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—proclaiming Christian Holiness—

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



Beyond Bitterness

YE THOUGHT EVIL AGAINST ME; but God meant it unto good" (Gen. 50:20).

These words were spoken by a man who had every reason to be bitter, but kept calm in the midst of adversity. He had been hated by his brothers, sold into slavery, imprisoned for a crime he did not commit, and forgotten by those who owed him favors.

These were Joseph's words to his brothers, after the damage had been done and the tables had been turned. When they were helpless, and their victim had become powerful, they sought his forgiveness.

Forgiveness they received because this man Joseph possessed a trait of character which every preacher should cultivate. He was so committed to his faith in the God of his father, Jacob, that he had no time for petty grievances or personal rancor. He had found the secret for a life that is free from resentment, a life beyond bitterness.

Why, someone may ask, should today's clergyman be reminded of the afflictions of Joseph? He lived 35 centuries ago. His was another day, another culture, another era. So far as we know, he never pastored a church nor preached a sermon. But he did know the sting of criticism, the hurt of being hated, the feeling of failure, and the pain of adversity. He knew what it was like to be dumped into a pit without water, to be held under lock and key like an animal, and to be accused of deeds and motives of which he was not guilty. And it is a fair assumption that he had done nothing to deserve any of this.

We must not be carried away, of course, in our comparison of Joseph's case with that of today's pastor. The significant parallel we need to see has little to do with his long list of troubles as they may remind us of ours. Our concern is how he faced them. Seneca once wrote, "No man is hurt but by himself"; and in the final analysis, it is not what happens to us that matters so much as our reaction to it.

Joseph's secret of living beyond bitterness still works miracles for

those who know it. This is good news for today's "overseers of the flock."

Joseph had, first and foremost, *his faith in a God who is real*. He believed in God when he was at home, when he was enjoying the father's favors, and when he sensed no threat to his comfort and security. But he continued to believe God when he was exiled from home, when he did not have the companionship of those he loved, when his freedom was gone, and his very existence was threatened. In it all, God was still as real as ever, and Joseph knew it.

We are amused when reminded of Martin Luther's wife dressing herself like a widow in mourning and parading into her husband's study. When Luther asked her who had died, she made her point by replying, "God has died. At least, that is the impression I get when I observe your attitude and actions."

We believe in God. Certainly we do. But sometimes we may not act like we believe Him.

Joseph's inner strength came also through *his faith in a God who is present*. Theologians have a word for this. They describe God as being *immanent*, as well as *transcendent*. He is everywhere and over all, but He is here, too. He does not go away somewhere and remain aloof from us in our struggles.

Jesus taught us this lesson when He came and dwelt among us. He is our Immanuel, "God with us." Therefore we should know God even better than Joseph knew Him. So today we find it a source of encouragement to know that, 16 centuries before Christ was born, God revealed himself to Joseph as One who does not walk away from His own when they need Him.

Another aspect of Joseph's secret was *his faith in a God who cares*. And God does care. It matters to Him. He knows when we are hurting, and His heart is touched by our frustrations. This assurance made a difference when everything seemed to be going wrong in Joseph's life. When today's pastor remembers this, he can walk through the valleys and be strengthened.

But most important of all was Joseph's *faith in a God who is able*. What differences would it make if God is real, if He is here, and He cares, but He cannot cope with our problems? What a tragedy for someone to bear his burden all alone because he has lost his faith in a God who is the sovereign Ruler of this universe.

We Wesleyans have sometimes overreacted to our Calvinistic brethren in their emphasis upon God's sovereignty. We have insisted upon man's free choice. But we do not need to abandon the truth of God's sovereignty in order to believe in man's power of choice. God can do all things that it pleases Him to do, and let us not forget it. A clear concept of His mighty power helps us through the valleys.

There is a good word here for those who have experienced some setbacks and are tempted to permit bitterness to soil their spirits. The most difficult times are those when we know we deserve better, we are innocent before those who have questioned our motives, and we have done nothing worthy of the spite we see directed toward us. These things cannot hurt us—unless we let them.

God is here, and He cares. Furthermore, He has a thousand ways to help us through to final victory. In Christ we can live beyond bitterness.



CALL TO SERVANTHOOD

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

7. THE PASTOR DEALS WITH RESISTANCE

I SAT THERE SHAKEN. My carefully wrought program of imaginative and aggressive evangelism, worked out in mimeographed detail, had been picked to pieces by members of the board. Now it lay in shambles at my feet. My first reaction was to wrap myself up in a cloak of righteousness, retire to my study, and prepare another sermonic missile on the subject "Why Revival Tarries." But my next and controlling reaction counselled the wisdom of backing off and taking a whole new look at the matter.

I tend to get so much ego involvement into grandiose schemes which I dream up for the building of the church that I am prone to interpret attacks upon my program as a lack of confidence in me. This, of course, is not necessarily the case.

Alan Walker is right on target when he observes in his book, *A Ringing Call to Mission*, that "within the church there is a stubborn resistance to change." It is this covert dragging of the feet and overt opposition which keeps pastors awake at night, ties their stomachs into fiery knots, provokes profound hand-wringing, and occasionally inspires an ill-timed verbal assault upon the recalcitrant members. It is a mystery to the con-

scientious pastor why a church can be so much against itself and can so stubbornly resist moving into those very directions which are bound to minister to its life and growth. It is this trenchant inflexibility and immobility which has caused countless pastors to throw up their hands, leave the pastoral ministry, and seek out other more progressive and more fruitful means by which to fulfill their calling. But before we abandon the old ark apparently hung up on Mount Ararat, it would be well to see if there might possibly be a positive meaning in resistance.

Resistance is a sign of life, according to Lewis Mumford. He maintains that life is encompassed in a structured framework of directed, orderly sequence and is preserved by *self-limiting processes*. A rose bloom attains its fragile beauty only as the vital, life-giving processes are limited, controlled, and cut off at precise inwardly governed points. The uncontrolled and unresisted growth of cells within the human body is called "cancer"! Mumford argues that life reacts to "inner or outer stimuli by contraction, expansion, withdrawal, attack, by submission or protection, by lying low or coming forth to do battle." Resistance is a fundamental

element of life itself. Within the created order, all forms of life have certain self-limiting and self-governing resistances built into their very structure.

Might not this principle also hold true for the church? James E. Dittes thinks so. In his book, *The Church in the Way*, he maintains that resistance is the sign par excellence of vitality and commitment in the church. To quote him directly:

"Resistance is an active, vigorous response by a sensitive person to significant confrontation. . . . It reveals a commitment to remain inside the given situation however conflictual and problematic, and to address it in its own terms. . . ."

"There are positive implications in the very fact of resistance, in whatever guise it might appear, whatever resources are used in its service, however effectively or ineffectively it may be executed. It is not merely negative obstructionism but a positively prompted and purposive response, and the promptings and the purposes are not necessarily alien to the minister's own. . . . The minister may actually be closer to realizing [his] purposes when these purposes are resisted than when they are not."¹

Dittes' argument is weakened when he attempts to place a positive meaning upon every form of resistance, regardless of its guise. Such a view posits value-judgments with effects rather than causes, which is a questionable ethical procedure. By reading a positive meaning into every manifestation of resistance, Dittes overlooks a large dimension of human history and experience that manifests, in Jacques Ellul's view, "the power of suicide, which is at the heart of the world." Resistance may even indicate the presence of the demonic.

Nevertheless, Dittes' point is well taken that we cannot write off the appearance of resistance as being necessarily obstructionist, carnal, or the work of the enemy. To the contrary, it may well represent people's gen-

uine encounter with the challenge, their counting of the cost, their pre-commitment struggle within themselves. Before we put resistance down prematurely, it might be well to summarize some positive aspects.

First, is the proposed change really all that necessary? Does it really represent a proven improvement over the customary way of doing things—or not doing things? Change in and of itself has no inherent merit. It may signal a new breakthrough of life, or it may lead to death. Nor is change necessarily therapeutic. When things are not going well, my first instinct is to look for something entirely new. Perhaps a radical change will inject new life into the old body. It may well do that, or it may also kill it.

Resistance to radical, abrupt, and far-reaching change may be a signal to reexamine the antique before it is buried in the basement. Maybe it can be refurbished, restored, and attain a significance far beyond its original worth. It is amazing to note how often in church history a rediscovery of the old opens a new window for the breath of the Spirit to blow afresh.

Second, people change more by evolution than by revolution. Human growth is a slow and sometimes tedious process. Illumination dawns gradually. Insight builds by incorporating many bits and pieces of experience. Even something so dramatic and crisis-oriented as conversion occurs as a point in an ongoing pilgrimage. Who in the history of religions could testify to a more radical and abrupt conversion experience than the Apostle Paul? But on retrospect, he could affirm that "he who had set me apart before I was born, and had called me through his grace, was pleased to reveal his Son to me" (Gal. 1:15-16, RSV).² Conversion, like cresting a mountain peak, is a precise and dramatic moment. But

—also like climbing a mountain—it often comes as but a short step from the previous steps leading up to that spiritual breakthrough.

Our digression here relative to conversion is to illustrate a fundamental insight in regard to human nature: namely, people change slowly—sometimes imperceptibly. In that the body of Christ is made up of human members, it is justifiable to assume that it too will reflect this law of life. Promoters who purport to make instant Christians and graduate mature saints at the end of a six-week course merely manipulate people rather than change them. Then they go happily on their way while the slow-moving church must try to redeem the disappointed and disillusioned people left behind.

The pastor simply cannot take such a superficial and short-term view of his task. He must remember that his responsibility is to take people all of the way from the cradle to the grave. This is most often slow and discouraging work, frequently barren of visible indicators of growth, and sometimes resulting in abject failure. But there simply is no other way to do it or to speed up the process of spiritual maturity beyond the individual and internal limits placed in human nature by the creative act of God. Resistance reminds us of this law.

Third, resistance may be an invaluable element in testing the merits of a program or proposed change. It

is the church's "adversary method" by which truth is separated from falsehood, and the beneficial from the harmful. Patience is a cardinal virtue and faithful ally in the pursuit of those changes and implementations which are always necessary in the life of the church if it is to keep moving forward.

Finally, resistance helps a pastor to test his own motives. There is a fine line between our laudable ambition to build the church and our ambition, period. It is good to pause and examine our great plans. Do they use people or build people? Do they fill a genuine need or fill our own need to see visible action? Do they strengthen the family and enhance the general quality of congregational life or advertise what a lively church we lead? Do they fulfill personal and spiritual goals or preestablished organizational objectives?

Resistance does not mean that we have to choose between plans and people—it could well be that our programmatic ideas do create structures that set people free and encourage spiritual growth. But resistance may well serve to help us analyze our real purposes, and how well the proposed changes help us to realize our ultimate spiritual goals.

"Examine yourselves. . . . Test yourselves" (2 Cor. 13:5, RSV).³

1. James E. Dittes, *The Church in the Way* (New York: Charles Scribner's Sons, 1967). Used with permission.

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

3. *Ibid.*

A perpetual revival is a contradiction in terms. Effective evangelism always waits on revival. To go without tarrying leads to frustration. We have been engaged in evangelism when we should have sought revival. A disparagement or neglect of revival is always a spiritual problem.

—J. B. Chapman

Many churches today are drifting like a ship without a rudder. They stay where they are because they have not decided where they want to go.

Dreams and Goal Setting

By D. R. Peterman*

IMAGINE A SEAGOING VESSEL docked at the San Francisco pier. You are given permission to board it and go to the navigator's bridge. There you see numerous charts of navigation. In talking with the captain of that ship, you discover that each port of call is clearly predetermined for that proposed journey. Neither the captain nor the navigator can see each port for 99 percent of the trip; but they know (1) where they are going, (2) how they are going to get there, (3) the approximate date and time of arrival.

Chart

Think of your local church as such a ship. You, as pastor, are the captain. Let me ask a rather penetrating (and personal) question: Have you prepared a "chart," and is it somewhere in the office, or your study, which will serve as a projection of the journey your church is to take for the next year? The next five years? Ten years? Twenty years? Has anyone had the foresight and vision to conceive of what your church could be in Sunday school enrollment and attendance, church membership, missionary giving, and total finances in the above-mentioned periods of time?

The tragic truth is that many churches have no such projected

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plan. They are drifting like a ship without a rudder as well as without a chart. They are in the same location today as they were 10 or 20 years ago simply because they have not decided where they want to go. Do you realize that the possibility of drifting into some port of ecclesiastical success is one in a thousand without that rudder or chart? But with the chart and rudder any church can successfully arrive at its goals.

Conceive

"Dreaming the impossible dream" is the role of every successful pastor. Relaying that dream to responsible members of the church board and to the total church will help that dream to come to reality. "What a man's mind can conceive and believe, it can achieve."

My third pastorate was in Yakima, Wash. We held our first services in an old bicycle shop on Lennox Avenue. Discarded chapel pews from the old Farragut, Ida., Naval Base made each worshipper a candidate for a chiropractic treatment each Monday morning. We tolerated a leaky roof, a muddy creek down the middle aisle when it rained, inadequate heating, a poor parking lot, a muddy driveway, no choir or organ, plus many other reasons why we should not succeed. But we grew from 0 to 527 in attendance in 3½ years. We were self-

supporting in three months. How? We dreamed an impossible dream and turned it into reality by following certain procedures in church growth.

When we moved to Santa Cruz, Calif., five years ago, the church was averaging 179 in Sunday school, and about the same in church attendance. The giving for all purposes that year was \$50,433. We began to prayerfully evaluate and do some "big" thinking, and to dream of a church in Santa Cruz exceeding 300 in attendance.

I shared my dream with the church board, and gave each of them a book on *Possibility Thinking* to help them see the opportunities of growth. That monthly board meeting brought no action—only startled stares. They could only think of a church of 150 to 200 people. I put my dream on the agenda for the next board meeting, but they still were not ready. Thirty days later I brought it up again. By now, after 60 days of careful cultivation and patience and prayer, the seed was beginning to show signs of life. As we began to discuss what we wanted our church to become, the first sprig broke through. We began to set goals for Sunday school, church membership, finances, missions, and staff.

Three years later, at the 1974 district assembly, we reported as follows:

| | |
|-----------------------|-----------|
| Sunday school average | 318 |
| Church membership | 308 |
| Tithes | \$101,671 |
| Plus world missions | 47,100 |
| A total of | 148,771 |

This is a dream becoming reality. Three years ago we had one pastor and one secretary. Now we have the same pastor and secretary, plus a minister of music, a minister of religious education, and a part-time secretary. All because we planned for it three years ago! We are not cele-

brating the completion of a dream; rather the threshold of a fuller, richer, more fulfilling ministry to come. Our plans for growth go on from here until we reach a congregation of 600 with this staff. Then we will have another chapter of this dream to come true to bring us to 1,000 by 1984, if Jesus tarries.

Believe

"What the mind of man can conceive and believe, it can achieve."

The size of the brain has nothing to do with your success or failure. The largest human brain on record belonged to an idiot. The smallest brain on record belonged to Anatole France, who won the Nobel Prize for literature in 1921. *Attitude* makes the difference. Life is exciting to exciting people, and dull to dull people. Life is successful to successful-minded people, and average to people who are willing to settle for the average life.

When a carpenter is going to build a house, he first has a set of plans prepared. Then a perspective is drawn, so he knows how the finished project will look. Next he makes up a materiel list, hires professional help, purchases the materials, and turns the dream into a building—brick upon brick and nail upon nail.

Commit

To be a successful pastor, and to have a successfully growing church, you must commit yourself to honestly look at some facts:

WHERE HAVE YOU BEEN IN CHURCH GROWTH?

What is the record of your congregation for the past 10 years? (Secure statistics from district journals.) Make a chart for the past 10 years listing the figures for Sunday school attendance, Sunday school enrollment, church members, tithes and offerings, and missions.

WHERE DO YOU WANT TO GO?

What is your dream for the next 20 years for the church you pastor? Make another chart listing the years 1975 to 1995 and set down your goals for each of the categories above.

HOW CAN YOUR CHURCH ARRIVE AT THIS GOAL?

1. Plan to *stay* in the church you are now serving and make a success of it. Remember, "If the grass seems greener on the other side of the fence, it is probably artificial turf!"

2. Work on just *one* or *two* years at a time in fulfilling the goals, but always keeping the 5-, 10-, 15-, and 20-year goals in sight.

3. *Work ahead* of your schedule. By this you should prepare for the kind of church that you want yours to become. If you now have a Sunday

school of 75, and you want one of 150 in five years, then begin to train teachers for your proposed goal for each of these years of growth.

4. *Share your dream* with your district superintendent and ask for guidance and suggestions. After this objective evaluation, then prayerfully present it to your church board for action.

5. *Follow through.* Your plans will not work unless you work your plans. As the pastor, you will need to lead your people in achieving these goals. *Dreaming* leads to *daring*; and *daring* leads to *doing*.

6. *Pray earnestly,* get excited, then watch your church thrill to the exciting adventure of growing.

What the mind of man can conceive and believe, it can achieve!

Pastor, dream your "impossible dream" and watch it come true.

As we put the elements of our ministry to work, we will be in demand for many reasons; or for only one reason. Sometimes that one reason is enough.

Mostad Played the Tuba

By Carlos H. Sparks*

PFC. MOSTAD** was an accident-prone clod. His speech was mush-mouthed. He was clumsy and uncoordinated, a dropout of every hike. But he played the tuba like a true artist.

We were both assigned to a general hospital bound for service with the Fifth Hospital Group at Worcestershire, England. True to form, Mostad was flipped out of his bunk in a troop ship on the stormy North Atlantic. His arm was broken in three places. When our troop ship landed at Greenock, Scotland, Mostad left our transient unit to enter a military hospital.

"Poor old Mostad!" someone said kindly. "We'll never see him again."

I was on duty in detachment headquarters when the call came in from Scotland. It took but a moment to identify the caller.

"Mostad!" I said excitedly, reflecting my gladness in hearing from such a dear friend. "How are you doing?"

"Tell the colonel that I am ready to come back. I'm well and ready for duty. If he doesn't request my transfer, they will put me in a replacement depot for reassignment. I might even have to go to the infantry," he pleaded.

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**Mostad is a substitute name for a real person.

The infantry would be a tragedy for Mostad—or Mostad would be a tragedy for the infantry, I thought.

"I'll tell him, Mostad. I can't promise anything because we are up to full strength in our unit—but I'll tell the colonel."

"I want to come home," Mostad begged.

"I know. Give me the address and name of the hospital where you are a patient."

After several minutes, complicated by poor connections and Mostad's speech impediment, I had the needed information.

"I'll see you soon," Mostad said confidently.

"Okay," was all I could come up with. The poor guy wouldn't be in the army in peacetime. If there ever was a misfit, it was my dear friend, Pfc. Mostad.

True to my promise, I relayed the information to the colonel in command.

"Isn't that the short, chubby guy that played the tuba in our detachment band?"

"Yes, sir, that's the man." I smiled.

"Tell the adjutant to cut the papers and have him transferred back to us. We need that tuba player."

Creating a High Level of Trust

Interesting advice came my way recently in a discussion with Bob Rington, a Canada West lay member of the CNC board of governors. He runs an ice-cream business and works for an investment firm. He had run across an article by the above title. A "shorthand" summary follows:

Human relationships tend to be of value and meaningful only to the extent that there is some mutual trust present. How do we create such trust? By—

1. Creating awareness—of the inner feelings of each other
2. Developing self-acceptance
3. Acceptance of others—letting people be themselves
4. Supportiveness—helping others to attain their objectives
5. Willingness to take risks
6. Participative problem-solving
7. Leveling with the other person

Somewhere in the above is useful advice—even for preachers.

—Neil E. Hightower

Quickly the good news spread, "Mostad is coming home!" A great welcome was planned for our beloved tuba player.

The year 1944 is long ago, but I never cease to marvel at the value of one good qualification.

I suppose it is somewhat normal for preachers to be apprehensive about future assignments. Many are a part of the male statistics of some 18 million between the ages of 45 and 59. These can be tempestuous years when we lose our bearings. Unfortunately there are acquaintances who are willing to add to the dilemma.

"Old men are not being replaced like they used to be," one of Job's comforters will say. "Young preachers are run roughshod over the veterans."

Here and there the chronic complainer points out an example which he indicates to be proof positive that the superintendent has instructions from higher up. "Bench every old preacher as quickly as replacements can be found."

I don't believe a word of it! I won't have you believe such an unlikely plot. We know our churches better than that. Age has its value, and every wise leader knows it. However, we must be practical.

If I have an inefficient program, stack up decreases year after year, and operate out of a slowly deteriorating building with no view to the future except another pastorate to ruin, I may be moved slowly. I ought to be. No congregation deserves such leadership.

In such cases a "greenhorn" (whatever that is) from the seminary or Bible college may be put in some choice assignment at my own disadvantage. When he is, he will be on trial—not for a week or two, but for his entire ministerial life.

As he gains years and experience, folk will come to know him as a

chronic loser or a man with a very unique ability. It is that factor—and that alone—that causes him to be neglected or assigned.

One need not be a specialist by design. As he goes about his work, he will discover a peculiar talent. William Strunk, Jr., in a textbook for writers entitled *The Elements of Style*, indicates that it is the way we put together the elements at hand that makes a writer distinctive. Not every writer uses every element or uses given elements in the same way, but the way he does it identifies him almost as surely as his fingerprint.

As we put the elements of the ministry to work, we will be in demand for many reasons—or for only one reason. We may become a unique public-relations-oriented pastor, a remarkable Bible expositor; we may have a special approach toward youth problems, a well-developed musical talent; or we may be simply a loving shepherd.

The widow of the late S. H. Elliot told me once, "Daddy could preach the sweetest funerals you ever heard. He was much in demand all the time."

Whatever your strong point(s), develop them. Take special courses at nearby colleges and universities and add to your natural ability in that particular field.

It is little wonder that the greatest business on earth should also be competitive for those who manage that province. There will always be a place, no matter the age, for the one who builds a better mousetrap. You can work effectively right up to retirement and after.

It is that one thing you do best that keeps you useful. Mostad knew that. He would have scared a patient to death had he been assigned to the penicillin team. But he played a good tuba!

A God-guided analysis of our preaching may help us improve our effectiveness as spiritual dieticians for the flocks we feed.

Preaching That Provides a Balanced Diet

By Arthur Brown, Jr.*

THE IMPORTANCE of a balanced diet in the maintenance of physical well-being is of prime concern to all. A balanced diet contains all the food elements needed to keep an average person in good health. A diet which lacks any of the needed food elements may cause certain deficiency diseases. Too much of one food element and not enough of another can result in serious chemical imbalances which can, if not corrected, cause crippling and even fatal illness. Overabundance of any one of the needed food elements will eventually result in physical distress of one kind or another.

But what relationship has this matter of a balanced diet to the preaching of the gospel?

