Wants nothing to do with even the results.
  3. Wants to be pure after the fact.
- C. By avoiding these, he would avoid judgment on these sins.

**CONCLUSION:**

1. David enjoyed a fellowship with God to the extent he loved righteousness.
2. Satan still assaulted him.
3. He recognized his need of help.
4. He committed his way unto God.
5. He determined to do righteousness (v. 10).
6. We may have to stand alone but it is worth it.

PAUL N. VAIL

BULLETIN



BARREL

**GAMES**

**CHURCH PEOPLE PLAY**

**DROP THE HANDKERCHIEF:** In this game a person accepts a responsibility, then goes around the circle until he can drop it behind some unsuspecting person, whereupon he runs very fast (usually out of town every Sunday) so he won't get caught.

**TAG:** This is a real fun game because it puts ministers at a disadvantage where the odds are 1,000 to 1. The rules are very simple—in fact there is only one: Every time you visit me, I'll come to church one Sunday. Or "Tag me at home; I'll tag you in the pulpit." Sounds fair enough; except with one person playing against several hundred, the minister has a hard time knowing who's "it" all the time.

**HIDE AND SEEK:** Here is a game with lots of excitement and personal satisfaction. A member of the church hides in a bed in a room down a long corridor on the upper level of a hospital. The object is for

the minister to find him. It's against the rules for anyone to tell the minister where this person is. If the minister loses the game, the member enjoys the victory by telling everyone, "I was in the hospital for two weeks and the minister didn't come to see me the entire time."

**KICK BAWL:** Purpose: to demoralize the whole church. A small team is enough to play. Object: Kick about everything that is done and bawl if you are asked to help.

Submitted by Billy W. Johnson

**MODERN AGE**

*This is the age  
Of the half-read page  
And the quick hash  
And the mad dash.*

*The bright night  
With the nerves tight,  
The plane hop  
And the brief stop.*

*The lamp tan  
In a short span,  
The big shot  
And a good spot.*

*And the brain strains  
And the heart pains  
And the cat naps  
Till the spring snaps—  
And the fun's done!*

**HOW TO GET ALONG WITH YOUR PARENTS**

Don't be afraid to speak their language. Try using strange phrases like: "I'll help wash the dishes," "Yes," "Thank you," and "Please."

Try to understand their music. Play Glen Miller's "Moonlight Serenade" on the stereo until you become accustomed to the sound.

Be patient with the underachiever. When you catch your dieting mom sneaking salted nuts, don't show your disapproval. Tell her you like fat moms.

Encourage them to talk about their

problems. Try to keep in mind that to them things like earning a living and paying off the mortgage seem important.

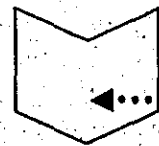
Be tolerant with their appearance. When your dad gets a haircut, don't feel personally humiliated. Remember, it's important to look like his peers.

And most vital of all: If they do something you consider wrong, let them know it's their behavior you dislike, not them.

Remember, parents need to feel they are loved.

A Sunday school class was being quizzed on the story of the prodigal son. The teacher asked, "Who was sorry when the prodigal son returned?"

After some deep thought, little Joe said, "The fatted calf."



**HERE AND THERE**

**AMONG BOOKS**

Conducted by the Editor

All books reviewed may be ordered from your Publishing House

**Ephesians (An Exposition)**

By W. A. Criswell (Zondervan Publishing House, 1974. 308 pp., cloth, \$6.95.)

This is not a word-by-word examination of Ephesians, but rather a commentary on its doctrinal truths. Originally delivered as sermons, the chapters deal with such subjects as the reality of God, the doctrine of predestination; the new creation, the mystery of the Church, the unspeakable riches of Christ, filled with the Spirit, and others. His message on "The One Baptism" will not offer comfort to those who believe this means only "water baptism," as he points out that it goes deeper, and includes what water baptism symbolizes—the Spirit's baptism. His chapter on predestination is also fair, as Arminians would agree, basically with his interpretation of God's sovereignty and man's free moral agency. Criswell concludes that both are true, although apparently contradictory. The paradox is something men cannot rea-

sonably explain. There is much homiletical material in this book for pastors who need sermon starters and expositional helps.

J. M.

**The Master Theme of the Bible**

By J. Sidlow Baxter (Tyndale Publishers. 336 pp., cloth, \$5.95.)

There is little doubt that Christian scholarship learns a great deal by the methods of Bible students like Baxter, who "zero in" on a theme like "The Doctrine of the Lamb" as *The Master Theme of the Bible*. He interprets prophecy in those passages which treat "the Lamb of God." He naturally spends a great deal of time and effort in Revelation.

This reviewer wonders: "Their eternal salvation as human souls is altogether of grace," p. 123 (in light of context); and,

"It fulfils every moral obligation of governmental righteousness, and effects an eternal security," p. 249; and, "It is because, by the Cross, he brings us not only forgiveness but regeneration to new spiritual life, and the eternal salvation of ourselves," p. 291. Is this unconditional security surfacing?

This book can be profitable IF one is not too much influenced by some not-so-pronounced theological bias.

J. RAY SHADOWENS

### New Men in Christ (Studies in Ephesians)

By Herschel H. Hobbs (Word Books, 1974. 130 pp., cloth. \$4.95.)

A verse-by-verse exposition of Ephesians by one of the outstanding ministers of the Southern Baptist church. The author deliberately attempts to avoid being technical, hoping to appeal to the average pastor and layman. This book uses the King James text, and sets a devotional mood. Not a book of sermons, nor a commentary, it meets a need for

those who are seeking help in individual or group Bible study.

J. M.

## Preachers' Exchange



FOR SALE: *Bible Looking Glass*, excellent condition, beautiful binding, published 1876; *How to Be Saved and How to Be Lost*, by R. A. Torrey; *The Double Cure*, by M. W. Knapp. Best offer accepted.—Rev. Nellie Ewell, 1032 S. Bradford St., Dover, Del. 19901.

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.

**COMING**  
next month

- **Beyond Bitterness**

The most difficult experience a pastor can face is to be treated as though he is unworthy of trust; but he can overcome.

- **The Pastor Deals with Resistance**

The way he faces resistance to his plans and opposition to the program is the key to an effective ministry for any pastor.

- **Preaching That Provides a Balanced Diet**

A God-guided analysis of our preaching may help us to produce healthier diets for the flocks we feed.

- **Pastor Jones, Superstar**

The secret for the liberation of the laity is found in a philosophy of "everybody, everywhere, every day."

## AMONG OURSELVES

Happy is the pastor in whose congregation are lay people who pray for him. Such is the pastor of Gwen Fodge, who wrote a warm and moving "Prayer for My Pastor and His Wife" (p. 17). If there should be more such prayers (and less destructive criticisms), there would without a doubt be a renewal of effort in every pastor's performance. He would carry his burdens better, and react creatively to every obstacle (p. 1). He would give preaching its proper place in his list of priorities (p. 3) and his preaching would hit its target every time (p. 7). Free from the necessity of "defending himself," the pastor would be able to direct his energies toward real needs, and the result would be "love in action" (p. 15). We keep getting this type of thinking each month in Neil Strait's "Starting Point" (p. 23). He reminds us today that anything worthwhile is worth paying for. Somehow, as this truth is kept before us, everything else falls into its proper place and we keep right on running the race that is set before us. To all of you our brother ministers (winners, every one, we think), our prayers and best wishes are for an exciting month of August.

Yours for souls,

J.M.