Jesus was making a serious attempt to prepare His disciples for the work which He was about to turn over to them. He addressed Peter with these words, "Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, Feed my lambs" (John 21:15). So strongly did this divine dietary direction impress Peter that, in later years when he became a general superintendent and

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was instructing the elders, he passed the message on to them, and to us: "Feed the flock of God which is among you" (1 Pet. 5:2). Peter had caught the vital importance involved in this matter of feeding the flock.

This feeding of the flock of God requires that we preach in such a manner as to provide them with a balanced spiritual diet. It would be an interesting and perhaps a startling study if each of us would survey the sermons we have preached over the past year. Perhaps we might find the cause of the spiritual "scurvy" or the gospel "gout" with which some of our folk are afflicted. Possibly this is due to the deficiencies in the diet we have been feeding them. Just as certainly as it is necessary to eat sufficient amounts of the basic food elements to maintain physical well-being, so certainly is it necessary for us to provide a well-balanced spiritual diet for the spiritual well-being of our people. A God-guided analysis of our preaching, as it relates to the spiritual diet of our people, can help us to prove our effectiveness as spiritual dieticians.

John Wesley, in one of his letters on preaching, said, "But what is the stated means of feeding and comforting believers. . . . Some think, preaching the law only; others,

preaching the gospel only. I think neither the one nor the other, but duly mixing both, in every place, if not in every sermon."

It is safe to say that Wesley had a strong distaste for preachers who rode hobbies, were excessively legalistic, or were soft in their application of biblical truth. He expected his preachers to provide a well-balanced menu to the flock of God. He forcefully condemned preachers who preached only what he called "the gospel" without including "the law."

He said of such preachers: "They vitiate their taste so that they cannot relish sound doctrine; and spoil their appetite so that they cannot turn it into nourishment. They, as it were, feed them with sweetmeats, till the genuine wine of the kingdom seems quite insipid to them. They give them cordial upon cordial which makes them all life and spirit for the present, but meantime their appetite is destroyed, so that they can neither retain nor digest the pure milk of the Word."

What is the relationship between prayerfully planning a healthy preaching diet and being led of the Lord? How do we plan for balanced preaching?

Some pastors object to the long-range planning of a preaching program on the grounds that it in some way limits the Holy Spirit's direction. They seem to forget that God's own planning for the salvation of men was not a "spur-of-the-moment" inspiration. God's plan of redemption was a step-by-step program that was carried out until, "when the fulness of the time was come, God sent forth his Son."

Carry this a bit further and we discover the next step in God's redemptive plan—"And when the day of Pentecost was fully come . . ." These events were planned by God to happen when they happened. If God so

thoroughly planned the redemptive mission of Christ, and inspired the prophets to predict these events with accuracy hundreds of years preceding their fulfillment, it seems the height of folly to think He cannot, or will not, inspire His present-day preachers to prepare a long-range, balanced program of preaching.

Andrew Blackwood in *The Growing Minister* speaks of Christ's training of the Twelve in this way: "In the setting forth lofty ideals He approved the faithful steward, or trustee, who planned his work with care and then carried out his plans with zeal." May He look upon us with approval.

G. B. Williamson, in his book *Overseers of the Flock*, gives us some direction here. He says, "There are some who in a general way chart their courses for a full year. Some may say such a program leaves little room for the guidance of the Holy Spirit in making one's choices. Of course such long-range plans must, of necessity, be subject to change; and as a pastor prepares his sermons, he will find the themes he has chosen to be flexible enough to admit the thoughts that may have been inspired after the outline was made. In any case, it is much safer to make plans and change them than it is to have no plan and go ahead with a hit-or-miss procedure."

Following are a few suggestions in preparing a preaching program for a month, a quarter, or a year.

1. Saturate your soul in God's presence by praying for the guidance of the Holy Spirit and by living with the Word. Andrew Blackwood said, "If a man lives with the Master's words, full of simple beauty, and preaches from them at times, he will become like what he loves."

2. List the primary needs of your congregation. How is their faith in the time of trial? Are their testimon-

ies definite as to entire sanctification? Are they participating in the weekly visitation program? Are they tithing?

3. Consult the church calendar and seek direction for special days. John Wesley instructed his preachers here—"Everywhere avail yourself of the great festivals, by preaching on the occasion and singing the hymns."

4. Take much time and many sessions in planning your program.

5. Prepare each sermon to meet a specific need. In the book *Heralds of God*, James Stewart gives us some sound counsel: "You have apostolic authority for endeavoring to 'become all things to all men'; but Paul never suggested that the right way to do it was to pack a little of everything into every sermon, mixing your ingredients in order to have something in

Pastor?

My home was on the rocks,
And you preached on Christian
marriage,
But never came by.

I was lonely,
And you preached on the closer Christ,
But didn't have time to stop.

We were hungry,
And we heard about the 5,000
But you weren't near enough to know.

My mother was dying,
And you visited the hospital,
But forgot our grief-torn home.

I was gone,
And you preached, "Assemble yourselves together,"
But no one ever came to see why I was
not there.

Pastor, I love you for your goodness,
And for your helpful sermons,
But I need to feel your loving heart.

—Stanley Sutter

the dish for every palate." After describing an eighteenth-century recipe for a salad including a pinch of this and a little of that, Stewart quotes the closing line of the recipe, "After mixing well, open a large window and throw out the whole mess." He says further, "To concentrate too much into one miscellaneous masterpiece—whether it be a salad or a sermon—is the surest way to fail."

6. Check your proposed program for dietary deficiencies. Be sure to include the proteins of the new birth; the fats and carbohydrates of entire sanctification; the vitamins of love, joy, and peace; the minerals of the works of righteousness; and the water of faith to saturate it all.

7. Do not be afraid to announce your menu from time to time. A word of caution here—when you announce steak, do not provide hash.

The appeal here, my fellow preachers, is not for a cold, preplanned preaching program which results in spiritual paralysis. The appeal is rather for a Holy Spirit-saturated preaching program which will provide a balanced spiritual diet. It is for a preaching program that will "feed the flock of God" and strengthen the shepherd who feeds.

Perhaps serious consideration in this area might cure much of the after-Sunday-school "exodusitis" which plagues many of our churches. In an effort to justify her absence from the preaching services of her church, a lady was heard to say, "I know what he is going to say before he says it." This is an unacceptable excuse, to be sure; but preaching that provides a balanced diet might change her attitude and that of many others who look to us for spiritual food.

The balanced diet of a good preaching program is well illustrated in these words from the Psalmist: "The law of the Lord is perfect, con-

verting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is

clean, enduring for ever: the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb" (19:7-10).

Faith in **ACTION**

The Lord Does Care!

By Arthur J. Stott*

WHEN ONE BEGINS A CAREER of any kind, the thoughts of where and how it will end are far removed from the mind. As the years go by, it comes more and more to the forefront. Then as the realization comes that it is not too far off, the questions begin to come thick and fast.

Where should I think of settling down? What should I plan to do? How will I make a living?

For us that time has come. We have faced all the questions. For more than a year before it became a reality, Mrs. Stott and I knelt at the altar in the church once a week to seek for God's guidance. We had to be sure that we would do what He wanted of us.

One by one doors opened where there had seemed to be no door. It all began as we were first seeking for His will. It was a simple—yet profound—poem in the *Standard*. It bore the title "He Will Work It Out." We took this for His assurance.

Today we can say that God has not

failed. We have a lovely home with financial arrangements that we can handle. There were times when we were puzzled, but we found the words of the prophet Habakkuk to be true in this our day. He wrote, "Though it tarry, wait for it; because it will surely come, it will not tarry [will not be late]" (2:3).

God has not been late. Just at the time when something was needed, or had to be done, it was brought about.

Surely it is a wonderful thing to serve a God like that. Has He not promised never to leave us or forsake us? It is true! He wants to help us if we will but turn everything over to Him. "The eyes of the Lord run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him" (2 Chron. 16:9). Let Him guide and direct our lives. Walk in the light as He sheds it on our path.

At this point we can but echo the words of the Psalmist when he wrote, "Bless the Lord, O my soul; and all that is within me, bless his holy name" (103:1).

*Retired minister, Goldendale, Wash.

Wesleyana



John Wesley

on the Observance of Communion

By Donald Wood†

JOHAN WESLEY has a sermon entitled "The Duty of Constant Communion." In this sermon, first preached about 1733, but still believed in 1788 according to Wesley's personal note, Wesley makes his first point, "I am to show that it is the duty of every Christian to receive the Lord's Supper as often as he can.

"The first reason why it is the duty of every Christian so to do is, because it is a plain command of Christ. That this is his command, appears from the words of the text, 'Do this in remembrance of me.'

"A second reason . . . is, because the benefits of doing it are so great to all that do it in obedience to him; viz., the forgiveness of our past sins, the present strengthening and refreshing of our souls. . . .

"The grace of God given herein confirms to us the pardon of our sins and enables us to leave them. As our hodies are strengthened by bread and wine, so are our souls by these tokens of the body and blood of Christ. . . . This is the true rule; So often are we

†Pastor, Faith Wesleyan Church, Greensboro, N.C.

to receive as God gives us opportunity. Whoever, therefore, does not receive, but goes from the holy table, when all things are prepared, either does not understand his duty, or does not care for the dying command of his Saviour, the forgiveness of his sins, the strengthening of his soul, and the refreshing it with the hope of glory.

"Let every one, therefore, who has either any desire to please God, or any love of his own soul, obey God, and consult the good of his own soul, by communicating every time he can; like the first Christians, with whom the Christian Sacrifice was a constant part of the Lord's day service. And for several centuries they received it almost every day: Four times a week always, and every Saint's day beside. Accordingly, those that joined in the prayers of the faithful never failed to partake of the blessed sacrament. What opinion they had of any who turned his back upon it, we may learn from that ancient canon: 'If any believer join in the prayers of the faithful, and go

away without receiving the Lord's Supper, let him be excommunicated, as bringing confusion into the Church of God.

"It is highly expedient for those who purpose to receive this, whenever their time will permit, to prepare themselves for this solemn ordinance by self-examination and prayer. But this is not absolutely necessary. And when we have not time for it, we should see that we have the habitual preparation which is absolutely necessary, and can never be dispensed with on any account or any occasion whatever. This is, First, a full *purpose* of heart to keep all the commandments of God; and Secondly, a sincere *desire* to receive all his promises."

In the second part of his sermon, Wesley replies to frequently voiced objections to constant Communion. Read this sermon in its entirety, if possible.

And now a word to pastors who claim to follow the Bible and Wesley. How frequently do you offer this means of grace to those under your care? Are you encouraging them regularly to disobey God's Word and a Wesleyan emphasis by your own neglect? Is observance of the Lord's Supper once a quarter actual obedience to Jesus' intent or to Wesley's direction? [The *Wesleyan Discipline*, 1972, 294:6 states that the observance must be "at least every three months." There is, I would judge, implicit encouragement to observe it more frequently. Some churches observe this sacrament monthly.—Comment by Associate Editor George E. Failing.]

Historically the two signs of the Church of Jesus Christ have been the preaching of the Word and the administration of the sacraments. Does your own local church demonstrate these two signs? If not, whatever else it is, is it the Church?

**Practical
Points**

that make
a difference

It's Easy to Feed a Preacher's Ego

Dear Son:

I will have to admit that I am provoked. Two times we called Tom Jessop to our church, and once we flew him east for an interview at considerable expense. I understand that he has enjoyed numerous other calls.

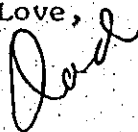
We are pleased by his success. That is the reason we called him, but I am having a difficult time forgiving him the six weeks' wasted time for our church.

You would think that a preacher would know his own mind. If he is satisfied where he is, it should not take him long to say no. If he is in a quandary as to what his leadings are, we will be patient with him. But for him to time and time again consider, reconsider, and ponder says to me that he is "feeding his own ego." And here is one layman that's disturbed. God help him and me!

Well, our new man had an answer in three days. He is excited about the prospect of coming and is contagious in his enthusiasm. He will make the move as quickly as possible.

Come and see us soon!

Love,



The Preacher's Magazine

SEPTEMBER

NAZARENE

+

COMMUNION

FOR
PASTORS
and LOCAL
CHURCH
LEADERS

Compiled by the General Stewardship Commission

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

General Superintendent Jenkins



Take Time to Be Holy

R. E. STANLEY JONES, in his latest and final book, entitled *The Divine Yes*, gave the following disclosure of his own personal devotional habits. "During the years it has been my practice to read from the Bible daily. It has been more than reading. Quite literally, it has been to 'read, mark, learn, and inwardly digest' the subject matter. Among the many legacies left me by the small, evangelical college which I attended was the insistence on a life of devotion. There, long ago, the habit of devotion—approximately two hours a day of Bible study and prayer—was fixed. To this, maturity and refinement—the habit of listening to the Inner Voice as well as speaking during prayer—have been added. If I have had a secret weapon, this has been it" (p. 23).

A preacher friend who has been singularly blessed and used of the Lord across the years as pastor, evangelist, and able administrator, shared with me that it has been his practice from the time he was sanctified wholly to spend at least one hour each day in prayer, Bible reading, and waiting before the Lord. He added that this daily devotional time has been the secret of his spiritual life.

Here we see the key elements of the holy life revealed through each of these testimonies—the Bible, prayer, reading, and time.

Perhaps no one can adequately pray by the clock, for to pray for just a certain period of time may or may not bring one into God's presence. But everyone needs fixed patterns and time for personal devotions, for it does take time to develop and maintain a holy life. There is no more rewarding spiritual exercise than the use of time, preferably early in the day, to read the Word and wait in God's presence. We will be stronger spiritually and holier persons by so doing.

A holy life is every preacher's badge of authority, and his shield of protection for living pure in a sinfully stained world. More than that, a holy life of devotion to Christ will keep fresh the flavor and romance of the ministry in the preacher's heart. And we need this to save us from the temptation of discouragement and against the danger to become cold and professional in our ministry.

Take time today and every day to be holy!

CHANGE OF ADDRESS FORM

PASTOR—a Service to You

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

Name _____ Date of Change _____

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Name of Church _____ District _____

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Former Church _____

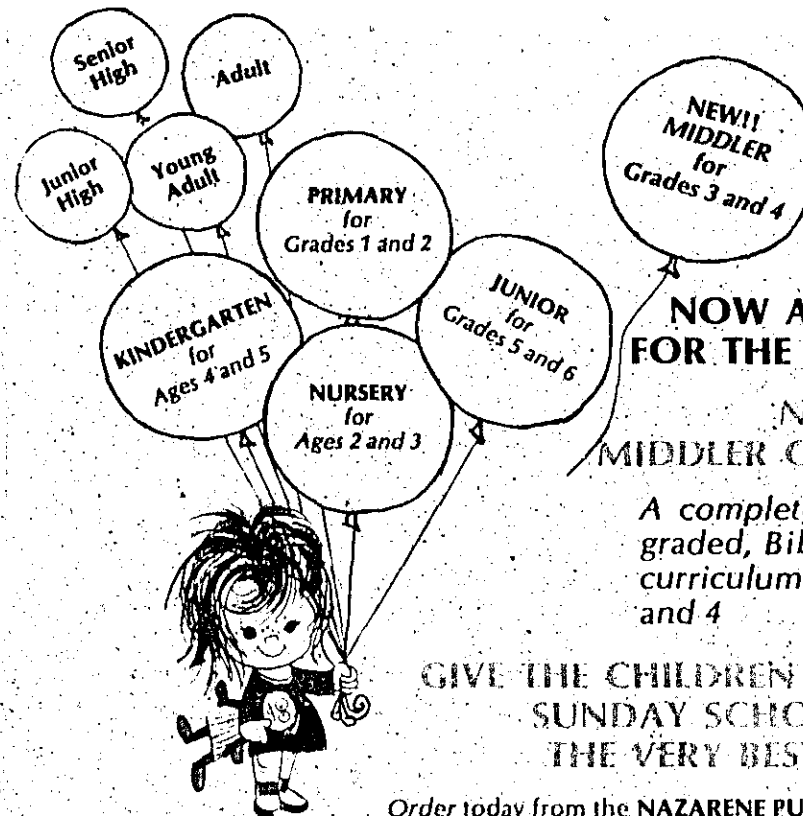
All official records at Headquarters and periodicals checked below will be changed from this one notification.

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

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

and

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

Still time to participate in the 1975 denomination-wide study

Unit, 113.1a, "Studies in Stewardship"
Text: *Giving and Living*, Samuel Young

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EDUCATION

THIS YEAR NBC GIVES TO YOU:

816 - Enrollment
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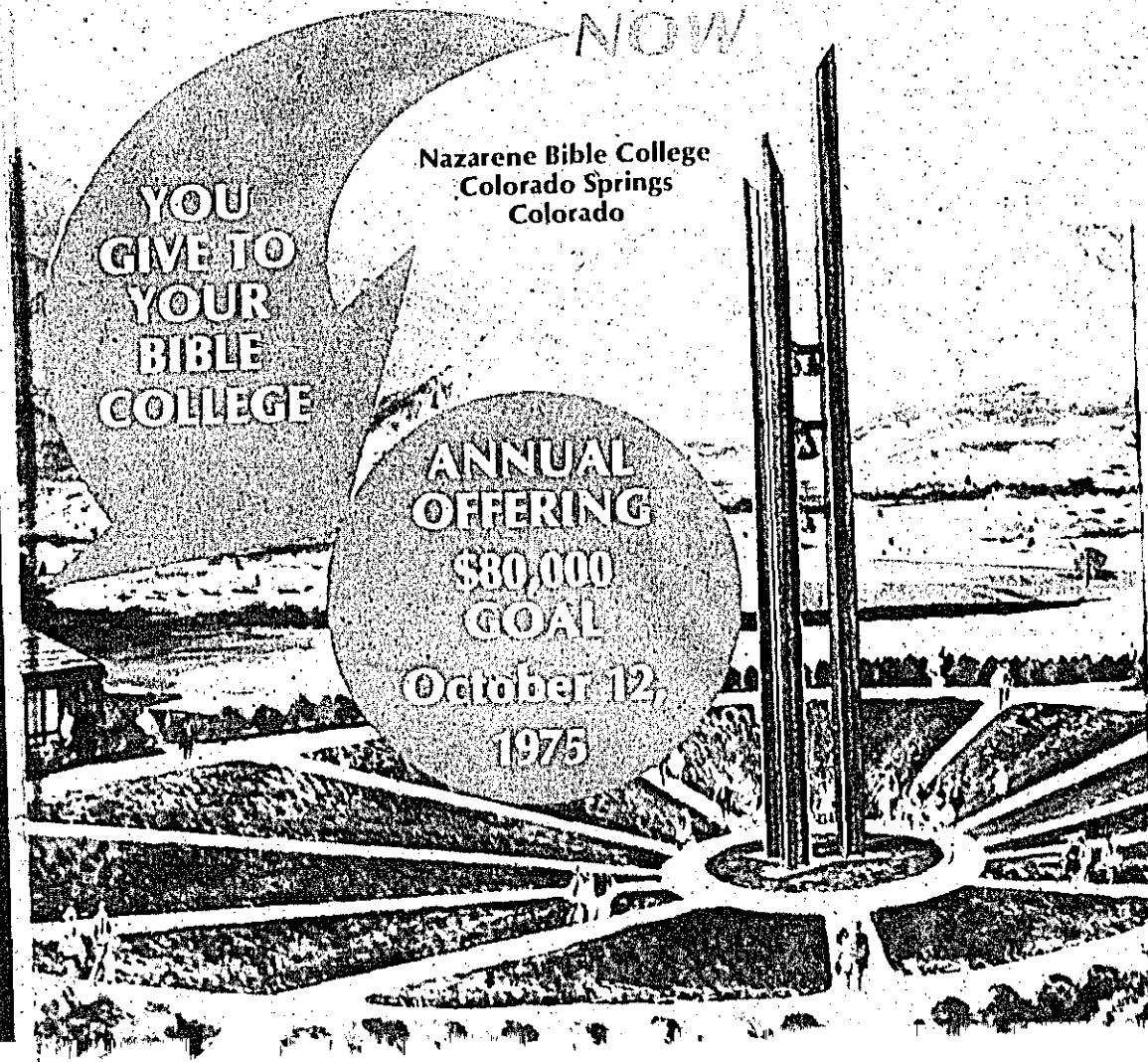
Among our graduates are:

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3 - Christian Educators
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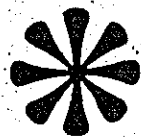
LAYMAN'S SUNDAY

OCTOBER 12, 1975

Over 98 percent of the Church of the Nazarene is made up of laymen. They represent our most strategic resource for evangelism. However, they must be given the opportunity for training. Contact your district director of evangelism for suggestions.

"The task of evangelism is not complete until the EVANGELIZED becomes the EVANGELIST."

John L. Knight



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16H

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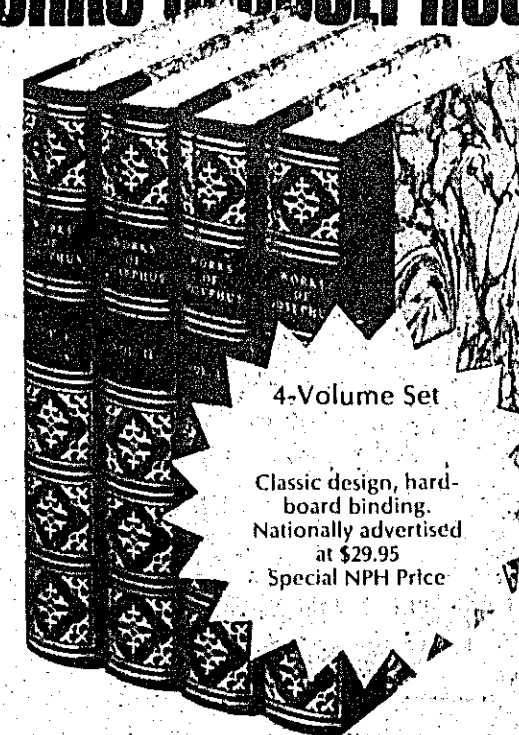
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REACH OUT and TOUCH

CHURCH-WIDE ATTENDANCE CAMPAIGN

Sept. 28 - Touch *FAMILIES*

Oct. 5 - Touch *FRIENDS*

Oct. 12 - Touch *NEIGHBORS*

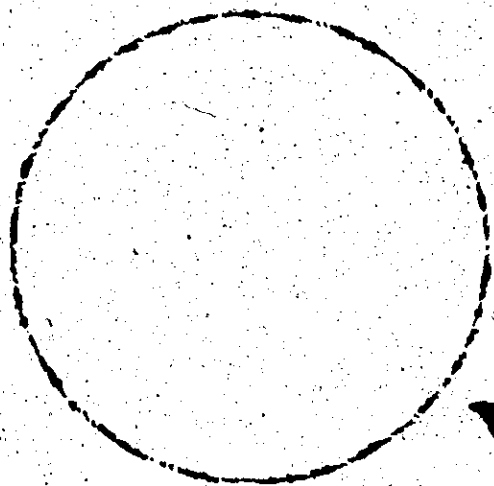
Oct. 19 - Touch *AT SCHOOL* and *WORK*

Oct. 26 - Touch *IN THE COMMUNITY*

Nov. 2 - Touch *ALL FOR CHRIST*

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Six *BIG* weeks of laymen in action



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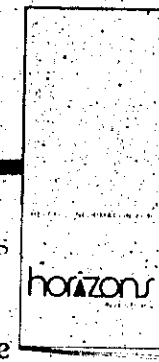
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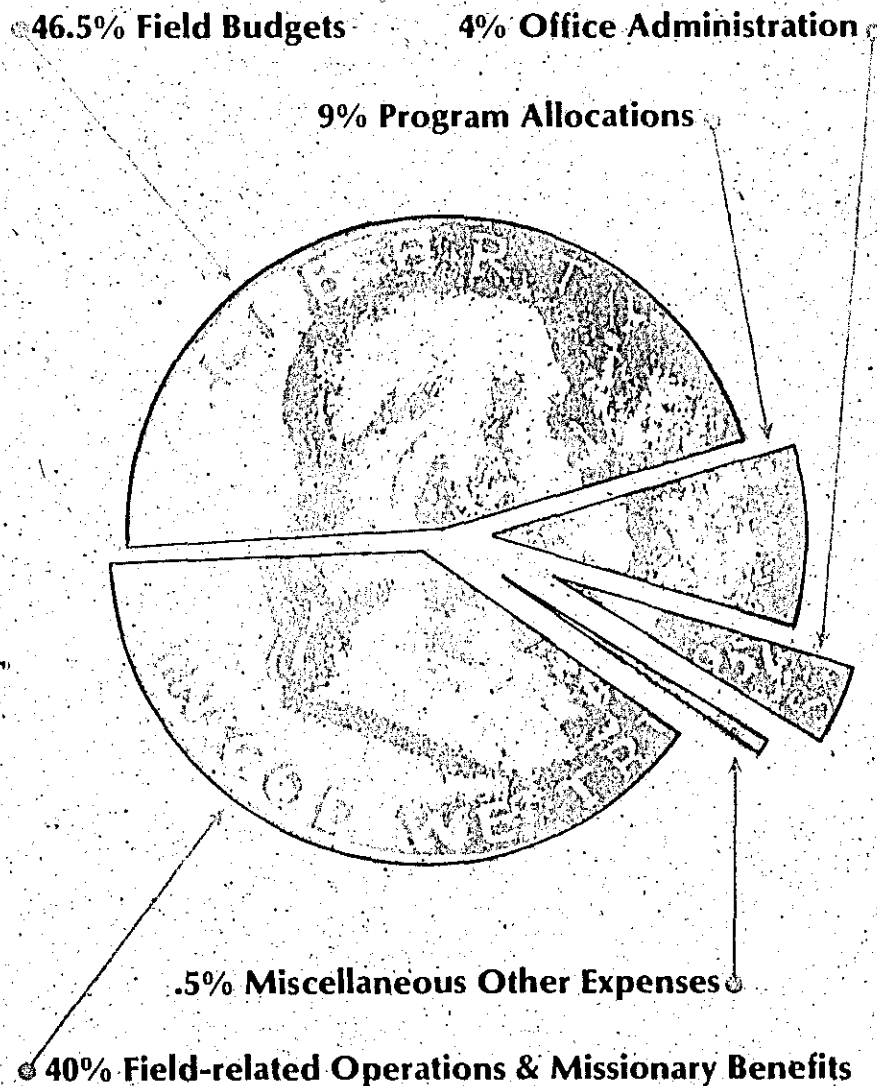
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The General Budget and the Department of World Missions

The Budget for the Department of World Missions from General Budget giving for 1975 is \$6,773,330.

Here is how the Department of World Missions is using the General Budget dollars it receives in 1975:



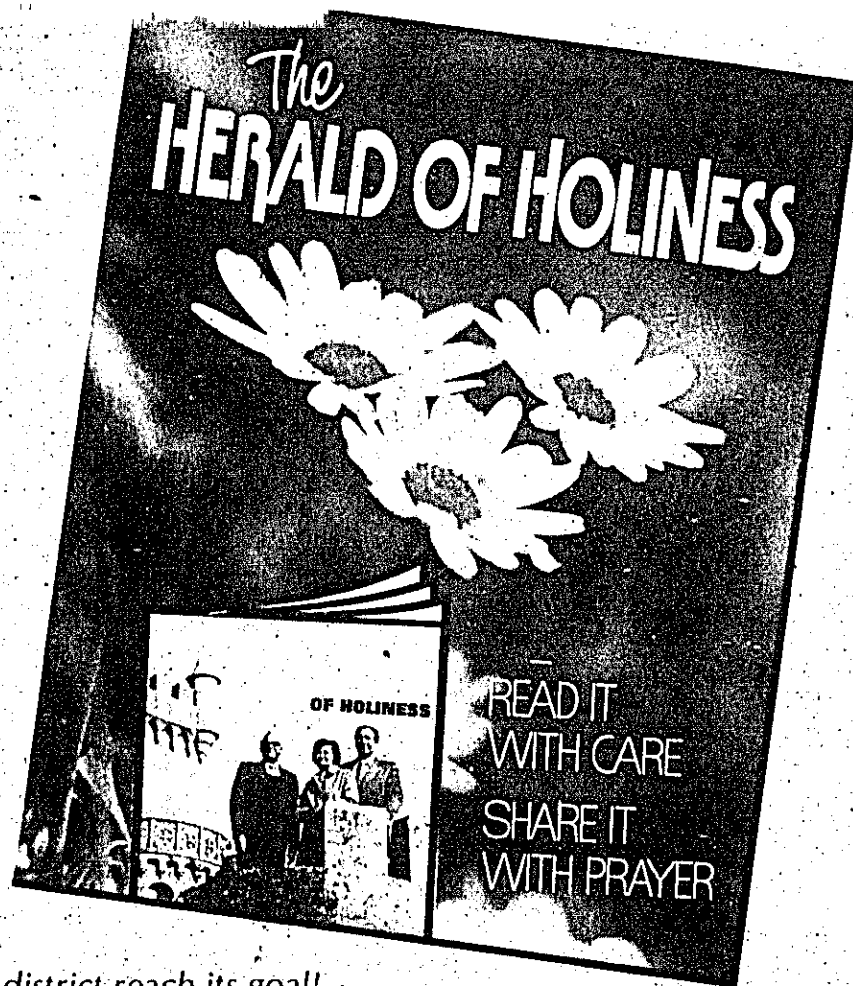
All World Mission special funds received during 1975 will also be administered from the 4 percent office administration allocated from the General Budget. This makes it possible for all Alabaster and special funds to go 100 percent for the project designated by the donor. In 1974 a total of \$3,133,259.72 in special funds was received and disbursed as follows:

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| Approved Specials | \$ 906,655.51 | Used 100 percent on the field as indicated by donor. |
| Missionary Deputation Offerings | \$ 729,029.47 | Used 100 percent as indicated by missionaries for deputation travel expense, equipment for the field, and \$200 per month per couple supplementary salary while on furlough. |
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| Missionary Radio | \$ 134,478.27 | Used 100 percent for radio ministry. |

For information concerning Alabaster, Approved Specials, or 10 Percent Giving for 1975, please write or call:

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HAVING PROBLEMS DECIDING WHAT TO DO ON LAYMEN'S SUNDAY?

WHY NOT CHECK THE
LAYMEN'S SUNDAY
BROCHURE IN YOUR
1975-76 STEWARDSHIP
KIT?



**DON'T BE TEMPTED TO OVERLOOK OR
UNDERESTIMATE ANYONE. EVERY LAYMAN
IS IMPORTANT!**

Far East Nazarene Servicemen's Retreat

September 12-14, 1975

Eighth U.S. Army Retreat Center

Seoul, Korea

**Dr. Eugene L. Stowe,
Guest Speaker**

**Chaplain David K. Bon
and**

**Chaplain Curtis Bowers
Coordinators**

**European Nazarene
Servicemen's Retreat**

November 10-14, 1975

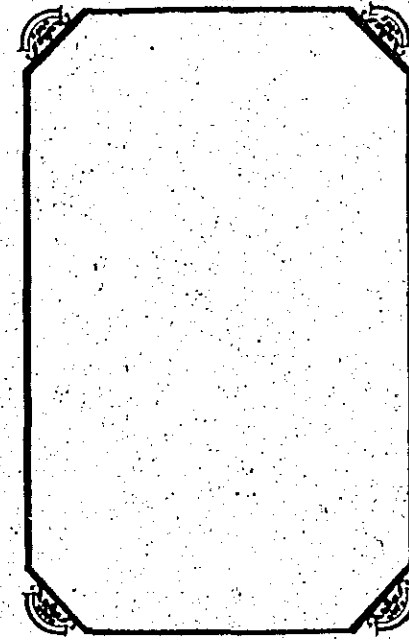
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Guest Speaker**

**Chaplain Kenneth B. Clements,
Coordinator**

Support your servicemen in these two events.



Prayer Support
Building with Alabaster
National Workers

Concerned Knowledge
Easter & Thanksgiving Offerings
Memorial Roll Giving for Medical Aid & Retirement

—October 19, 1975, is NWMS Anniversary Sunday. On the fortieth anniversary, a generous offering to open New Guinea was received. On the fiftieth anniversary, another generous offering for building a hospital in New Guinea was received. On this sixtieth anniversary, the NWMS is joining with the General Stewardship Commission in special promotion of the 1975 Thanksgiving Offering —this portion of the General Budget, which is so vital to Nazarene missions outreach—worldwide. We know you will want to give this Sunday much prayerful consideration in your local church.

- Here a few suggestions you might like to consider:
1. Preach a missionary message—one that is burning in your own heart.
 2. Set your local Thanksgiving goal. (The all-church goal will be printed, as soon as it is set.)
 3. Present a plan for the reaching of that goal.
 4. Be sure each age-group is included in this plan. For instance, you could challenge each age-group to give in multiples of 60, according to their ability + faith.

| | |
|-------------|----------|
| 60 Tens | \$600.00 |
| 60 Fives | 300.00 |
| 60 Twos | 120.00 |
| 60 Ones | 60.00 |
| 60 Halves | 30.00 |
| 60 Quarters | 15.00 |
| 60 Dimes | 6.00 |

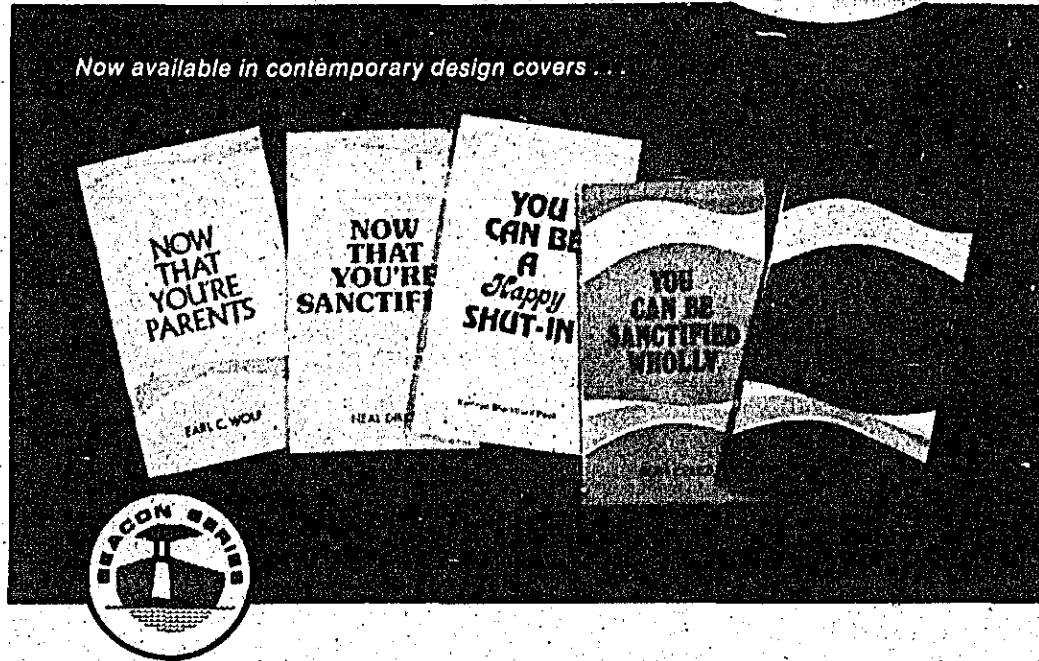
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 NOW THAT RETIREMENT HAS COME, M. Lunn
 NOW THAT TROUBLE HAS COME, Wordsworth
 NOW THAT YOU'RE PARENTS, Wolf
 NOW THAT YOU'RE PLANNING MARRIAGE, Arnold
 NOW THAT YOU'RE SANCTIFIED, Dirkse
 NOW THAT YOU'RE SAVED, Riley

TEEN-AGER, YOU CAN BE A CHRISTIAN TOO, Martin
 YOU CAN BE A BETTER ALTAR WORKER, Oke
 YOU CAN BE A HAPPY SHUT-IN, Peck
 YOU CAN BE SANCTIFIED WHOLLY, Price
 YOU CAN BE SAVED, Pershall
 YOU CAN BREAK THAT HABIT, Ladd
 YOU CAN HAVE DOLLARS AND SENSE, Miller
 YOU CAN QUIT SMOKING, Shaver
 YOU NEED A FAMILY ALTAR, Gray

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GUIDELINES for a Young Pastor*

DEAR DAVID:

Thank you for your note, and congratulations on going into your first pastorate.

You ask some pretty big questions about some guidelines as you step into a new pastorate; so, therefore, I'll just give you a few:

1. Be an early riser. I have found this tremendously helpful in all of my ministry. Be up to have your own personal devotions. Meet God first, and then you're ready for your own schedule.

I assume you're married; this means that you will have to make your choice as to where you will study, either at home or at the church. I have done both; but now with my family and children gone, I find it more effective to study at home. And yet that could be otherwise with you. I have suggested, and I've seen it work, that for a pastor who wants to get his studying in and do it effectively, it would be good to go to the town library, where he can be quiet and alone. If your people know your schedule and have seen results from it, they will not object to your giving yourself time for study. I'm assuming that you're giving your mornings until noon in concentration, study, and preparation for preaching.

A good rule to follow for your first year of your pastorate is to preach the Word and love the people. Don't go in with any ideas of changing anything that was done before. Be a

person-centered pastor.

2. The number two priority on my personal list is to visit those who are ill. And this would mean, of course, those in the hospital. I've found it very effective, and a meaningful project of my life to—as far as possible—visit and pray with those having surgery, one hour before they are due to leave their hospital room for surgery—before the sedation is given even. Your visit would be only for about three minutes as you give a word of scripture and a word of prayer; but it's forever meaningful in the life of a patient, and for me it's very satisfying.

3. Then, if you have a family, make sure you don't neglect them as you work head over heels in the church. Have a relaxed, happy family life. Otherwise your wife will feel that the church robs her of all that she has a right to feel.

4. I have no idea of the size of the church you are going to, but I will assume that you would be able to visit in the homes of the people and make it meaningful. Just one slight, small tip would be—don't become the property of any one couple or one person or one group in your church. Be pastor to the whole group. This is especially important for a young man.

Well, I've covered a bit of territory, David. God bless you. Above everything else, keep holding on. Don't run; take one step more for a wonderful year.

Yours in Him,
EARL G. LEE

*Used with permission of Pastor Lee.

September, 1975

17

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

Pastor Jones, Superstar

By Michael Sellars*

MEET PASTOR JONES, Superstar. He can preach, counsel, administrate, and raise the budget. As a scholar he surpasses many seminary professors, and he is a master of the king's English. He handles the Sunday morning service as well as any quizmaster on TV, and carries with him the charisma of a statesman. His wit and keen mind keep him in constant demand at civil and social functions, not to mention his notoriety throughout his denomination.

To know him is to admire him, and most of us secretly wish we were in his shoes—not to mention his parsonage! His church, of course, is proud, and counts itself fortunate, for not many congregations can boast such talent. But there is one problem. There aren't enough superstars; and by now, most denominations have discovered you cannot operate the church with superstars. Thank God for the ones there are, but there simply aren't enough. But then, maybe God never intended that there should be.

If this is so, then something is wrong with our basic concept of the ministry. Take Pastor Jones's church. There is Ted A. He is an accounts executive of several large

corporations. It seems everything he touches turns to money. He has a gift of putting things together that make money. But he teaches junior boys' class in Sunday school.

Or take Bill and Agnes. They have an "exceptional" child. Of course they know other couples with the same hurt. But the only ministry they have is to sing in the choir.

Why hasn't someone suggested that Ted A. take his financial genius and turn it into a ministry for the glory of God? I wonder if Bill and Agnes have ever thought that little Andy and his problem might be a point of identity with some other couple with similar circumstances?

The truth is that we have misunderstood God's plan for the ministry. The New Testament demands that each believer is called to a particular ministry (1 Corinthians 12). In its pure form, to minister means to serve. For too many years, to minister as a layman has meant to perform chores around the church. After we have 20 or 30 ushers, things get a little out of hand. One of the things that constantly escapes us is that no one is excused or exempt from the ministry. No one!

Now if all are ministers, what is the function and role of the pastor? One has likened him to that of the playing coach. He does not play for

them; but rather teaches them, and then joins them on the field.

What would the church be like if the pastor was not expected to be a superstar? What if the sole function of the pastor was to equip the people for their ministries? See him as he forsakes his mimeograph machine and stencils (leaving it to those whose ministry it is). Watch him as he teaches, preaches, and organizes study groups—groups that are scattered here and there, each actively involved in their ministry. Some in the ghetto, some among the hippies, some among the doctors and lawyers, but all in direct spiritual ministries. Could it ever be that way? Has it ever been that way?

We need not look further than the New Testament. "Every member involvement" was more than a slogan to the Early Church. Look closely at Acts 8:1, "And they were all scattered abroad . . . except the apostles." Now v. 4, "Therefore they that were scattered abroad went every where preaching the word." Their philosophy was "everybody, everywhere, every day." There is the secret—the liberation of the laity.

Obviously we are far from this pattern; and to move nearer, many things must change.

First, the "spectator" concept of the laity must go, for all are in the ministry.

Second, we must remember that the present division between the clergy and laity is deeply entrenched, and greatly enjoyed. It is easy for laymen to hire someone to do their religion for them. On the other hand, it is equally enjoyable for many clergymen to carry about the counterfeit status it gives them ("The Reverend Mr. Jones"). Paul's instruction to Archippus is our commission too—"Take heed to the ministry which thou hast received in the Lord, that thou fulfil it" (Col. 4:17).

Seven-Day Week

If I had a horse,
I wouldn't work him
Every day.
Once a week
I'd turn him out.
A horse should have his day.

I just can't do it
For myself, it seems,
Someway.
Every week
I say I will,
But never find the way.

Now it's Friday night
And I'm not through
No way.
I've missed Your plan,
Depended on myself.
Forgive me, Lord, I pray.

It's lack of planning,
And of faith, that I
Display.
The Lord might even
Still run His Church
If I took off a day.

—Edward F. Cox

Rip Van Winkle is the only man who ever became famous while he was asleep.

It is not so important to be serious as it is to be serious about important things. The monkey wears an expression of seriousness which would do credit to any scholar, but the monkey is serious because he itches.

While some stand on the promises, others just sit on the premises.

If men speak ill of you, live so no one will believe them.

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The Significance of the Sacrament

By David J. Tarrant*

THE TRUE CHRISTIAN FAITH does not thrive on ignorance, and it is fitting that Christian people understand the meaning of those things they do in their acts of worship—much more so, of course, those who lead their devotions.

To this very day, when an orthodox Jewish family gathers around the table for the Passover meal, the youngest son asks: "What means this feast? Why is this night to be distinguished from all other nights?" Then the father tells the old story of God's deliverance of His people from Egypt's bondage.

The Passover and our Holy Communion have much in common, so let us suppose that one of your youngest Christians is asking, "What is the meaning of this service? Why is the table spread with pure white linen, a plate of bread, and cups of bright red juice, on the first Sunday of each month?" May I help you to answer him by passing on seven seed thoughts. We can tell him first that this is

A feast of obedience

The number of specific commandments given by Jesus to His disciples was not large. But this was one of them: "Do this in remembrance of Me." To a loving child, obedience is a delight. Jesus himself confessed to His Father, "I delight to do thy will, O my God." If we truly love Him, we shall delight in obeying Him. How important it is for our souls' health that we pastors embrace the opportunity for frequent acts of obedience to the Lord we love, and how important that we should stress this aspect in our preparation of our people for the sacrament!

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If it is right to say, "You simply must not miss church next Sunday. We expect to have in our midst a famous and gifted preacher . . ." how much more is it right for us to say, "Next Sunday we shall have the high honor of sitting together at the Lord's table, and His command is, 'Do this in remembrance of Me'; let us all seek, therefore, to be obedient to our Lord's command!"

There are rich rewards to be reaped from simple acts of obedience. "If ye love me, keep my commandments. And I will . . . Complete this sentence in any scriptural way you please. How about 'I will do exceeding abundantly above all that you ask or think'? Isn't that wonderful!"

Weak Christians sometimes say, "I won't stay for Communion. I am not worthy. I am not walking closely enough to Jesus." How important that we say to them, "This is a means of grace. It is one of the ways the Lord has of making you a better Christian; of drawing you closer to Him. As long as you love Him a little, and want to love Him more, the feast is for you!"

A feast of thanksgiving

Matthew tells us, "He took the cup, and gave thanks, and gave it to them." The Greek word for "gave thanks" is *eucharistesas*, from which the familiar name for this sacrament—Holy Eucharist—a holy thanksgiving. We meet together at the Lord's table once a month, or some other appointed frequency, to join in a special act of united thanksgiving to God for His many mercies, His love in redeeming us. We allow our thoughts to dwell on the wonder of Calvary. We gather to meet with the Lord himself. For this is not the minister's

table, or the church's table, but the Lord's table. This is the moment when He waits to show us His hands and His side, and the words will again be fulfilled, "Then were the disciples glad, when they saw the Lord." Absent Thomases are tragic losers; trembling Peters and Matthews, Jameses and Philips can be tremendous gainers—provided, of course, that the officiating pastor stands sufficiently to one side to let the glorified Lord be seen, presiding at His own table.

At other times, there are a thousand things to say thank you for. At the Communion table, only one: "Thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests." "Lord, we praise Thee. We praise Thee, Lord."

A feast of remembrance

One of our greatest failings is that we have pitifully short memories, especially for kindnesses, received and deliverances wrought by God. For this reason, God prescribed in Old Testament days the erection of memorial stones and pillars, and the institution of commemorative festivals, of which the Passover stood supreme.

Now Jesus gives to His Church this one great reminder. Its purpose is to bring our thoughts back to the centrality of the Cross, lest our preaching get taken up with side issues. "This is the heart of the gospel," cries the sacrament. "Here is the corn of wheat cast into the ground to die. Here is the fountain opened for sin and uncleanness." Is there one church member, one pastor, college professor, or district superintendent so devout that he does not need this reminder? Who will not be richer for whispering as he presses the morsel of bread to his lips: "Jesus' body was broken for me"; and as he sips the wine, "Jesus shed His precious blood for my redemption, for my cleansing"?

*I cannot tell why He should love
A child so weak and full of sin;
His love must be most wonderful
If He could die my love to win.*

A feast of testimony

Paul says, "For as often as ye eat this bread, and drink this cup, ye do shew

. . ." (1 Cor. 11:26). Here is the vital element of testimony. This sacrament is a delightful object lesson, teaching all who witness it. Here they may see a company of people outwardly demonstrating their faith in Jesus Christ, and their reliance on His sacrifice for their salvation.

But suppose a total stranger, comes into your church. He sees the table spread. He gathers from the intimation that this is to be the greatest of all acts of Christian worship, so he decides to stay and witness it. But then he is surprised and pained—either by a stiffly formal ceremony, with the lifeless intoning of paragraphs from a book of ritual; or by a slapdash informality which appears to be going nowhere and getting there fast. What is he to think? Are there to be no sighs or tears, he wonders, as the awful anguish of Calvary imprints itself upon the worshippers? Are there to be no spontaneous outbursts of praise as the marvel of pardoning grace sweeps over the congregation?

How is it in your church? Do you and your people show the Lord's death at the Communion service? Does it show in tear-stained faces? In a tighter grip of the hand as your people part from one another? In an increased attendance at the Wednesday night prayer meeting?

A feast of communion

"The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body: for we are all partakers of that one bread" (1 Cor. 10:16-17).

The wonder of Christian communion is that it is at the same time both horizontal and vertical. Walking in the light, we have fellowship with one another, and truly our fellowship is with the Father, and with His Son. The Scriptures place much emphasis on human fellowship in Christ. Because it is so "good and pleasant . . . for brethren to dwell together in unity," we are urged to "keep the unity of the Spirit in the bond of peace." We are to "be . . . kind one to another"; "bear . . . one another's burdens, and so fulfil the law of Christ."

We gather about the Lord's table "with

one accord." as did the 120 in the Upper Room. All the barriers are down. The invitation goes forth: "Ye that do truly and earnestly repent of your sins, and are in love and charity with your neighbors draw near with faith, and take this holy sacrament to your comfort." Our oneness in the bond of love must be real here, or it will be real nowhere; for the one loaf, shared among the congregation, is symbolic. We, being many, are one bread, and one body; for we all share one loaf and one Christ.

To dissemble and equivocate, by holding on to grudges and prejudices and grievances against a fellow Christian, involves us in the sin of "not discerning the Lord's body," of which we are all equally, members dependent upon the Head. "Little children, love one another" is the inescapable law when we come to the Lord's table.

Here, O my Lord, I see Thee face-to-face.

Here would I touch and handle things unseen;

Here grasp with firmer hand the eternal grace

And all my weariness upon Thee lean.

The thought that Jesus comes specially near in this sacrament has always been present in the Church; and from it developed the Catholic doctrine of the Real Presence. While as Protestants we reject the physical aspects of this doctrine, we are happy to believe that the sacrament is such a powerful aid to faith that it can bring Him nearer to our souls than at any other time. Have you experienced this?

A feast of anticipation.

"... ye do shew the Lord's death till he come." Our Lord's coming again is an ever present thought as we partake of this sacrament. We are not only looking back to His Calvary; we are looking forward to His epiphany! When the Jewish family sits down for the Passover feast, an empty chair is left at the head of the table. This is for Elijah, the forerunner of the Messiah. During the course of the meal, the eldest son is commanded by his father to go and see if the expected Guest is in sight. Seeing nothing, the son re-

turns, saying, "I see no sign of His coming." "Go back again, my son," the father replies; "perhaps He delays His coming." This is repeated a third time, after which the father admits that the day has not yet dawned for the Messiah to appear.

A sad ritual this—as it speaks of Israel's stubborn blindness. Yet it is a challenge to us, especially as we sit down at the Lord's table. How high is the tide of expectancy rising in our hearts?

*"Till He come"—oh, let the words
Linger on the trembling chords;
Let the little while between
In their golden light be seen;
Let us think how heaven and home
Lie beyond that "Till He come!"*

Our Manual affirms, "We believe that the Lord Jesus Christ will come again." Though we do not know the day nor hour, the countdown is getting lower every time. Christ returneth!

A feast of consecration

"This is the cup of the new testament, in my blood," said Jesus. This sacrament is the symbol of a new covenant, which brings to men and women a new quality of life—life in the Son! Laws cut into stone slabs are replaced by laws written in letters of fire on hearts, ablaze with love. The product is fantastic, but the cost was stupendous. For this new covenant had to be ratified by the shedding of blood. A new testament, a new will, could become effective only with the death of the Testator (Heb. 9:16); so "now once in the end of the world hath he [Christ] appeared to put away sin by the sacrifice of himself." "This is my body," He said, "which is given for you." Given? Who gave it? Jesus himself. "No man taketh it [my life] from me, but I lay it down of myself."

"The servant is not greater than his lord." Our self-giving must be as reckless as His.

*His dying crimson, like a robe,
Spreads o'er His body on the tree;
Then I am dead to all the globe,
And all the globe is dead to me.
Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all.*

Nothing less than total consecration can satisfy the heart of Jesus.

So this wondrous sacrament leads from one altar to another—from His to mine. And yet it is not another altar after all—it is one and the same. "I am crucified with Christ"—committed with Him to one glorious end, the fulfillment of that "good, and acceptable, and perfect, will

of God." Every Communion service must finish on this note:

*Have Thy way, Lord, have Thy way;
This with all my heart I say,
I'll obey Thee, come what may.
Dear Lord, have Thy way.*

Shall we move into this Communion with this covenant holding unhindered sway in our hearts?

THE STARTING POINT



By C. NEIL STRAIT

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

Questions and Answers

The story of the young man who came to Jesus inquiring about the Kingdom (Mark 10:17-22) commends itself to us, and I pass along the following thoughts:

1. This young man was asking the right questions. "Good Master, what shall I do that I may inherit eternal life?" (v. 17).

2. But this young man was obeying the wrong answers.

3. Life has to distinguish between the two—God's answers or ours.

Too many feel that only the questions of life are important.

Life Needs Light

Earl Lee tells of a novel he read in which two skiers were enjoying the snowy trails together. Late in the afternoon one of them said, "We'd better go down early. On a day like this, the dark comes early, and this is no trail to travel when the light has gone."

You and I are preaching every week to people who need this warning. Life is too difficult a pilgrimage to take without the light of Jesus.

The Way It Is

In perhaps a different approach to the Spirit's urging, let me share these

thoughts from Romans 12, *The Living Bible*.*

1. *The Spirit gives confidence.* Verse 6 reads: "God has given each of us the ability to do certain things well." That's a word a lot of people need to hear—and heed.

2. *The Spirit expects cooperation.* We really do need each other. And, in the giving of ourselves, through the Spirit's help, we help—and are helped (vv. 4-5).

3. *The Spirit expects competence.* Verses 6-18. It is a word that needs to echo through the Church, that the Spirit helps those who help themselves. Verse 11 may be the key here: "Never be lazy in your work but serve the Lord enthusiastically."

Why Didn't They Throw Stones?

John 8:1-11 records the story of the adulterous woman being brought before Jesus. There are some interesting facts in this story, often overlooked.

1. *Jesus is the Central Figure* here, and it is sometimes forgotten.

2. It is interesting that John is the one to record this story. But remember that John's Gospel is one of life, love, light.

3. *The main appeal* is not that it is a story about adultery. Rather that it has

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all the things that man, cramped by sin, so desperately seeks, but so seldom finds—understanding, mercy, forgiveness, love.

The Church can learn a great lesson from its Lord, through this story.

Caution

A sign in a factory supervisor's office read: "Caution—be sure brain is engaged before putting mouth in gear."

That's not a bad sign for a preacher to read. It is a reminder that the moments in study and preparation are still priorities.

Ingredients for Solution

In the story of the loving father—or, as traditionally known, the prodigal son—(Luke 15) there is this observation:

This story has all the things needed for victory—a sinner ("Father, I have

sinned," 15:18); a solution ("I will arise and go to my father")—a Saviour.

Where there is solution, hope, and victory, all of these will be present. The man in the pew, fighting with his load of sin, needs to know that the solution isn't complicated. If He has a problem, he is a candidate for the love of God, and the open arms of the loving Father are for sinners.

Jesus Prays

The high-priestly prayer of our Lord recorded in John 17 mentions these three things, among others, about prayer:

1. It was a priority item with the Master.
2. It was personal communion between Jesus and His Father about life's important things.
3. It had a healthy balance between asking and committing.

IN THE STUDY

Looking at Our Lord in Luke

September 7

Persistent Prayer Pays (18:7)

SCRIPTURE: Luke 18:1-8

INTRODUCTION: Does it pay to keep on praying? Sometimes we are tempted to think that the answer is no. But Jesus said yes. And He always tells the truth.

In Luke 11 we have the parable of the importunate friend (at midnight). Here we find another parable teaching the same important lesson—that persistent prayer pays. It is called either the parable of the importunate widow or the parable of the unjust judge.

In this case the purpose of the parable is indicated: "That men ought always to pray, and not to faint" (v. 1). The verb



By Ralph Earle

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"faint" is better translated "lose heart" (RSV) or "give up" (NIV). We should not become discouraged in our praying.

I. THE UNJUST JUDGE (v. 2)

In a certain city was a judge who had no reverence for God nor respect for man. These are two strange qualifications for a judge, especially one who was supposed to administer the Mosaic law! This man was obviously a cynic with no moral consciousness. He was utterly unfitted for his job.

II. THE UNFORTUNATE WIDOW (v. 3)

A widow in that city was being oppressed by some enemy, probably a wealthy man. The most likely situation would be that she had been forced to mortgage her home. In those days widows could not get work, as they so often do in modern Western society. So this widow was left in desperate poverty, unable to meet her expenses.

A common sin of the rich, then as now, was to foreclose mortgages and take over the property. This is evidently what Jesus was talking about when He said that the scribes "devour widows' houses, and for a pretence make long prayers" (Mark 12:40). They were literally gobbling up the homes of helpless widows. It was sinful in God's sight.

The poor widow had only one recourse. She came to the judge with the plea: "Avenge me of mine adversary." In the Greek there is a play on words that is difficult to bring out in English: "Give me justice against the one who is denying me justice." It was a justifiable request.

III. THE UNRELENTING REQUEST (vv. 4-8)

At first the hardhearted judge paid no attention to the widow's pleas. But finally he declared that, though he did not reverence God or respect man, "yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me." The last verb is a very weak translation. The Greek has a strong word that literally means "to strike under the eye, give a black eye." Probably in that culture it would not be likely that a woman would literally strike an official. But the judge may have been afraid that the persistent widow would "give him a black eye" in that community, perhaps

resulting in his being ousted from his position.

Then Jesus made the application: "And will not God bring about justice for his chosen ones, who cry out to him day and night? Will he keep putting them off?" (NIV). The obvious answer is "No, by no means!" And so Jesus added, "I tell you, he will see that they get justice, and quickly" (v. 8, NIV).*

The parable closes on a disquieting note: "Nevertheless when the Son of man cometh, shall he find faith on the earth?" The context is the Second Coming (cf. 17:20-37). In these last days persistent prayer and faith are particularly important.

September 11

The Man Who Prayed to Himself (18:11)

SCRIPTURE: Luke 18:9-14

INTRODUCTION: Why do you pray? How do you pray? To whom do you pray?

These are pertinent questions. The matter of motive is of supreme importance. And how we pray—humbly or proudly—is significant. Above all, we must be sure that we are praying to God, not ourselves.

We know to whom the parable of the Pharisee and the publican is addressed. The account says that Jesus spoke this parable "to some who were confident of their own righteousness and looked down on everybody else" (v. 9, NIV).

He told about two men going up to the Temple to pray. The Temple area was on Mount Moriah, in the southeastern section of the city of Jerusalem (inside the walls). One man was a "Pharisee." The word means "separated one." The Pharisees, mentioned 100 times in the New Testament, were the pious separatists, who considered themselves more "holy" (ceremonially clean) than all the rest of the Jews.

"Publican" comes from the Latin *publicanus*, which meant a wealthy man, usually a Roman, who was responsible

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for the taxes of a certain large area. But the so-called "publicans" of the Gospels were not *publicani* but local "tax collectors," which is the correct translation.

These tax collectors were despised and hated by their fellow Jews for two reasons. In the first place, they were in close contact with the "unclean" foreigners, the Roman officials. In the second place, they robbed the people by overcharging, pocketing the difference.

I. THE PROUD PHARISEE (vv. 11-12)

The literal translation of the first part of verse 11 is: "The Pharisee, having taken his stand, was praying these things to himself." He chose a prominent spot, where he could be seen and heard by everyone nearby. This was in direct contradiction to what Jesus taught in the Sermon on the Mount. He warned His hearers not to parade their piety (Matt. 6:1). He put the label "hypocrites" on those who loved to pray in prominent places in order to be seen by men (Matt. 6:5).

The Pharisee began his prayer with thanksgiving, as we always should. But what was he thanking God for? Not divine goodness and grace, but his own goodness! He said, "God, I thank you that I am not like all other men" (NIV). He was putting himself up on a pedestal as being different from and superior to all the rest of humanity. What an ego!

Specifically, he was not like "robbers, evildoers, adulterers." Then he added, "or even like this tax collector" (NIV). Perhaps he said this loudly enough to be heard by the other man. His prayer demonstrated not only sheer arrogance but also cruel insult. If ever a man was unrighteous, this Pharisee was. For godliness is "Godlikeness," and "God is love" (1 John 4:8-16). The self-righteous Pharisee was probably the most ungodly man in the Temple at the time!

To prove his piety, the Pharisee reminded the Lord that he fasted twice a week and paid his tithe. He was glorying in that outward, formal, ceremonial righteousness that Jesus condemned as unacceptable to God (Matt. 5:20).

Someone has said about the opening words of the Pharisee's prayer: "Never, perhaps, were words of thanksgiving

spoken in less thankfulness than these." The whole prayer is a crass example of pride, hypocrisy, and utter arrogance.

II. THE PENITENT TAX COLLECTOR (v. 13)

Meanwhile the tax collector was "standing afar off"—perhaps in the outer Court of the Gentiles, not deigning to go inside the Court of Israel. He would not even lift his eyes toward heaven—as the Jews usually did in prayer—but "smote upon his breast"—a sign of deep grief—and prayed; "God be merciful to me a sinner." The Greek literally says "the sinner." He may have felt at the moment that he was the worst of sinners in God's sight.

This man's prayer was an eloquent example of honesty, humility, and deep sincerity. He felt like the Psalmist of old: "Mine iniquities have taken hold upon me, so that I am not able to look up" (Ps. 40:12).

III. THE PARDONED SINNER (v. 14)

Jesus declared that the tax collector, not the Pharisee, went home "justified" before God. And then He enunciated the great twofold principle found in the last half of this verse—one that has universal, daily application. The way up is down. If we want God to exalt us, we must humble ourselves in His sight.

September 21

Overcoming Obstacles (19:10)

SCRIPTURE: Luke 19:1-10

INTRODUCTION: Everyone who wants to see Jesus will find obstacles in his way. It always has been so and always will be. In this striking incident, recorded only by Luke, we discover that a man named Zacchaeus overcame three intervening obstacles and found Christ as his Saviour.

I. HIS RICHES (v. 2)

The name Zacchaeus means "righteous one." But this man's life had evidently been a denial of his name. He had become rich by taking unfair advantage of others.

His wealth was due to his position. He

was chief tax collector for the district of Jericho. This was a prize location, for Jericho was "the city of palm trees," a place where well-to-do Jews had their winter homes. The tax revenue was great.

But this was a hindrance to his finding Christ. For the tax collectors were notorious for taking a heavy "cut" out of the taxes they collected.

II. HIS SHORTNESS (vv. 3-6)

Zacchaeus heard that Jesus was going to be coming along the highway at Jericho, and he wanted to see Him. But he was a short man and "could not for the press." Today "the press" means the newspapers and their editors. But here it means simply "the crowd."

Fortunately, here was a man who was not going to give up because of an obstacle. Swallowing his pride, he ran ahead and climbed up into a "sycomore tree," or fig mulberry—probably not the one shown to tourists today!

When Jesus came to that point on the road, He looked up and saw Zacchaeus. They were looking for each other and found each other.

Jesus asked Zacchaeus to come down immediately, adding what certainly startled the man: "I must stay at your house today" (v. 5, NIV). Without a moment's hesitation, Zacchaeus hurried down to the ground—probably almost falling out of the tree—"and received him joyfully." Things were moving along faster and farther than Zacchaeus had ever dreamed. To think—this famous Teacher was going to stay at his house!

III. HIS REPUTATION (vv. 7-9)

Suddenly another obstacle was thrown in his way. The crowd began to mutter, "He has gone to be the guest of a sinner" (v. 7, NIV). In the eyes of the Jews all tax collectors were considered to be "sinners." One scholar writes: "The rabbinic sources repeatedly bracket tax collectors with robbers."

This complaint and criticism stopped Zacchaeus "dead in his tracks." He stood still and said to Jesus: "Behold, Lord, the half of my goods I give to the poor." This was sufficient evidence of repentance. But then he went a step further and agreed to make restitution: "And if I have taken any thing from any man by false

accusation"—the form of the Greek indicates that he had—"I restore him fourfold." This was the penalty prescribed by the law (Exod. 22:1). Zacchaeus was prepared to meet all the righteous requirements of the law, no matter what it cost him.

He had jumped the hurdle. Jesus said, "Today salvation has come to this house, because this man, too, is a son of Abraham" (v. 9, NIV).

Luke 19:10 is usually considered to be the key verse of this Gospel. Jesus came to seek out the lost sheep and to save them. The story of Zacchaeus gives us a beautiful picture of how Jesus did this in a specific case. He found a "sinner" and graciously saved him.

September 28

Keeping Busy till He Comes

(19:13)

SCRIPTURE: Luke 19:11-27

INTRODUCTION: The parable of the pounds, as it is called, is similar in several ways to the parable of the talents found in Matthew 25. In both cases there is one servant who does nothing with the money given him, and is punished. And both are related to a man's return, and so have to do symbolically with the Second Coming. The differences will be noted as we proceed.

The purpose of the parable is indicated in verse 11. Jesus was approaching Jerusalem, and the people thought that He was going to set up there the kingdom of God immediately. What they needed to realize was that He was going away, to return later as King.

I. THE RESPONSIBILITY (v. 13)

In the parable of the talents, a man was going on a journey (Matt. 25:14). Here a nobleman was going off to receive his appointment as king (v. 12). Then he would return.

So he called his 10 servants and gave each one a "pound" or mina (Greek, *mina*), representing about three months' wages. In the parable of the talents, one servant received five talents, another two, and still another one.

To his 10 servants the nobleman said, "Occupy till I come." They were to "put this money to work" (NIV), and keep busily occupied until he returned.

A little interlude is thrown in here in verse 14: "But his subjects hated him and sent a delegation after him to say, 'We don't want this man to be our king.'" However, "He was made king . . . and returned home" (v. 15, NIV).

The background of this allusion was familiar to Jesus' listeners. When Herod the Great died in 4 B.C., he left his kingdom to his Archelaus. But an earlier will he had made specified another son, Antipas, as his successor. So Archelaus had to go to Rome to gain confirmation of his appointment. The Jews hated him and sent an embassy of 50 men to oppose him. After listening to both sides, the Emperor Augustus gave Archelaus half his father's kingdom, namely, Judea.

II. THE RESPONSE (vv. 16-19)

When the ruler returned, he summoned his servants to tell him what they had done with the money he had given them (v. 15). The first reported that his pound had gained 10 pounds. He was commended for his faithfulness and rewarded with authority over 10 cities. The second had gained 5 pounds and was put over 5 cities.

This suggests that in the next life our rewards will be commensurate with our service down here. It is only fair that those who work harder should receive a greater reward.

III. THE REJECTION (vv. 20-26)

"And another" (v. 20) is literally "and the other"—the Greek word means "other of a different kind." Instead of producing evidence of honest effort, he came with an alibi, a very lame one. Said he: "Sir, here is your mina; I have kept it laid away in a piece of cloth. I was afraid of you, because you are a hard man. You take out what you did not put in and reap what you did not sow" (vv. 20-21, NIV).

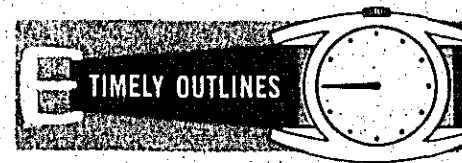
The servant was condemned by his own words. The second half of verse 22 is best translated as a question: "You knew, did you, that I am a hard man . . . ?" (NIV). If he knew that his master was exacting and demanding, he should have put on deposit the money entrusted to him.

Then he could have returned it to his master with interest. Instead, he was a "wicked servant," because his heart attitude was bad.

The master then instructed those who stood by to take the mina from this lazy wretch and give it to the one with 10 minas. This term is found also in the parable of the talents (Matt. 25:28).

Alfred Plummer, in his commentary on Luke, makes the application: "To neglect opportunities is to lose them; to make the most of opportunities is to gain others." He also writes: "He alone possesses who uses and enjoys his possessions."

CONCLUSION: We cannot do nothing, and at the same time be good. The one who fails to do good is a bad person. And to have a mean, selfish attitude, as the last servant did, is to be wicked in God's sight. The good person is the one who is actively doing good.



Revival

SCRIPTURE: Ezek. 37:1-6

TEXT: "Wilt thou not revive us again: that thy people may rejoice in thee?" (Ps. 85:6).

What is revival? Consider an acrostic of the letters in the word:

- R—**
1. *Repentance.* It means a change, a transformation, a new life, a new creation. We need to see some old-fashioned repentance.
 2. *Removal of obstacles.* Such as a spirit of criticism, harshness, an ugly attitude, a spirit of selfishness.
- E—**
1. *Edification of the Lord Jesus Christ and the Church*
 2. *Evangelism.* When real revival has come, evangelism follows—in the

church, in our schools, at home and abroad.

3. *Experience with God.* An experience that is up-to-date, that is working.
4. *Education in the Word of God.* Feasting on the promises of God. Expecting a miracle.

V—

1. *Vision*
The Bible says, "Where there is no vision, the people perish." Revival gives vision. We need to look on the fields of opportunity about us, at the potential.

I—

1. *Interest*—in working for Christ. Interest in the church, in God, in spiritual things, in the Sunday school, in others.
2. *Increase*
The Bible says, "He must increase, but I must decrease." There is no better way for this to happen than when one is revived. Souls are saved and sanctified, and God is glorified.

V—

1. *Victory*—"Victory in Jesus." Victory over temptation and sin, over the battles of life, over the devil.

A—

1. *Awakening*
The Bible says, "Awake thou that sleepest . . . and Christ shall give thee light." It goes on to say that, after we have been awakened, we need to redeem "the time, because the days are evil" (Eph. 5:14, 16).
2. *Action*
In the Church and out in the world.

L—

1. *Love*
For your fellowmen, for the Church, and for God. Jesus gave this as the greatest commandment of all.
2. *Life* (John 14:6)
Christ is Life—abundant Life and everlasting Life (John 3:16).

CONCLUSION: Unless we have revival, souls are going to be lost for eternity in the regions of the damned. Let us ask

God to revive us again, as the Psalmist said, "that thy people may rejoice in thee."

JERRY CLINE

Stricken of God! How Long?

SCRIPTURE: Isa. 1:1-20

INTRODUCTION:

1. God is dealing with backslidden Israel.
2. There is such a modern parallel.
3. Look at and analyze the story.

I. THE CHARGES AGAINST ISRAEL AND JUDAH

- A. *Rebellion*—implies ingratitude, contempt, self-will, self-assertion.
- B. *Ignorance*—ox knows owner, ass knows master; Israel lower than animals here.
- C. *Forsaken*—far away from God—on purpose, not just an accident.
- D. *Provokers of God*—it is hard to provoke God, but they did. It is dangerous.
- E. *Modern parallels* all the way down—nation, families, individuals.

II. THEIR RESULTANT CONDITION

- A. *Head sick*—warped thinking. Sin causes emotional problems.
- B. *Head faint*—spiritual poverty.
- C. *General sickness*—I am spiritualizing here (weakness of character); sores all over and festering.
- D. *Country desolate*—overrun with aliens plundering their cities.
- E. *Again the modern parallels* are here. We live in these conditions.

III. THEIR ATTEMPTS TO PLEASE GOD

- A. *They made sacrifices*—in obedience to law; attempt to "pay" for sins; this leads to light attitudes toward sin ("go to confession"—"buy an indulgence").
- B. *Assemblies*—had many meetings, services; went through motions of spirituality.
- C. *Rituals*—observed all sorts of practices; kept sacraments.

IV. GOD'S REACTION

- A. God said He was "fed up." "Stop the sacrifices. . . . Your meetings make Me sick. . . . I hate your rituals" (my version).
- B. Summed up by saying, "I will hide mine eyes from you . . . I will not hear" (v. 15).
- C. Instead God commands repentance, cleansing, and regeneration.

V. GOD OFFERS MERCY

- A. "Come . . . and . . . reason" (v. 18); forgiveness.
- B. Blessing on the land (v. 19).

CONCLUSION:

1. All of above is so relevant to us.
2. Hinge on v. 5: "How much longer will we endure this punishment?" (my version).
3. Choice is ours—How long will we live substandard lives?
4. Added warning of rejection in v. 20.

PAUL N. VAIL

BULLETIN BARREL

LES DO LIKE GOOCH DONE!

An illiterate salesman by the name of Gooch was sent out by a large company, and the following are some letters he wrote back to the boss:

"Dear Boss: I seen this outfit which they ain't never bought a dime's worth of nothing from us and I sole them a couple hundred thousand dollars worth of guds. I am now in Chicago."

The second letter read: "I come here and sole them half a milyon."

The president of the company posted these letters on the bulletin board with this note, "We bin spending too much time here tryin to spel insted of trin to sel. Let's watch these sails. I want everybody should read these letters from Gooch who is doing a grate job for us, and you should go out and do like he done."

Need we add? There's pepul around

this here community, and we ain't gettin em envited and vistud. Leastwise not fast enuf. Les do like Gooch done and jes do ar levl best with what we have and work for Jesus!

A PRAYER

Dear Lord and Father of mankind,
Forgive our foolish ways!
Reclothe us in our rightful mind:
In purer lives Thy service find;
In deeper reverence, praise.

In simple trust like theirs who heard,
Beside the Syrian sea,
The gracious calling of the Lord,
Let us, like them, without a word,
Rise up and follow Thee.

—John Greenleaf Whittier

Ever sit in a service—revival or such—
When the Spirit was fervently working;

And conviction was reeling a sweet-heart or beau,

But the other was carelessly shirking?

Well, my friend, let me tell you this sobering fact;

There are millions who never will make it

If they wait for a loved one—say husband or wife—

It's your sin and you'll have to forsake it.

—Roy E. McCaleb

"What does it cost to be a Christian?" someone once asked Henry Drummond. His reply was, "The entrance fee is nothing, but the annual subscription is everything."

If there is righteousness in the heart,
there will be beauty in the character.

If there is beauty in the character,
there will be harmony in the home.

If there is harmony in the home,
there will be order in the nation.

If there is order in the nation,
there will be peace in the world.

—Selected

The Preacher's Magazine

HERE AND THERE AMONG BOOKS

Conducted by the Editor

All books reviewed may be ordered from
your Publishing House

The Treasury of David

By C. H. Spurgeon (Zondervan, 1975. Volumes I, II, and III, sixth printing, 475 pp. each, cloth, index, \$37.95.)

An original Spurgeon exposition of the Book of Psalms, first reproduced by Zondervan in 1966, now in its sixth printing. Along with the expositions, a collection of illustrative extracts from literature is presented, and a series of what Spurgeon calls "homiletical hints" upon almost every verse. Volume I includes the first 57 psalms; Volume II, 58 through 110; and Volume III, the remainder of the Book of Psalms. Wesley, Simeon, Spurgeon, and other writers of the past are sometimes not as "easy to read" as the contemporary authors. But many pastors find buried treasures from the past in their works. This set of volumes contains its share.

J. M.

The Gospel of Matthew

A Commentary by William Hendriksen (Baker Book House, 1973. Cloth, 1,015 pp., \$14.95.)

Here is another evangelical commentary written by a respected conservative (Calvinistic) theologian and scholar. His work is commended by Carl F. H. Henry, Wilbur Smith (Trinity Seminary), and others. There is a thorough introduction, the author's own translation, and the author's commentary verse by verse. There is a summary, which presents a synthesis of an entire thought unit, in which the central ideas are brought into focus. Discussion of the problems of a more specialized interest are also included, along with an outline showing

the structure of the book. A select bibliography follows the discussion, listing books and articles useful in the study of the book.

J. M.

Fresh Wind of the Spirit

By Kenneth Cain Kinghorn (Abingdon Press, 1975. Paper, 128 pp., \$2.95.)

The author, professor of church history and historical theology at Asbury Theological Seminary, believes that the Spirit-filled life is the answer for the demands placed upon Christians in our day. Holiness is a biblical term, and it is time we rediscovered it. He defines it in terms of grace rather than law and makes a case for caution lest we equate our Christianity in the holiness movement with a long list of things we "do not do." He writes with refreshing insights.

Occasionally he does leave unexplained some questions as to the "crisis" experience as it relates to the life of holiness. One need not neglect one aspect of truth to make a point for the other. There is an occasional confusion of terminology, as for example leaving some doubt as to the distinction between "forgiveness" and "cleansing." But the faith and optimism do come through clearly, and the reader will be motivated to let the Spirit have control.

J. M.

The Lunn Log

Compiled by the M. Lunn family (Beacon Hill Press of Kansas City, 1974. Paper, 303 pp., \$2.95.)

Since 1926 the Nazarene Publishing

House (and Beacon Hill, Lillenas Publishing Co.) location at 2923 Troost in Kansas City offered an opportunity for a "wayside pulpit" for the thousands who traveled along that busy thoroughfare. Manager M. Lunn (now retired) set up an attractive bulletin and arranged for daily thoughts to be expressed in brief, pungent, neatly turned phrases. Keeping these new and fresh each day became a hobby for the whole Lunn family, and

now these gems are provided in paperback form for others to enjoy and use. Divided into more than 100 categories, alphabetically arranged, the material is readily accessible for whatever use it may have. It makes inspirational reading, and it provides a product of 60 years of collecting for instant use in the sermon, the newsletter, the bulletin, and indeed the mind and heart.

J. M.

Preachers' Exchange



WANTED—Set of the *Works of John Wesley*.—Dr. James Bross, Central Wesleyan College, Central, S.C. 29630.

WANTED—*Works of James Arminius*, in 3 vols.—Lindsay A. Enderby, 209 Carella St., Howrah, Tasmania, Australia 7018.

WANTED—Copy of *The Pure in Heart*, by W. E. Sangster.—Rev. Rodger N. Mayes, Rte. 1, Box 64-A, Eagle Springs, N.C. 27242

WANTED—Vol. 3, "Isaiah," of the *Biblical Illustrator*.—Rev. Aaron S. Glick, Smoke-town, Pa. 17576.

WANTED—Set of *Pulpit Commentaries; Selected Sermons by T. Dewitt Talmadge* (in volume set or just some volumes).—Terry Edwards, Box 9352, Colorado Springs, Colo. 80932.

WANTED—*R. T. Williams, Servant of God* (cloth edition only, about 1946), by G. B. Williamson; biography of J. B. Chapman, (exact title unknown) cloth edition; *Holiness Pulpit, Vol. I, Shoes for the Road*, by Alexander Stewart. Old *Preacher's Magazines* prior to 1960.—S. Ellsworth Nothstine, P.O. Box 100, Lowndesville, S.C. 29659.

COMING
next month

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There is no better way to spend your life than to pour it out in loving service to the Christ who has called you.

● **Temptations in an Affluent Society**

Are some preachers too busy looking for a "fast buck" to go out looking for a "lost sheep"?

● **The Pastor Deals with Conflict**

It may be a nail in the boot that causes the defective walk, rather than a back-slidden spiritual condition.

● **Living with Inflation**

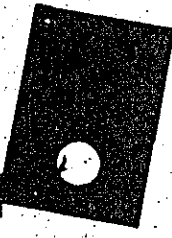
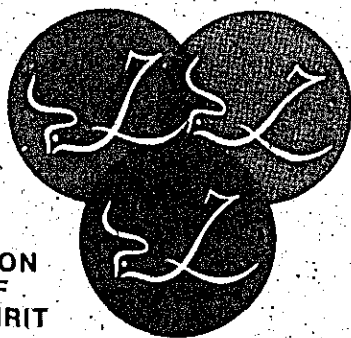
It is not a pleasant subject, but living with inflation suggests ways of coping with a problem in the power of the Spirit and to the glory of God.



One of life's good lessons is that the world does not end every time anything goes awry in the church. How wonderful it would be if there were no problems! A bishop once declared that if a church without any problems existed anywhere in his denomination he would resign his office and apply for the position of its pastor. But problems do exist—everywhere—and a good pastor learns to accept this fact and live with it. Having taken that step, he is prepared to take other steps toward the kind of spirit and growth that should exist in a genuine New Testament congregation of believers whose hearts are aflame. So it is that the pastor's own spirit is the key (p. 1) and his approach to resistance will lead him and his people on the upward way (p. 3). He is free to know what he is doing, and that makes a difference when he plans to nourish his flock with a balanced diet (p. 11). He knows where he is going and how he plans to get there (p. 6), and he knows his limitations as well as his strengths (p. 9). Pfc. Mostad, we love you—and we need you. Don't listen to Satan's lies if he ever suggests otherwise.

Yours for souls,

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

**Why Stoop
to Be a King?**



THOSE WHO WERE FORTUNATE enough to have known the late Dr. Henry Clay Morrison heard him say on many occasions, "If God calls you to preach, don't stoop to be a king!"

He was absolutely correct when he made such a claim, for there is no higher calling than to be a minister of the gospel of Jesus Christ. In this day of extreme pressures and deep frustrations, that claim is still true and it needs to be repeated. If God has called you to preach, don't stoop to be anything other than His anointed messenger.

"Why I Quit the Ministry" has been the theme of scores of books and articles published in recent years. We have read the complaints of those who have yielded to the emotional and physical stresses, the sometimes less-than-adequate salaries, the unreasonable demands and expectations under which they have lived, and the confusion they have experienced in understanding their identities. They have been unable to cope with a sense of steady erosion of respect for the high office of preaching.

It is time for someone to come forward with the other side of the story, the side which tells with greater accuracy what our ministry really is. There is no denying that being a preacher presents its problems, but is there any other profession where there are no problems? The clergyman does not need the pity of people who want to think of him as a martyr. He is well aware of the pressures he faces. But he knows that the rewards of his labors more than compensate for all the pain he endures. He would not stoop to be a king.

There is no better way a human being can spend his life than to pour it out in loving service for the Christ who has called him.

When the preacher remembers that he is working for God, he is less likely to be overwhelmed by pressures from the people. It is God's work we are doing. It is He who called us, and it is He who helps us. It is He to whom we owe our allegiance, and it is He whom we will ultimately face and to whom we must give an account of our fidelity. And it is He who will reward us with wages that will exceed our fondest dreams. Workers together with God! Can any king match such fulfillment?

The preacher is not only working for the Lord God Almighty, but he is also helping other people more than he realizes. He is an instrument of God for the saving of souls from death: He is the one through whom the good news comes to those who are dying without it. Sunday in his pulpit, and day after day in his continuing ministry, he is a message in the shape of a man. That message is the gospel of Jesus Christ, which is the power of God to everyone who believes it. Even though he may feel at times that he is not seeing very many saved, the Master reminds him that one soul is worth more than all the world.

He helps people not only to experience forgiveness for their sins and cleansing from inbred sin, but he breaks the bread of life for them as they are nurtured and strengthened under his preaching. He helps them grow in grace and in the knowledge of the Lord Jesus Christ, and he leads them in becoming involved in the service of the Lord.

He helps people as they face life with its multiplicity of problems. He is with them as they work their way through the pitfalls which would destroy a marriage, disrupt a home, and break the hearts of the members of a family.

He points the way toward life which is free from the harmful habits and addictions which have come to curse our generation. It is not the born-again, Spirit-filled Christians today who are the slaves of drugs and alcohol!

He shows people a way that is far superior to the way of anxiety and despair in a meaningless existence. True, he cannot help all he might wish to help. But he is helping people even more than he knows, and when someone tells him, "You touched my life during a time when I needed a touch of love, and you will never know how I thank God for your ministry to me," he would not trade places with any king on this earth.

Added to all this, he is helping himself more than he realizes. Psychologists suggest that three things are necessary for a fulfilling life: someone to love, something to do, and something to which to look forward. The man of God has them all. He has a love for Christ that few people can comprehend. The Apostle Paul expressed it in the perspective of his beatings and imprisonments, his perils and misunderstandings, his personal disappointments and physical infirmities, and declared, "The love of Christ constraineth us."

That which neither gold could have paid him to do, nor power and glory could have persuaded him to do, he did for the love of Christ.

There is no way anyone can find deeper satisfaction in the way he spends his life than by doing the work of the Lord who has called him, giving him complete love and devotion to the Christ who has redeemed him, and looking forward to a future that is as bright as the promises of God.

It may mean being deprived of some of life's luxuries, and it may mean taking some hard knocks somewhere along the way. For St. Paul it meant all this, and a headsman's axe to end his life. But he could read his title clear to a mansion in the sky, and so can you. Your reward may seem slow in coming, but you will receive it when you can keep it longer and enjoy it more.

If God has called you to preach, don't stoop to be a king!

You do not need any unusual skills to commit portions of scripture to memory. Do it, and improve your preaching.

Knowing It by Heart

RECENTLY I ASKED MYSELF: Of all the many preachers I have heard, which seem the most effective as pulpiteers? I quickly listed seven.

Of those chosen, all speak with freedom, using notes, not manuscript. Five, including some world-famous evangelists, have remarkable gifts and graces. But the other two are quite ordinary—except for one thing: They have committed considerable portions of the Bible to memory, and their ready, accurate quoting of the Word adds immeasurably to their messages.

Never shall I forget a series of sermons preached by one of the two, who has made memorization a part of his private devotions. Every point was backed up by scripture, which he presented with ease and conviction, while looking his congregation full in the face.

The method preserves close contact with one's hearers, convinces them that the man of God knows intimately the Word he is preaching,

and provides a springboard for encouraging the laity to memorize key scripture passages. It also speeds sermon preparation, and is an asset in personal work. Besides this, it aids one's own spiritual growth.

Yes, you are probably thinking sadly, that may all be true—but I don't have one of those photographic memories.

The answer to that is simple enough. The men I have mentioned don't have such memories either. Yet they have used a very limited amount of time for the task. The secret is strong motivation and persistent effort.

My own experience gives added proof. Although long possessed of a desire to know scripture by heart, I've had to learn it the hard way. I am a plodder. When I was a boy, my mother had to make a special trip to the schoolhouse to convince the teachers that I should be promoted along with my twin sister. I was studious enough, but they were skeptical of my ability.

Fortunately, after reaching adulthood, I adopted the simple plan of listing scripture passages I wished to memorize and working on them systematically. I began repeating memorized portions at bedtime until I fell asleep, and at odd moments of the day which might otherwise have been wasted. The procedure, far from being irksome, is quite delightful. The



by
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total time I have spent on it through the years would average only a few minutes a day. Yet I can now repeat 37 complete chapters, considerable portions of 7 more, and hundreds of shorter passages.

This I consider a very modest achievement. Frankly, there have been periods in my life when my interest lagged; otherwise, I would now have at the tip of my tongue two or three times that amount of scripture.

My lifework has been in the schoolroom, in Sunday school, and at the writing desk far more than in the pulpit. Even so, I have found my acquisition precious and eminently useful.

One hears the complaint, "I just can't memorize scripture." Yet practically all evangelical churchgoers can repeat such passages as John 3:16, the Lord's Prayer, and the twenty-third psalm. Actually, anyone who can memorize a dozen verses can learn twice that many, or 75—indeed, hundreds of them—if he settles down to the task.

"But," someone objects, "the three passages you mention are those we say in church over and over again."

That is just the point. It is simply a matter of drill. The pessimists are under an illusion. One of them whom I know well used to participate in amateur drama; yet he is sure he can't learn scripture.

Then there is the oft-heard sigh of the elderly, "As you get older, it is harder to learn."

As applied to motor skills such as swimming or bicycle riding or playing an instrument, that statement is true. But when applied to memorizing, it contradicts the findings of psychologists. It is a proven fact that the adult (before senility, of course) can memorize as readily as ever—if he believes he can and is willing to undergo the necessary drill. Indeed, he can often do it better because he has greater powers of concentration.

Much of the scripture I know by heart has been learned since I became gray-headed. True, it takes as many as 40 repetitions, plus periodic review. But it did when I was young too. There is no good reason why any adult of ordinary intelligence can't continue to memorize as long as his health holds up.

Review of memorized scripture—a necessity if one is to retain it—is by no means onerous. Meditation on it is a source of blessing. Take courage!

There are a few practical suggestions, gleaned from the experience of Bible lovers, and the findings of psychologists:

1. Select portions that are especially meaningful to you, beginning with the shorter ones. You'll find the more familiar ones partly memorized before you begin, so often have you read and heard them.

2. Memorize the reference along with the text. This isn't difficult.

3. Go through the entire passage each time. Learning by sections is sure to produce memory gaps when you come to put the pieces together.

4. Continue to read carefully (aloud if possible) until sure of every word. Otherwise errors will appear which you'll have to unlearn—a discouraging process. Quote from memory in public only after you have repeated the passage successfully several times in private.

5. Make your study periods brief. Three 5-minute periods interspersed with other activities are better than one 15-minute stretch.

6. Review systematically.

7. Keep at it. You are dealing with God's own Word, and He is pleased. The benefits for all concerned will multiply as time passes. Keep hiding the Word in your head as well as in your heart. "And let us not be weary in well doing; for in due season we shall reap, if we faint not" (Gal. 6:9).

Are ministers today too busy looking for a "fast buck" to go out looking for a lost sheep?

The Minister— His Temptations in an Affluent Society

"I have coveted no man's silver, or gold, or apparel" (Acts 20:33).

Paper delivered at Chicago Central Preachers' Meeting

These are the words of a man who more than once had been clobbered by covetousness, wasted by his wants, slain by selfishness, murdered by materialism, put in the grave by greed.

They are the words of one who had discovered that covetousness was the sin of sins, the father of them all. They are the words of the Apostle Paul, who wrote to the Roman Christians: "I should not have known what it is to covet if the law had not said, 'You shall not covet.' . . . For sin, finding opportunity in the commandment, deceived me and by it killed me" (Rom. 7:7-11, RSV).*

But these also are the words of one who had been delivered from death by the life-giving touch of Jesus Christ and called to preach the gospel. His testimony is positive and clear:

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

I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me (Gal. 2:20). For to me to live is Christ, and to die is gain (Phil. 1:21). Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ (Phil. 3:8). Neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus; to testify the gospel of the grace of God (Acts 20:24).

These are the words of a successful, tried and tested, battered and scarred; very-much-alive veteran preacher of the gospel and servant of our Lord Jesus Christ.

They are the words of an enthusiastic, progressive pastor-evangelist-missionary-educator-administrator who had been practicing what he preaches to those to whom he is now entrusting the future of the churches and the work he has established during his ministry among them.

I listen to these words because they speak to my troubled ministerial heart today in the midst of materialism beyond description, surrounded by challenging changes occurring so rapidly that the latest book written



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to explain them is too late! Some of our heart trouble may result from high blood pressure, but for most of us it is high *world* pressure threatening to squeeze the spiritual life out of us.

This is the day of "the fast buck . . . the goof-off . . . the unfixed price . . . the half-done job . . . the proximate solution . . . the interim ethic . . . the smooth cliché . . . the accommodated moral standard." It is a day which has a limited vision of poverty and an unlimited poverty of vision.

We minister daily to people who "know the price of everything and the value of nothing." Our world is better acquainted with name brands than with gospel firebrands. Our people know more about calories than Christ. Like ancient Israel, it can be said of us: "The word of the Lord was rare in those days; there was no frequent vision" (1 Sam. 3:1, RSV). Tragically, it is a day in which *integrity* is a forgotten word in every walk of life—from garbage collecting to the highest office in the land.

Coupled with this is the sad fact that in the eyes of many "the image of the ministry is obscured, diffused, undramatic, purposeless. In the eyes of the coming generation the task of the minister is ill defined. Collegians . . . tend to view the minister as competitive, institutionalized, grabbing at whatever attention he can get in his community, concerned with budgetary needs, presenting a false front to the world and to other churches, ministering to the most traditional and defensive and uncreative element in the community." (So says Martin Marty).

Preachers are cynically said to be "too busy looking for the lost coin to be out looking for the lost sheep."

Most of us are fully aware of these things. Too many of us have lost our Christ-centered compasses and are aimlessly adrift on the surging waves

of our material wants, or drowning in our damning desire, or being lapped up by the luxuries in whose laps we thought we sat. Yes, we are fully aware of the spiritual implications of Paul's words. How will we "hack it"? How can we survive?

The survival is packed in the words of the Master:

Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you (Matt. 6:33). *Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again* (Luke 6:38). *But whosoever will be great among you, shall be your minister: and whosoever of you will be the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many* (Mark 10:43-45).

And Paul summed it up, "Present your bodies a living sacrifice . . . unto God" (Rom. 12:1). In short, for us as ministers—for all Christians—the priority has to be a spiritual one: *Keep God first!*

We are—or should be—professionals, but not guilty of professionalism—that is, being motivated by anything other than love for God and souls.

Recently a friend said to one of our most successful evangelists, "Bill, I wouldn't do what you're doing for \$30,000 a year!" The evangelist replied, "Neither would I." I am sure we understand what he was saying. We ministers serve in a field characterized by its lack of "security," in the world's sense of the word.

But *money does matter*. Anyone who has ever had the experience of being without it knows that. Wanting money is not sinful. Having it is not carnal. Saving it is not worldly. Most of us need it, not to "keep up with the Joneses," but to keep up

the payments on the junkers we are driving.

Paul, of course, is referring to his *attitude* toward money. The question for us always must be, Do I possess my possessions, or am I possessed by them? Is money my master whom I serve, or my friend to use to enrich life—for myself and others?

Someone has wisely observed that "there are two ways to be rich—one is in the *abundance* of our possessions, and the other is in the *fewness* of our wants." Paul, as did his Master, Jesus Christ, paid his own way when there was no other way. Even though he declared that "they which minister about holy things live of the things of the temple," and "they which preach the gospel should live of the gospel" (1 Cor. 9:13-14), he was always prepared to work with his hands to provide for himself and others rather than depend on a "handout."

Paul had proven with his life the words "It is more blessed to give than to receive." I, too, after more than 21 years of full-time ministry, can testify to that truth. I have received much—and that is always a blessed experience. But the greatest blessing comes in knowing that only what I have *given* is eternal—it abides. And I have never been able to outgive the Lord. Tithing and giving offerings have been a way of life. Adding it up, it has often amounted to a double or triple tithe. We have kept God first—in our tithes, talents, and time. He has helped us to educate two of our children in holiness colleges, and now a third is enrolled. God has supplied every need. He has given opportunity for extra work and extra pay, but we have had to DO the work, TAKE the time, and GIVE of ourselves. Today I can say with Paul that I covet no man's cash, clothes—or church. If I want something, I decide what I will *do without* to get it—and work for it.

Let me share some practical hints which may help us make it financially in the ministry.

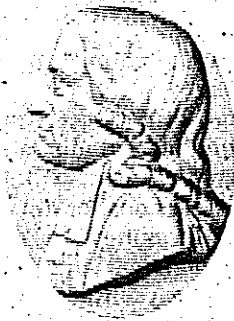
1. Don't let these "little devils" rob you—"I'll luck out" (win the lottery, strike it rich, get a bigger church); "Nickels and dimes don't count" (they do!); "I can't save anything" (put aside *something*, a set amount regularly); "We'll pay for that later" (procrastination is not only the thief of time); "I don't care what it costs; just tell me what the monthly payments are" (famous last words of former ministers).

2. Things we already know, lightly touched—(1) Don't buy everything you think you need. (2) Buy *quality* merchandise *on sale*. (3) Watch out for the words *discount* and *wholesale*. They, too, are often famous last words. (4) Avoid like the plague *impulse buying*. (5) Be cautious in financing—interest rates will eat you alive, or dead. (6) Consider the possibility of used goods—watch the want ads. (7) Keep what you have in good repair (it will be back in style soon). (8) Go easy on luxuries—they don't last long and usually wind up in the garage sale. (9) Don't worry about the Joneses and keeping up with them (or some of our singing or sermonizing "showboats" in their Hong Kong knits). (10) Strive to work *out* a budget and stay *inside* it. (11) Don't presume on the goodness of people. (12) Avoid borrowing to meet current expenses.

This is a time when "backpacking"—a phase of camping—is in vogue. If a man can carry on his back all that's necessary for a week's healthy existence—shelter, food, fuel, and sleeping gear—scrambling madly to acquire so many extras doesn't make much sense, does it?

Men may be "reaching for the moon," but they still need us to show them the way to the *Son*. Let us "so labour" and stay blessed.

Wesleyana



Wesley and Biblical Interpretation

By R. Larry Shelton*

THE PRIMARY BASIS for all of Wesley's theology and preaching was, of course, the Bible. He devoured it in great gulps. He breathed it in his sermons. He searched its depths with an unquenchable desire to fathom its contents. Scripture was for him the authoritative norm for preaching, thinking, and acting. He expressed his desire for its message in this well-known passage:

"I want to know one thing—the way to Heaven; how to land safe on that happy shore. God himself has condescended to teach the way: For this very end He came from Heaven. He hath written it down in a book. Oh, give me that book! At any price give me the book of God! I have it: Here is knowledge enough for me. Let me be *homo unius libri* (a man of one book). Here then I am, far away from the busy ways of men. I sit down alone: Only God is here. In His presence I open, I read His book, for this end, to find the way to Heaven. Is there a doubt concerning the meaning to the thing I read? Does anything appear dark or intricate? I lift up my heart to the Father of Lights: 'Lord, is not Thy word, if any man lack wisdom, let him ask of God? Thou givest liberally and upbraidest not. Thou hast said, if any be willing to do Thy will, he shall know. I am willing to do, let me know Thy

will.' I then search after and compare parallel passages of Scripture, comparing spiritual things with spiritual. I meditate thereon with all the attention and earnestness of which my mind is capable. If any doubt still remains, I consult those who are experienced in the things of God: and then the writings whereby, being dead, they yet speak. And what I thus learn, that I teach."

Wesley's method of interpreting the Bible, then, was inductive in its approach. He allowed scripture to speak for itself, compared it with itself, and drew his theology directly from it. Philip Watson summarizes Wesley's approach to interpretation in *The Message of the Wesleys*:

"If you desire to read the Scriptures in such a manner as may most effectually answer this end, would it not be advisable (1) to set apart a little time, if you can, each morning and evening for that purpose? (2) At each time, if you have leisure, to read a chapter out of the Old, and one out of the New Testament; if you cannot do this, to take a single chapter, or a part of one? (3) To read this with a single eye to know the whole will of God, and a fixed resolution to do it? In order to know His will, you should (4) have a constant eye to the analogy of faith, the connection and harmony there is between those grand, fundamental doctrines, original sin, justification by faith, the new

birth, inward and outward holiness. (5) Serious and earnest prayer should be constantly used before we consult the oracles of God, seeing 'Scripture can only be understood through the same Spirit whereby it was given.' Our reading should likewise be closed with prayer, that what we read may be written in our hearts. (6) It might also be of use, if while we read we were frequently to pause and examine ourselves by what we read, both with relation to our hearts and lives" (p. 162).

In principle number four, Wesley emphasizes the need to be aware of the "analogy of faith" and the connective or contextual relationships. The "analogy of faith" is one of the very oldest interpretive principles, and it means simply that an interpretation should be compared with the interpretation that has historically been given a passage by orthodox Christianity. It does not mean, however, that we are to compare our interpretive conclusions only with what has been the customary interpretation in the Wesleyan movement alone. All of Christianity is to be consulted.

Furthermore, interpreting a passage within its nearer and more distant contexts removes the tendency to lift passages out, isolate them, and then proof-text. Proof-texting distorts the true meaning of scripture because it allows the interpreter to use a passage to prove his own conclusions rather than forcing him to bring his theories into line with the natural and contextual senses. Wesleyans should be extremely cautious at this point, for in attempting to substantiate what we think to be cardinal points of doctrine, we often allow our zeal to prove our points with scripture to exceed our integrity in letting scripture say what it will. In so doing, we press passages into service which were never intended to bear the sense we sometimes give them.

In principle number five, Wesley emphasizes the need to seek the assistance of the Holy Spirit in correctly interpreting and understanding scripture. We should here be well aware that Protestantism has historically held that the Word cannot be separated from the Spirit. The Spirit does not enable the interpreter to intuit meanings which are not inherent in the Word itself. The interpreting Spirit only illuminates what the inspiring Spirit has revealed. For example, the drawing of allegorical meanings out of passages which were meant to be interpreted historically and literally opens a wide and dangerous gate for doctrinal subjectivism. It is extremely easy, as we have seen repeatedly in the history of the Church, for sincere men to substitute their own pious thoughts and convictions for the Word of God.

Finally, when Wesley says he wants to be "a man of one-book," he does not mean that he isolates himself from all other human thought and scholarship. He notes that he "consults those who are experienced in the things of God." Wesley, we must remember, was an Oxford scholar. He was a well-read man, as his library shows. He was concerned that his people feed their minds on the best that men wrote, as well as on what God had inspired. To this end he led his people on an extensive reading program. He read many books, but he understood all books in the light of Him who is the Truth, as the Spirit brought Him to light through the Word.

Let us, then, as inheritors of Wesley's vision, strive to be as scrupulous as he in bringing every thought into captivity to the Word of God. And let us never trust an "inner voice" as a guide to doctrine and behavior unless it is substantiated by scripture and confirmed by the Spirit.

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CALL TO SERVANTHOOD

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

THE PASTOR DEALS WITH CONFLICT

*Fighting without and fear within (2 Cor. 7:5, RSV).**

"Negroes are moving in!" That announcement shocked a comfortable and prestigious white holiness church, setting in motion forces which ignited a conflagration of the first magnitude. Conflict raged, feelings grew volatile, issues became intense, battle lines were drawn. The pastor, a peaceable person deeply imbued with holiness idealism, was caught totally by surprise. He never even imagined that the "family of God" could be so caught up in internecine struggle. I know the man well, and am deeply indebted to him for the insights which I now share.

Conflict is inevitable in today's world and has always attended the developing life of the Church. Conflict is such an integral dimension of ministry that it must be incorporated into any theological understanding of the nature and task of the Church. Furthermore, conflict offers the pastor an unparalleled opportunity to study his church in its most authentic aspects. Conflict has a way of revealing critical issues and fundamental commitments. It exposes

inherent weaknesses and lays bare basic concerns. For people seldom do battle with one another except over matters about which they care deeply.

More pointedly, ministry—where it is courageous—excites conflict. It creates issues, asks questions, challenges assumptions, calls for action, parries reaction, and incites change. "Is it you, you troubler of Israel?" asks Ahab of Elijah (1 Kings 18:17, RSV). Less heroically and more frequently, conflict thrusts itself upon the congregation quite apart from the intention and will of the minister. A pastor's instinctive reaction is to view it as a carnal aberration, or even as a demonic invader to be cast out by prayer and fasting and hard preaching. This may well be the case; and a concerted spiritual counter-attack, the appropriate response. And it may well not be the case also.

I am intrigued by the way Paul deals with factious conflict in Corinth. He does declare that they are acting "as men of the flesh, as babes in Christ" (1 Cor. 3:1, RSV). But he does not speedily hurry them to the altar. Rather, he patiently tries to discover and understand the roots of

their conflict—i.e., their natural attachment to certain spiritual leaders—and then leads them on to a broader view and loftier perspective of what the Church is all about. His method of dealing with conflict is theological; he tries by the use of analogy, illustration, and logic to increase their spiritual field of vision (1 Cor. 3:5-23). In this spirit, perhaps we are justified in refusing to take the easy way out by sweeping church conflict under the rug of bland spiritual generalities, and rather addressing ourselves to the more difficult task of understanding and resolving conflict.

People react when they feel threatened. Such feelings are rooted in fear, which in turn has its origins in fundamental life-instincts. When threatened, people react by "flight" or "fight." When they stay and fight, conflict is likely to proceed. For every action has a way of provoking an equal and opposite reaction.

It is my observation that the question of survival is at the heart of most church conflict. Somebody feels that his position or project or person is threatened. The threat may be real or only imagined. It makes no difference in its capacity to put people's entire system on "emergency alert." They act to secure their position and defend themselves. They repel that person or those forces they perceive as being the threat. Further, they project their anxiety upon the whole church. They are quick to protest that they don't care about what happens to them—it is the church they are concerned about. Hence, private fears and personal anxieties have a way of becoming contagious, affecting the whole church.

The illogical element in church conflict is that the very people who are overreacting out of love and loyalty to the church are perpetuating that very spirit of divisiveness which

heightens the potential for a disintegrative rupture. The church against itself is a contradiction. Internal conflicts and group survival seem mutually to exclude each other. And yet it is the rare church which in fact does split over issues involving internal conflict. To the contrary, many pastors report that their churches seem to prosper when the battle rages most fiercely. It is almost as if nobody wants to miss out on the action. Furthermore, when the conflict is resolved and the crisis is past, the church appears to be stronger as a result—at least in some cases of which I personally know.

We must then assume that conflict is not necessarily incompatible with the will to survive. To the contrary, conflict may well serve an indispensable role in the struggle of a social group for survival. There are at least three authorities who suggest such a possibility.

Eric Berne, in his book, *The Structure and Dynamics of Organizations and Groups*, maintains that the most important cohesive factor in any group is its will to survive. This is demonstrated by observing that: (1) attack from the outside will be resisted, unifying even the conflicting elements within; (2) absent members—or even the threat of members leaving the group—depress the rest; (3) new members create tension until tested; (4) unbalanced behavior leads to resistance among the rest of the group; and (5) internal conflict will be precipitated rather than facing a decision which threatens the life of the group. Apathy is the deadly enemy of all social groups, not conflict. When people cease to care, there is peace—and there is death. Conflict, for whatever reason or in whatever guise, declares that somebody at least is deeply concerned about the group, its ongoing existence, and his position within it.

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

Karl Menninger proposes a theory of human behavior which views illnesses, aberrant behavior, antisocial disorder, aggressive reaction, and the inciting of conflict as emergency measures instituted by the human or social organism toward the recovery of its vital balance. Such special and unusual maneuvers, automatically initiated, may appear to be entirely destructive in their effect—and indeed in some cases actually are. But recovering and maintaining a self-integrative homeostasis is so important to the survival of an individual or group that any sacrifice will be made and any risk taken. What appears on first impression to be a threat to survival—fever, psychosis, conflict—may well signify extreme measures instituted toward the restoration of balance and the recovery of equilibrium in the organism.

It is Konrad Lorenz' thesis, based upon wide-ranging, sociobiological research, that "aggression, far from being the diabolical, destructive principle that classical psychoanalysis makes it out to be, is really an essential part of the life-preserving organization of instincts." He further asserts, "Conflict between independent sources of impulse is able to produce, within the organism, tensions which lend firmness to the whole system, much as the stays of a mast give it stability by pulling in opposite directions." Though aggression may express itself in the wrong way and have destructive consequences, this is not its inherent function. The purpose of aggressive activity is not to exterminate the opponent. Rather it is to gain control of

a certain territory or situation in such as way as to insure the survival of the organism. Conflict among members of the same group serves to discharge aggressive energies which cannot be directed toward an outside threat.

Conflict declares in unmistakable terms that something is wrong. Somebody, or some group, or perhaps the whole church, feels threatened. The cause for concern may or may not be well founded, but it must be discovered, dealt with, and resolved with all dispatch. Otherwise the pastor as leader of the congregation may quickly lose the capacity to act; he himself may become the issue.

In his book, *The Plague*, Albert Camus describes what happened to the townsfolk when they began to realize that the gates had been shut and that they were virtual prisoners in the city of death: "Their first reaction, for instance, was to abuse the authorities." When this happens, then the question of survival is thrust upon the pastor also.

Conflict then may arise from natural social and interpersonal causes which, in the first instance, do not necessarily represent spiritually malicious motives. To recognize that helps us as pastors to address ourselves toward the resolution of the fundamental causes. This is not to say that natural conditions cannot affect people's spiritual attitudes. But, in the main, we render a greater service to people and the church when we explore the possibility that it might well be a nail in the boot that causes the defective walk, rather than an apostate spiritual condition.

The commandment, "Thou shalt not steal," applies to ministers as well as laymen. It includes "sheep stealing."

The Minister and His Fellow Ministers

By George W. Privett, Jr.*

THE PRACTICE OF the golden rule should be a basic foundation stone in the pastor's dealings with his fellow ministers. Theoretically, we accept this premise with ease, but the demonstration of it can be quite difficult. For example, have you ever had a fine young couple from a neighboring church of your denomination come to you with a complaint about their church and desire to make a change? What do you do? What would you want another pastor to do were he in your shoes?

It is encouraging that we have a number of fine churches in urban areas. This is as it should be if we would evangelize the teeming masses in our ever expanding cities. It is comforting to know that, should irreconcilable differences arise (as with Paul and Barnabas), and we must lose members, they may be transferred to sister churches instead of being lost to the church.

The pastor would do well to "play it cool" when members of other congregations visit his regular services or approach him with desire to join. The reasons are many. The disgruntled ones frequently do not bring blessing to the new church. If, in fact, they are running from problems instead of resolving them in a Christ-like way, they are not likely to be

loyal in a new situation. To some folk, the grass always looks greener elsewhere.

Since the commandment, "Thou shalt not steal," applies as forcibly to minister as well as layman, the man of God should practice care in these relationships. "Sheep stealing" is reprehensible before God. It brings His judgment—not His blessing.

If a pastor is so strongly pressured for statistical and financial gain as to frequently resort to this practice, it is time for him to re-examine the source of his call to the ministry. "God hath not called us unto uncleanness [which could include double-dealing], but unto holiness." Unless a pastor repents and changes, he may find it better to peddle pickles in Paducah than to pastor a people whose purpose is paradise.

When families come from other churches, the pastor should allow some time. The newcomers may find out after several Sundays that their church wasn't so bad after all. Also, the Lord may talk to them about how to implement a reconciliation for the good of all concerned. Never be hasty in advising them to make a change. It may seem to be the best for you, but it may be the worst course of action for them from a spiritual standpoint. The flight from responsibility usually results in disability.

If attendance persists and over-

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tures continue to be made, the pastor is morally obligated to prayerfully investigate the situation. This will probably involve talking with his brother pastor or the district superintendent—or both. In this process, he is never to alienate the affection of persons from their former church or pastor. Frequently the pastor of the family in question will give valuable insight to the inquiring minister. The change may be for the best in the light of events which have transpired. Both pastors should keep two considerations always before them; (1) Will this change benefit or hurt the churches involved? (2) Will it deepen the spiritual life of the family involved?

I heard a pastor of a church in a large city tell a practice class in one of our colleges that, when he wasn't winning new people, he was busy trying to attract members from other churches. This pastor—a guest lecturer—later learned better, but his statement explained why a “dog-eat-dog” attitude prevailed among professed brethren at that time in the city where he labored. If our primary interest is in building God's kingdom—and not our own—we will do nothing to divide brother from brother or church from church.

If we will listen to the voice of God and take counsel from the wise, we can be Christlike in all of our dealings with our fine brother ministers.

Discovering Aged America

By Stanley Sutter*

Discovering aged America may have saved me in my ministry. Some frustration was eased, for sure, as the Lord opened up new areas of service.

What a thrill we felt as we first saw the beautiful stone church, large parsonage, and solid Christians in our first pastorate! The only severe tension that began to build over the years was more a vague feeling than a definite problem. Visiting over a wide rural area in homes and hospitals, along with “learning the ropes” in a practical nature in church administration, kept us busy. Yet anxiety began to grow. Uneasiness prevailed as we began to feel that growth was slow and that the pastor and people were not ministering enough outside the church.

Two church-related citizens of rest

homes began to provide direction. Conversations revealed that many of the patients were not only alert, but fine Christians eager for Bible study. Because of the nondenominational structure of the rest home, the administrators could not offer this, but welcomed clergy to come in and do so.

How rewarding that first Bible study when 25 senior adults enrolled! From 10 to 15 “faithful” came each week in that small rest home, and a whole new experience opened as these people invaded my heart.

Did it help the aged? Indications were that it did. Did it help the pastor? Did it help the pastor! In illustrations, in guiding our people to new vision, in opening my heart to new depths of loving. My whole ministry was warmed.

Discovering aged America changed this pastor's life.

*Pastor, Grace Church of the Nazarene, Wichita, Kans.

Here are aspects of the sacrifice of Jesus which we seldom notice.

The Sacrifice of Jesus

THE OLD TESTAMENT predicted it. A marvelous mosaic of references from divers books, authors, and centuries, becoming, by the Spirit's inspiration, a perfect portrait of a long awaited, suffering Saviour! Heaven's identi-kit pieced together by history's fulfillment of prophecy!

The New Testament throbs with its passion and purpose. God's Love-Gift to a perishing world. Christ's gift of himself for the vision of a Church fair and flawless. A Calvary so precious to an individual Christian that the heart is forever engraved with “The Son of God . . . loved me, and gave himself for me.” From Mary's Magnificat to heaven's *Te Deum* in Revelation's symphonic fifth chapter, the Lamb is enthroned.

Christian worship exalts it. By architecture and altar, in creed and sacrament, through Stainer and Bach, Watts and Wesley; and modern folksy lyric. Proclaiming:

*Beneath the cross of Jesus
I fain would take my stand.*



by
Albert J. Lown
Nazarene evangelist
London, England

October, 1975

Does the forgoing of marriage and a God-appointed helpmate deepen our appreciation of that sacrifice? How did Jesus sustain His lifework without the closest human love?

My own life and ministry would have fared poorly without a life partner in the parsonage. Loving beyond deserving and serving beyond desiring. Partner in ministry's magnificent episodes, and patient listener in moods of murmuring. Repository of secrets, center of large areas of church life, and constructive critic of preaching and programs. Standing by in the loneliness of decision, but never permitting the loneliness of desolation that Jesus knew.

Creator of home and conqueror of poverty when a mockery of a stipend had to maintain life, children's education, and ceaseless hospitality. Maintaining pastoral and parental roles in my absence, coping with the unexpected, soothing upset nerves and members.

Secretary, telephonist, nurse, chauffeur, curate, hotelkeeper, adviser, memory, and conscience—shielding in mistakes and omissions, and inspiring to achievements undreamed of in early fearful days:

“the woman whom thou gavest to be with me.”

But for Him—

“No crib, no home, no wife!”

Was love sublimated? To John; the beloved friend? to Martha, Mary; and Lazarus, a caring family? to the

Church to be, a bride chosen before the foundation of the world?

No sublimation can wholly compensate, at all times, for the nonfulfillment of God-given desires. If "the Word was made flesh" and He was "in all things . . . made like unto his brethren," the Second Adam must have known every human longing of the first Adam. To a depth I have never known.

*It was alone the Saviour prayed
In dark Gethsemane;
Alone he drained the bitter cup
And suffered there for me.*

*Alone, alone; He bore it all
alone.*

*He gave himself to save His
own;*

*He suffered, bled, and died
alone, alone.*

FAILURE

*We plan our work
and work our plan
until our brains are dizzy.*

*We rush about;
our hearts are stout;
we are so very busy.*

*We pass the plate;
we're never late;
our lives are in a tizzy.*

But, alas,

*When all is done,
the goals are won,
we've worked our exciting plan.*

*But one thing wrong—
in our heart no song,
for we haven't saved one man.*

PHIL CORY

**Practical
Points**

*that make
a difference*

Political or Political

Dear Son:

I learned something the other day at a laymen's workshop that I have needed to know for 20 years. Your dad has always run shy of anything "political," thinking it was a bad word used for bad ends. However, I found that it need not mean shrewd, sly, cunning, contriving, clever, evasive, deceptive, designing, tricky, treacherous, Machiavellian, unscrupulous, or crafty.

It can mean in keeping with policy, prudent, wise, sagacious, safe, knowing, reasonable, rational, provident, astute, sharp, perspicacious, clear-headed, enlightened, level-headed; on guard, vigilant, reflecting, and diplomatic.

In fact, its etymology relates to good citizenship (Greek, *politikos*), and *political* can relate to the conduct of government. A man who is politically sensitive is the man who deals, with integrity, in good interpersonal relationships to achieve worthy ends.

I wish it were always that way—and it could be. I think I'm trying to say to you that goodness and discretion can be partners. In fact, they must be partners if a pastor is to fulfill his calling.

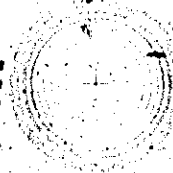
God, then, can use the "political" to His ends if we allow Him to. I pray that you will never abort the term *political* to your own ends. It is not worth it in the long run—and that is the run that we are all on.

Love,
Dad

The Preacher's Magazine

OCTOBER

NAZARENE



FOR
PASTORS
and LOCAL
CHURCH
LEADERS

Compiled by the General Stewardship Commission

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

General Superintendent Lawlor



What Our Laymen Expect

OUR CHURCH makes many demands upon our lay people—their service, loyal support, time, and money—involving a large measure of devotion and sacrifice. In return it seems to me our laity have the right to expect and enjoy certain privileges and advantages as members of our Zion.

How often do we as ministers give serious consideration to what our people have a right to expect from the church and from their pastor? The church of my youth used to say, "Put your trust in the church and she will save your soul." But we know and have proved how personal is the responsibility for entrance into the Kingdom, and the stern discipline needed for spiritual growth thereafter.

Thus, one of the primary expectations of our laity is the right to careful instruction and guidance in all spiritual matters. Their spiritual care is entrusted to us as "shepherds of the flock." Ezekiel said long ago, "Woe be to the shepherds of Israel that do feed themselves! Should not the shepherds feed the flocks?" (23:2). Surely we agree that our people deserve and require all the Christlike love, care, and admonition we can give them.

Our people have a right to expect that through our lives and our preaching, sinners will know and yield to the regenerating power of God and "earnestly seek to perfect holiness of heart and life in the fear of the Lord." But our duty is also to teach them His ways, that they walk in the light, growing in grace toward Christian maturity.

Our members have the right to be taught sound biblical doctrine. They must be shown how to overcome tempta-

tion; how to cultivate the graces of the holy life; the power and blessings of prayer; and the great adventure of living in the Spirit. We fail if we do not instruct our people in the fundamental doctrine of our church—holiness of heart and life.

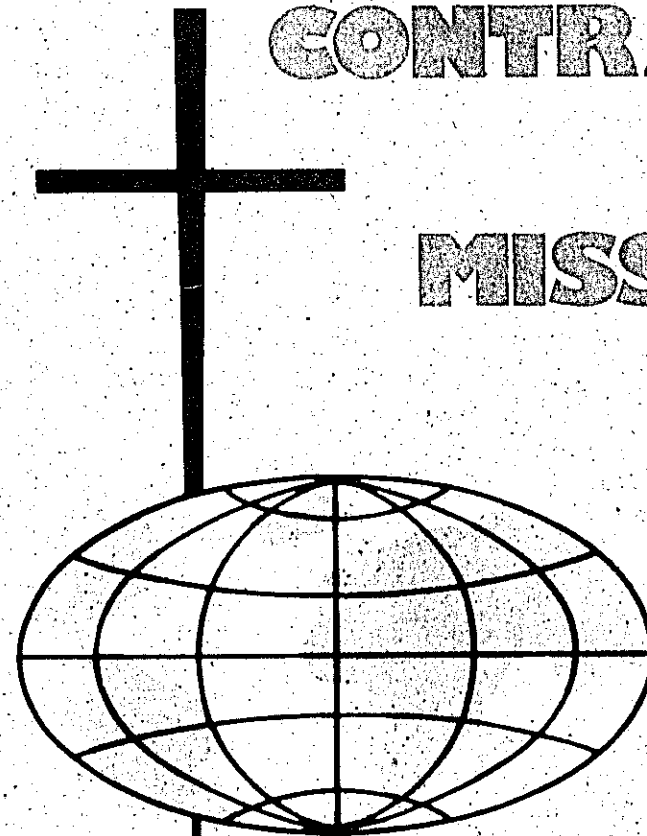
Our people have the right to expect that we will love their families. We dedicate their children at our altars, and we must provide for their spiritual nurture and moral training. This involves seeing that our buildings, complete with necessary equipment, are kept open to accommodate our youth for all worthwhile endeavors in Christian character building. It means that we will make sure that the leaders of our children and youth are of the highest spiritual and moral character. It also means that we will show concern for our children and youth.

Our people have the right to feel that we care for them regardless of their station in life—poor or rich, young or old. They have a right to expect that we will show appreciation for their labors; that we stand by them in adversity, in success, in joy, and in sorrow. They have a right to complete pastoral care.

Every member of the Church of the Nazarene has the right to fair and impartial treatment in regard to any misunderstanding that may arise in the church. The *Manual* of our church gives specific instructions regarding what must be done in order that justice be served without fear or favor. Our people have a right to expect that the church will dispense honorable justice to each member wherever needed. This would apply to anything affecting the character of our people or the moral reputation of our people.

It is not an easy matter in today's world to build love and loyalty into the church. But it is possible—prayer still changes things! We who are ministers should continue to pray for all of our people. Let us remind ourselves that they have a right to certain privileges—that we not only must ask for *their* loyalty and *their* Christian duty, but we must recognize and acknowledge *our* God-given duty as ministers of the flock.

CONCEPTS AND CONTRASTS IN MISSIONS



Quotable reactions from Dr. J. B. Chapman's first missionary journey of eight months' duration to Latin America, the Caribbean, and South Africa; January to September, 1931.

Free on request for pastors only . . .

WRITE TO:

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

OCTOBER 19--

Servicemen's Sunday

A good time to remember your servicemen.



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NOVEMBER 2

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*Nazarene Information Service
wants to share what's happening
and what's being said.*

NAZARENE INFORMATION SERVICE COMMUNICATIONS COMMISSION

It is sent to pastors and churches who send their newsletters to us—that's exchange, isn't it?

- There will be "goodies" you can use—you may even see something you wrote quoted.
- Suggestions of things to do and "goofs" to be avoided round out this periodic get-together by mail.

Write to:

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COMMUNICATIONS COMMISSION
Church of the Nazarene
International Headquarters
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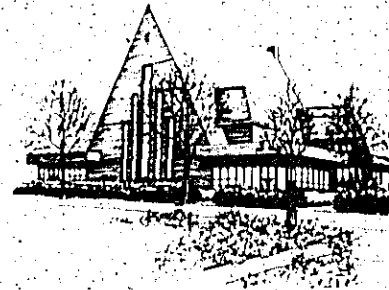


MISSION ROTTERDAM



A new work is now opening in Rotterdam, Netherlands, under the leadership of Rev. Cor Holleman.

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We want to be a part of Mission Rotterdam.

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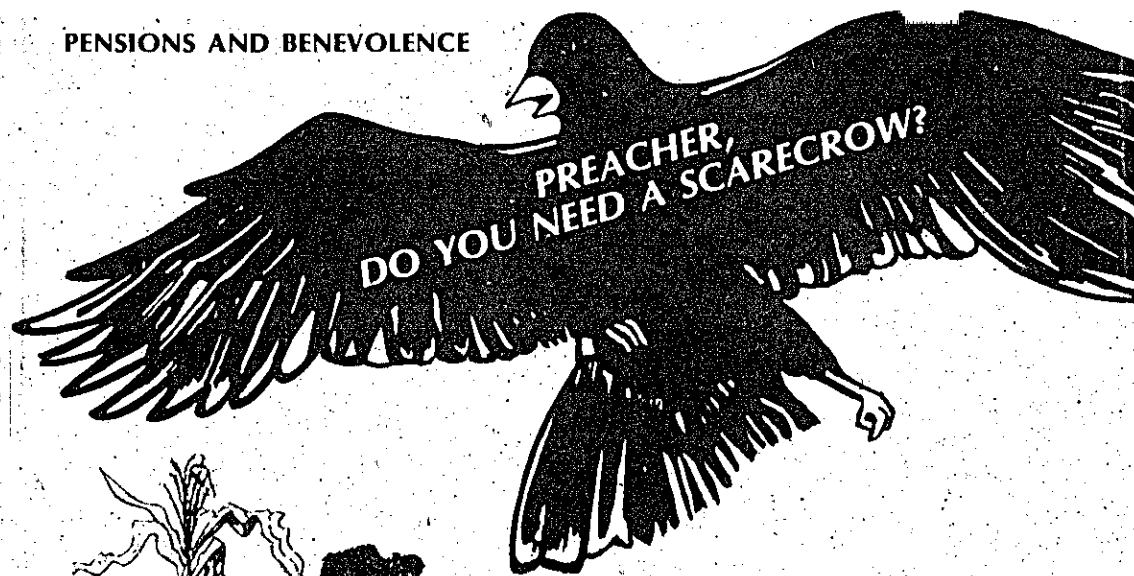
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Mail to:
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Kansas City, Mo. 64131



Unless you warn your insurance agent that pastors are NOT eligible for the Keogh (HR-10) Retirement Plan, chances are he may sell you a Halloween prank that could cost you a bundle.

Often salesmen do not realize that the Federal Government does not consider a pastor a *fully* self-employed person. Pastors are considered employees of nonprofit organizations.

ERECT A KEOGH SCARECROW TODAY

Whatever the retirement plan your salesman offers, don't buy until you have compared it to the totally superior Nazarene Supplemental Retirement Program (a tax-sheltered annuity). Even the new I.R.A. (Individual Retirement Act) is a poor choice in comparison to your Nazarene Supplemental Retirement Program. That is why many Nazarene ministers are transferring capital out of other annuity plans into the Nazarene Supplemental Retirement Program. Numerous congregations are tax-sheltering funds for their pastors' retirement. For complete information, write your Department of Pensions, 6401 The Paseo, Kansas City, Missouri 64131.

PASTOR, WILL YOU HELP US?

—in a very important steering operation!

FREQUENTLY WE receive letters from Nazarenes asking how to prepare for the ministry. We discover also that many Nazarene young people now in college do not know the simplest ABC's in getting properly started.

THIS IS WHERE YOU CAN HELP!

Please do not tell interested persons to write Headquarters, the Publishing House, or CST for information. You give it to them! Tell them to—

1. Obtain a copy of the *Manual* and study carefully the sections on the ministry, Pars. 229-232.8; 400-404.5; 410-417.4; 420-424.
2. Secure a *local preacher's license*.
3. Enroll with the District Board of Ministerial Studies. You as pastor can help in establishing this contact.
4. Obtain from the Publishing House, for \$2.50 a copy of the Revised Edition, 1975, *Questions on the Home Courses of Study*—and ask for a free price brochure.
5. Become familiar with the procedures followed by the District Board of Ministerial Studies, as outlined in the current *District Journal*.

PUT ALL PRESSURE possible on these budding preachers to prepare for the ministry by attending one of our Nazarene schools. If this is definitely impossible, encourage them to begin their home study program at once, under the guidance of the District Board of Ministerial Studies.

IF THESE PERSONS are already college students, write to them frequently. Encourage them to fashion their course in harmony with *Manual*, 420.1. Also, suggest that they apply now for a *local preacher's license*, and register with the Board of Ministerial Studies.

IN GRANTING a local preacher's license, make a big thing of it—which it is. If possible, present the license certificate in a meaningful public ceremony.

And incidentally, the local preacher's license can be obtained from the Publishing House for 5c each, 6 for 25c, or 12 for 40c. The item number is R-190.



CAN YOU THINK OF ANY GREATER SATISFACTION, THAN TO KNOW THAT YOU HAVE BEEN INSTRUMENTAL IN GUIDING A GOD-CALLED YOUTH INTO THE MINISTRY OF OUR LORD JESUS CHRIST?

Richard S. Taylor, Associate
Department of Education and
the Ministry




Does everyone know we are celebrating the NWMS Anniversary-Year by joining together in this 1975 Thanksgiving offering for World Missions?

Well, I'm just sure our pastors are making lots of plans so that everyone can participate in this great offering!



60 years
lighting
the
way

NWMS
1975



**CHURCH
OF THE
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October 19
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THANKSGIVING OFFERING

CHURCHWIDE GOAL \$4,750,000

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Rev. Crew:

Please send me, without obligation, more information on Horizons Pooled Income Funds.

Mr.
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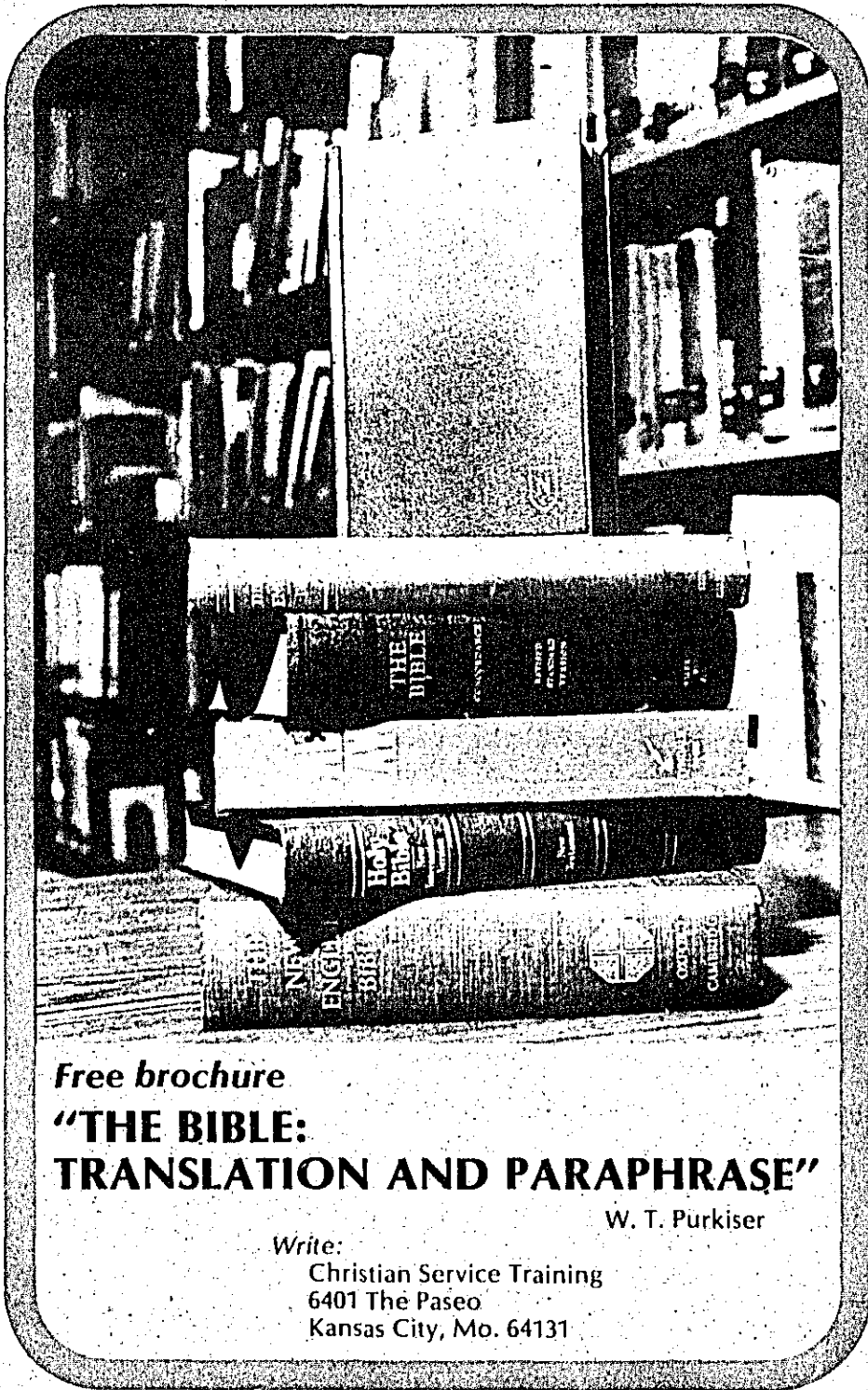
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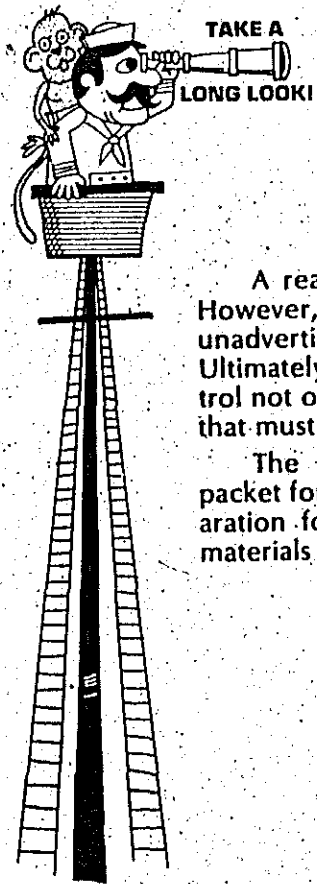
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The Department of Evangelism has prepared a packet for your church board to use in evaluating preparation for revival. The packet contains 20 copies of materials in the following areas:

- Guidelines
- Rationale
- Work Sheets
- Questionnaires
- Discussion Starters
- Resources
- Revival Checklists

You decide how effective your revival will be by your willingness to plan, pray, pay, and work.

Please send the Church Board Revival Discussion Packet.

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Talk with Your Wife

By Ross W. Hayslip*

When Dr. Donald Coggan was recently appointed to assume the chair of the archbishop of Canterbury, this great man, who was at that time the archbishop of York, delayed for five days his final acceptance of the office. The report was that Prime Minister Harold Wilson was mildly annoyed by the delay in reply.

Dr. Coggan explained the delay at a news conference by saying, "I needed time to say my prayers and talk with my wife." Both of these, to my mind, were very good reasons for delay. I need not dwell upon the first reason, but the second is also important.

It is well for us clergymen to consult our wives frequently about the important decisions of our lives. It was Sir Philip Sidney who referred to his wife as his better half. A wife may see things that we overlook. Her position, unless she has been called to the ministry, is rather peculiar. She is an inhabitant of the parsonage and yet a layman. Her insight is often very different from ours, and her suggestions can always be well worth hearing.

There is a danger that the minister may assume an air of superiority because of his erudition. It is doubtful if the average minister's wife has had training in the fields of Hebrew, Greek, and theology. Because of her lack of training in these areas, it is easy to discount any of her observations that might reflect on our mastery of these disciplines.

There is a philosophy now prevalent in many evangelical circles that accentuates man's superior place in the marriage and home relationship, and would not only emphasize his leadership, but also his rulership. As far as I am concerned, when I see man as the climax of God's creative activity in His universe, I see "mankind," which imperatively includes woman. Furthermore, if God's creation was progressive throughout, woman, being created after man, would necessarily have to be classed as the ultimate climax, and man would have to take a lower rank.

When a minister and his wife have lived, loved, and laughed together for several years, it is a great source of help for him to turn toward her for comfort, counsel, and confidence. She will answer him with candor, but will keep his confidence strictly.

John Newton, the ex-slave trader, has been criticized by some of his pious biographers for being overly fond of his wife. W. E. Sangster, the peerless British Methodist, said that he himself relied utterly upon his wife. He often said that his marriage was made in heaven.

Happy is the minister who can join the ranks of Newton and Sangster and realize that God has given him a great gift in the lifelong companionship of a wife who loves him even though she knows him better than anyone else.

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

The Preacher's Wife—God—and Herself

SO YOU'RE A PREACHER'S WIFE? Me too! When I began this adventure, I didn't run out and buy all the "ideal preacher's wife" books. First, because I never thought of it; and second, I couldn't have afforded it.

I loved my husband, I loved God, and I wanted my husband to be a success—that was motivation enough. The Lord blessed our conservative efforts, and we were both about as out-out as all-out can be.

It wasn't until our second pastorate that all our zeal, enthusiasm, and traditional training was tested to the hilt.

My husband was doing his own dying. Watching him die was enough, but he had lots of company. The Lord dealt with every preconceived idea of mine. I had a certain security as long as I "fit" into the camp meeting crowd two weeks out of the year. There was a comfortable feeling when the Sunday school chalked up 10 more than the preceding year. I had weathered the votes at the end of each year, and there had never been

many negative votes. But all that was changing. It seemed like so much role playing.

God got us down to the nitty-gritty of the stuff the Bible people were made of. My life became God-conscious. With this new God-awareness, my self-image changed. I felt accepted; I felt loved; I felt destined. Added to the purity of the Holy Spirit within me were spontaneity, naturalness, and power. I didn't have to "look this way and that way" for approval of the brethren. I was free.

Becoming free myself, I became less judgmental of others. I freed them too.

Many pastors' wives live a self-imposed "pity complex" which they radiate. They attract to them the fear they themselves reciprocate.

We need a crash program on preachers' wives' self-image. Every year some God-called servants have to leave their post of duty because the preachers' wives' nerves are breaking. I offer a few possibilities:

1. They feel forced into role playing.
2. They are afraid to be natural.
3. They are under bondage to their people.

Our writer for the coming quarter will be Mrs. Don Polston, pastor's wife of the Falls Avenue Wesleyan Church, Waterloo, Ia.

4. They feel inadequate.
5. Their children are not fulfilling the desires the parents have for them.

Much is said about the part the pastor's wife must play to her husband, but she will not be able unless her own self-image is in good repair.

Here are a few self-image suggestions:

1. Believe you're a God-indwelt person, and no one indwelt by God is second-rate.

2. Keep fairly contemporary in your appearance. You are ministering to this generation. God is now. The past is deadening. Stay in the mainstream of His goings. The Spirit's tide is onward.

3. Keep a creative atmosphere in your home. Change the furniture around and change the pictures on the wall.

4. Start a small fellowship coffee where newcomers can come and talk easily and naturally about their walk with Christ.

5. Keep an enthusiastic, vivacious spirit. Talk about happy, wholesome things. Never, never criticize anyone or anything. Be for more than you're against.

6. Make everyone feel special in your congregation, and have no specific friends. Be friends to all.

Five basic problems of the preachers' wives are: (1) self-pity, (2) self-consciousness, (3) self-protectiveness, (4) inferiority complex, (5) discouragement.

All of these may be overcome by a corrective self-image, which to me is the God-conscious personality.

1. *Self-pity* is the result of no goals. Write personal goals. Never give up your self-worth. Get involved.

2. *Self-consciousness*. You can reprogram your awakened feeling by a positive vocabulary. I can! I will! I am able! I am positive!

3. *Self-protectiveness*. Some

preachers' wives have become professionals in how to get out of work. The people who have "causes" are happy people. Jesus said, "Lose your life." It's not overwork which hurts us. It's under-being.

4. *Inferiority complex*. Be glad you are you. Stop comparing yourself with those who play the piano and sing. Start approving of yourself as you are. God always needs "lovers." People would rather be loved than sung to. Tell yourself that no one will or can outdo you in loving; then love your people with all your heart. They'll vote your husband back to keep you around.

5. *Discouragement*. This is the most difficult to live with, but it can be overcome. Don't let your husband prop you up. You prop him up. Don't take yourself too seriously. If you fail, consider it only an incident. Always tell yourself, "The best is yet to come." Keep little breaks in your schedule—a luncheon with a friend; a drive, or a date with your husband. Keep a sense of humor. Laugh at yourself and see the funny side of situations. Don't be companions of gloomy, pessimistic people.

Following is a daily therapy to blast you loose from self-depreciation. Say it until you believe it.

1. At long last, I accept myself as vital to my husband, my children, my church, and my world.

2. I stop trying to obliterate myself, to get myself out of the way. I accept myself as one way God projects His personality into the world.

3. I am old enough and young enough right now to release all negative images of myself that have limited me.

4. I reject all inferior pictures from my imagination chamber.

5. I joyously accept myself and my authority (Luke 10:19).

6. I authorize only images that

free me and my fellowman to stay in my mind.

7. I am no longer elated or deflated by the opinions and actions of others. I am learning to be true to the integrity and authority God has put in me.

8. I accept and like the awakening Spirit within me.

9. I accept my own self-identity

confidently enough that I no longer doubt my neighbor's.

10. I am grateful for the transformation at work in me from the inside out.

Take the limitations off your mind. You are unique and special. You are chosen! Write yourself an appreciation letter. (Then burn it.) Claim, live, project the God-conscious mind.

Living with Inflation

INFLATION, that wolf that howls at every door, has not excluded the ministry. The fact that it is now joined by recession makes it a bone-chilling duet. Living with inflation is not a happy theme, but alternatives do not exist if we plan to go on living. So the question arises, How can a pastor or evangelist (or whatever your particular ministry happens to be) live on an income somewhat lower than those in other professions?

Following are some important principles for the Christian minister:

Practice the self-discipline of making your standard of living conform to your income.

We preach that self-discipline is a vital part of discipleship. Here is an opportunity to demonstrate to our people in a very practical way what we expect of them in the total spectrum of Christian living. The fact is, we can live on less if we are willing to do with less.

This raises the question of our philosophy of the pastor's salary. Just why do people pay me to preach? In the Bible we find these words from Paul: "They which preach the gospel should live of the gospel" (1 Cor. 9:14). The context is equally reinforcing. But the question is not how we shall live, but how *well* shall we live? Perhaps a better attitude toward one's salary would be the recognition that we give our services *freely to all who will receive them*. The remuneration received from the church is not payment for expended labor at all. The church has made us financially independent, so that we can give full time to the work of the ministry. Every minister should diligently use that freedom to make of himself "a vessel unto hon-

our, sanctified, and meet for the Master's use, and prepared unto every good work."

Save some of your income.

Even if you save only \$1.00 a week, you are exercising self-discipline that will make you a better Christian. No matter how small the salary, my wife and I have always practiced saving some of our income. Consequently, we have never been financially embarrassed. This principle of saving is more important than the amount saved. Always spend slightly less than your income, and never draw your last dollar out of the bank. This will work a miracle in your finances.

Make what you have last.

Take care of the things you buy. Don't allow the children (your own or others') to destroy the furniture. Some pastors' families can destroy a houseful of furniture in two or three years. This is a tragic waste of money. Good furniture can be made to last a lifetime. Even a moving pastor can extend the lifetime of his household belongings by care and repair.

Make your clothing last—at least until it goes out of style. After the Sunday morning service, the pastor should take off his good suit and put on something casual to lounge in—if he has time to lounge. I have seen pastors keep on the suit they wore Sunday morning throughout the day. By Sunday night it looked as though they had slept in it. They not only looked sloppy for the evening service, but they had a cleaning bill before next Sunday.

Care can make the automobile last longer. It is nice to trade every year, but it is even nicer to have car payments you can live with. If you have a carport or garage, it is worth the effort to put the car inside each night. Routine maintenance is money well spent.

Always be watchful for bargains in the essentials of life.

While it is foolish to buy something just because it is on sale, it is wise indeed to buy things while they are on sale. At our house, we make it a practice to see what is on sale every time we go to a clothing store. I rarely buy a suit at its original price. With us it is a form of recreation to see who can come up with the greatest bargain. This principle can be applied to all of the necessities of life. Learn to shop for value; learn what things are selling for; learn to detect quality material. This will increase your income by at least 30 percent.

Don't be pressured into buying.

Don't let a fast-talking salesperson make you buy something you can't afford or don't really want. Again, we have a rule of thumb that really helps. We never buy anything on the spot. We usually go to some other department and discuss it. Is it a good price? Do we really need this? Can we do better elsewhere? Fifteen minutes to consider the purchase is time well invested.

Don't be pressured by your peers into buying. Just because Brother So-and-so in the next town has one does not mean that you need one. After all, you may have things that he doesn't have. Learn to be content with what you have. Yours is probably paid for, while he is still struggling with those monthly payments. Before you buy, ask yourself these questions: Do I really need this? Do I really want this? Can I afford this now?

Most important, be generous with God.

It is so easy for the man who preaches to his people to honor God—not only in tithing, but with all that is theirs—to justify his own lack of generosity by a small income or the dubious claim that everything he has



by
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is glorifying God. God knows the attitude of the heart of the preacher in the matter of his material possessions as well as the hearts of his laymen.

God will not only bless the little that we have, but if we seek His guidance in our business dealings, He will help us to be good stewards of all that we have. He will honor us if we honor Him by being faithful and sacrificial.

And above all else, He will bless the church we serve, and it will grow in financial strength. One of the smartest things I ever did in dealing with financial problems in the church was to cut the pastor's salary. When

I arrived as pastor, the church was in serious financial jeopardy. At the first board meeting I suggested that we cut the pastor's salary \$10.00 a week. It shocked the board (and the whole church) so much that within 30 days we were well on the way to recovery. In a short time they restored the salary cut, and that church has not been bothered with a financial problem since. But more, a revival broke out in the church and many were saved. When I left that church, they had a good surplus in their bank account.

It pays to put God first—even with inflation.

IDEA SPARKS

BY ASA H. SPARKS
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Preaching and Pastoral Care

1. The average pastor buys at least one book a month. If you don't believe it, compare your shelves with your term of service. Don't fail to count those you have given away—and the borrowed. When there is a death in the church, you may place your next book purchase in your personal or church library in memory of the deceased, and advise the family of your action.

2. For your next planned visitation of church families, publish in advance a list of 10 to 20 questions which you will be asking during your call. Since some of them will be dealing with negative aspects of church life, it may help you to reach those who are estranged from the church.

3. To give a permanence to your next wedding celebration, type out the marriage ceremony in advance, with the

couple's names in it, and present it to the groom at the reception.

4. If you pastor a church where things are sometimes said and later regretted, have cards printed with this little thought on it and place on your study and classroom doors: "Only gentleness spoken here."

5. We do not get new members because we do not plan to get them. Make one Sunday per month membership Sunday. Invite new members to join that day. If no one is eligible, then speak for a few minutes on the value of church membership, the need, or some related subject.

6. You can be of service to families who are moving into a new home by providing a dedication ceremony for their home. To really do it fancy, you could print a picture of the new home on the cover, and the dedication information on the inside.

7. Christmas season is a wonderful time to make a true pastoral call. You can take a small gift for the home. If you prefer, give out appointment cards, so that people can specify special times to come.

8. Check with your local Holiday Inn to see if you might be of service as a chaplain-on-call. This service provided by Holiday Inns is one in which you may

be able to minister to someone in time of crisis.

9. Baptism is a brand-new experience for those being baptized. Help them by preparing a sheet in advance of the baptismal service which you mail to them with a letter of congratulations on their decision to be baptized. Include information on the purpose of water baptism, a description of the service, suggestions as to what to bring, and instructions on the immersion process. (Winston Hatcliff, Shelby, N.C.)

10. The American family has an increasingly difficult time getting together, especially when the children reach the teen years. Encourage family life by setting Monday night as family night. Plan no church activities on that night. Encourage the families to stay at home together, and to have family altar together.

11. To encourage your families to have family altars, schedule a time when the pastor will come in and share in family altar with each family.

12. For a different midweek service, try a Quaker service. Hand the attendants a sheet of instructions as they come in. For this service tell them to follow the guidance of the Holy Spirit. After 20 to 30 minutes, you will close the Quaker service and continue with the regular prayer meeting pattern.

13. Make the Lord's Supper meaningful through change in procedure. For instance, instead of serving in the sanctuary, serve around the table. Instead of a sip of juice, provide a couple of ounces. Have the pastor pour the element into the glasses from a single pitcher as they are served. Close the service by repeating the Lord's Prayer together.

14. To help conserve the new converts till next revival, prepare an instruction sheet for Christians to use in following up these new converts. Include items such as general items you want them to observe, instructions to pray for the new convert, make arrangements to meet with them at least one hour a week for eight weeks, using Chic Shaver's plan for developing new converts. Ask the older Christians to give you a weekly report as to the progress of the new converts.

THREADBARE EXCUSES

"Not forsaking the assembling of ourselves together, as the manner of some is" (Heb. 10:25).

The writer of Psalm 116 found great pleasure in praising the Lord and joining with others in worship. How different is the attitude of many professing Christians today! Paul Rees writes, "Our churches are not being weakened and thinned out by the people who would like to be present and can't, but by the folk who could be present and aren't." He then proceeds to consider four excuses that are often used:

The "weather excuse." This doesn't keep people from their work, or attending a banquet, or enjoying a football game in freezing temperatures.

The "minister excuse." This is the practice of criticizing the preacher for talking too loudly or too softly, too rapidly or too slowly, or of being careless in his grammar or too precise and academic. Those who use this subterfuge forget that the minister is God's servant; and that his message, even though poorly delivered, when combined with the prayers and hymns, will make the service worthwhile.

The "people excuse." This effort to avoid guilt for not attending church services is centered upon the problem of church members who are unfriendly and hypocritical, but it ignores the fact that the warm and sincere people could use some help.

The "mood excuse." This finds expression in such statements as "I'm too nervous today" or "I'm just not in the right frame of mind." Folk who use this pretext don't realize that public worship may be just the tonic they need.

Failure to attend church is not only a sin, but also a barometer of spirituality. Attending church services doesn't depend on how far one lives from church, but how close he lives to God!

*Help me to recognize my need
Of fellowship with others,
And therefore wend my way each
week*

To worship with my brothers.

Submitted by BILLY W. JOHNSON

THE STARTING POINT



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

Some Thoughts on Worship

Isaiah's great worship experience in Isaiah 6 is a treasured piece of holy literature. Following are some thoughts about worship from Isaiah:

1. *The motivation to worship* (v. 3). "Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory." The presence of God provides deep motivation for the spiritually sensitive person.
2. *The momentum of worship* (v. 5). "Woe is me!" True worship has an impact on the person—his being, his life.
3. *The miracle of worship* (v. 7). "Thine iniquity is taken away, and thy sin is purged."

Worship, where it has been searching and sincere, brings results and decision. Man never leaves as he came: He leaves with the touch of God upon his life.

Some Thoughts About Service

In 1 Thess. 1:1-9, we find a list of Paul's praise for a church and their service to God's kingdom. Consider these thoughts:

1. *The BASIS for service is love*. "Labour of love" (v. 3). Love is the foundation stone, the wellspring of true service.
2. *The BRIDGE for service is loyalty*. "Work of faith" (v. 3). Or it could be stated as "faithful work." Only that service builds a bridge which is faithful, consistent, and loyal to the true tenets of the gospel.
3. *The BLESSING of service is life—meaningful life*. "Patience [steadfastness] of hope." Through service to others, in Christ's name, we find hope and life for ourselves—meaningful and full.

The Great Physician

A lady in my congregation passed this item on to me. I share it, for it has untold possibilities.

The Great Physician is Jesus Christ. His office hours? All hours (Matt. 28:20); "a very present help" (Ps. 46:1).

His clientele? The rich (John 4:46-47); the poor (Ps. 34:6); the masses (Mark 1:32-34).

He is a Specialist in: spiritual leprosy (Matt. 8:2-3); spiritual blindness (John 9:11); spiritual heart trouble (Ps. 147:5); spiritual nervousness (Mark 4:9).

His terms? Our praise (Ps. 103:2-3); and our service. (Luke 4:38-39).

When Life Is Depleted

Bob Thomas wrote to Walter Winchell and asked him to read the biography he was soon releasing, and to share any reflections on it that he might have. This is the letter Thomas received:

"... I have stopped seeing everyone, Bob. The tragedies at my house and various other heartaches have depleted me. There is nothing I want to discuss about my career. I leave it to you historians to deal with it..." (Bob Thomas, *Walter Winchell*, p. 273).

You and I share the Good News every Sunday with people who are depleted. The joy of life is gone. Tomorrow, for too many, is cloudy. May our sharing be the bit of hope that puts purpose and hope back into life.

A Plan for the Future

I came across some thoughts from the mind of Earl Lee, pastor of Pasadena.

The Preacher's Magazine

First Church of the Nazarene, from 1 John, which concern a man's future.

1. *It begins with a PERSON—Jesus Christ*. John talks about Jesus, who "was alive when the world began, yet I myself have seen him with my own eyes and listened to him speak. I have touched him with my own hands. He is God's message of Life" (1 John 1:1, TLB).*

2. *God has designed a PURPOSE for our future—joy and fellowship*. "Again I say, we are telling you about what we ourselves have actually seen and heard,

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so that you may share the fellowship and the joys we have with the Father and with Jesus Christ his Son" (1 John 1:3, TLB). Also v. 7.

3. *When you have the Person, and the purpose, there must be PROCLAMATION—light*. "This is the message God has given to us to pass on to you: that God is Light and in him is no darkness at all" (1 John 1:5, TLB).

4. *God's plan for us is a PROGRAM—cleansing*. "But if we are living in the light of God's presence, just as Christ does, then we have wonderful fellowship and joy with each other, and the blood of Jesus his Son cleanses us from every sin" (1 John 1:7, TLB).

IN THE STUDY



Looking at Our Lord in Luke

October 5

THE TRIUMPH THAT ENDED IN A TRAGEDY OF TEARS (19:41)

SCRIPTURE: Luke 19:28-44

INTRODUCTION: Jesus was nearing the end of His last, fateful journey to Jerusalem. He came up the Jericho Road from the Jordan Valley and finally reached Bethany and Bethphage, two villages perched on the slopes of the Mount of Olives. There he mounted a colt to ride into the

Holy City, in fulfillment of the prophecy in Zech. 9:9. In doing so, Jesus was publicly presenting himself to the Jewish nation as its Messiah. But the rulers rejected Him and had Him crucified.

I. THE CRY OF THE CROWD (v. 38)

The excited people took off their outer cloaks and put them on the colt, then helped Jesus to mount. As the procession started, others spread their cloaks on the path—rolling out the red carpet, as it were.

As they started the descent of the Mount of Olives, "the whole crowd of disciples began joyfully to praise God in loud voices for all the miracles they had seen" (v. 37, NIV).* These were the Galilean pilgrims to the Passover Feast, which was about to begin. They had seen Jesus feed 5,000 people with five little barley biscuits and two small fish. They

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By Ralph Earle

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had watched Him, make the blind see, the lame walk, and the deaf hear. No wonder they accepted Him as the Messiah who at last had come!

That they did accept Him as such is evidenced by what they shouted: "Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest." This is messianic language. The Galileans were convinced that this Prophet from Nazareth had given full evidence of His messiahship.

So they expected Him, as King, to ride in triumph into Jerusalem, drive out the hated regime of Rome, and set up His kingdom of peace. It was an exciting hour. This was the inaugural parade!

II. THE COMPLAINT OF THE CRITICS (v. 39)

In the vast crowd that day were some Pharisees who had charge of the religious life in the synagogues. They were much disturbed at this messianic display. Perhaps they feared reprisals from the Roman Government. So they said to Jesus, "Master"—literally, "Teacher"—"rebuke thy disciples." The answer of Christ was: "I tell you that, if these should hold their peace, the stones would immediately cry out" (v. 40). All nature would break forth in praise.

There are still many Pharisees among us who are quick to criticize any display of emotionalism. Oh, it's all right at a ball game, but not in church! But the Early Church was enthusiastic, and where there is enthusiasm there will be emotion. There was plenty of emotional display on the Day of Pentecost, enough to attract an immense crowd. But the proof that it was all in divine order is the fact that 3,000 people were converted that day. Let's face it: There has never been any great revival in Christian history that was not marked by great emotional moving of human spirits by the Holy Spirit. Admittedly there have been some emotional excesses on the part of some types of persons. But better have a little of this with great spiritual revival than no emotion and nothing happening.

III. THE CRY OF THE CHRIST (vv. 41-44)

The triumphal procession that started out with such high hopes ended in a tragedy of tears. As Jesus viewed the city of Jerusalem from the slopes of the

Mount of Olives—an exciting experience for any Christian pilgrim today—He "wept over it." Why? Because He knew that it was rejecting Him and would have to pay the terrible price of destruction. Among the saddest words in all literature are these: "If thou hadst known." This is similar to what has sometimes been called the most pathetic statement a person can make: "It might have been"—but it wasn't.

The prediction of vv. 43-44 was fulfilled with horrible literalness in A.D. 70, when the Romans destroyed Jerusalem. Josephus, the Jewish historian of that day, says that there was not left "one stone upon another."

October 12

RIGHTEOUS RETRIBUTION

SCRIPTURE: Luke 20:9-18

INTRODUCTION: When Jesus cleansed the Temple on Monday of Passion Week, the Sadducees reacted with violent hatred. What right did He have to do this? He had not only hurt the pocketbooks of the priests who operated the lucrative market in the Court of the Gentiles, but He had also challenged their authority (vv. 1-3). From this time on they headed up the opposition against Him, whereas before that, in His Galilean ministry, the Pharisees had been His main opponents. But now it was the Sadducees (priests) who would finally bring about His death (23:23; Mark 15:11).

So Jesus told the parable of the wicked husbandmen, as it is traditionally called. The lesson was obvious.

I. THE SERVANTS (vv. 9-12)

The figure of the vineyard was a familiar one to Jesus' hearers. They would know from Isa. 5:1-7 that it meant the Jewish nation. The "husbandmen" or tenants to whom he rented it would be the religious rulers of the nation—the Pharisaic "scribes" who taught the Mosaic law in the synagogues, and the Sadducean priests who had charge of the Temple.

"At the season"—the time of ripe

grapes in August or September—the owner sent a servant to collect his share of the harvest. But the wicked tenants beat the servant and sent him away empty-handed. The same thing, with added insult, happened to the second servant who came. The third servant that was sent was wounded and thrown out of the vineyard. The tenants were ruthless.

These servants represent the prophets of the Old Testament. Many of them were beaten and wounded, even killed, by the rebellious people to whom they preached.

II. THE SON (vv. 13-15)

In desperation, "the lord of the vineyard" said, "What shall I do?" Then he made a drastic decision: "I will send my son, whom I love; perhaps they will respect him" (v. 13, NIV).

But when the tenants saw the owner's son coming, they held a parley and decided to kill the son and seize his inheritance. So they threw him outside the vineyard and killed him.

The reasoning of the tenants, as described in v. 14, is absolutely absurd. How can one gain legal possession of a property by killing the heir? But in his commentary on Luke, Geldenhuis offers this helpful suggestion: "It is precisely Jesus' intention to call attention to the folly of the Jewish leaders' attitude toward Him by using as an example the foolish reasoning of the husbandmen."

The "son," of course, was Christ. He would soon be led outside Jerusalem and put to death.

III. THE SUBSTITUTION (v. 16)

The foolish tenants forfeited their good opportunity for peace and prosperity by killing the owner's son. And that is what the Jewish leaders did when they had Jesus crucified. They were destroyed—many of them in A.D. 70—and the "vineyard" (the true people of God) was given to "others"—the leaders of the Christian Church. The parable is a solemn warning to those who reject Jesus as Saviour and Lord.

"The stone which the builders rejected" (vv. 17-18) is Christ. If we cast Him aside, we do it to our own destruction.

October 19

THE HIGH COST OF DISOBEDIENCE (21:24)

SCRIPTURE: Luke 21:5-7, 20-24

INTRODUCTION: The so-called Olivet Discourse (give on the Mount of Olives) is found in Matthew 24; Mark 13; and Luke 21. In all three accounts we have basically the same background for it: The disciples eagerly show their Master the beautiful buildings of the Temple in Jerusalem; Jesus tells them it will be totally destroyed; and the disciples ask when this will happen, and what sign will precede it (vv. 5-7).

I. THE REWARDS OF OBEDIENCE (vv. 20-21)

In both Matthew (24:15) and Mark (13:14), Jesus told His followers that they were to flee from Jerusalem when they saw "the abomination of desolation" (predicted by Daniel) in the holy place. This evidently has a twofold application—to the destruction of Jerusalem in A.D. 70 and to the coming of the Antichrist at the end of this age.

In connection with A.D. 70, the reference might be to the standards of the Roman legions besieging the city. This was a crucial issue with the Jews. They felt that the Roman eagles were symbols of idolatry and should not be allowed near the Holy City.

In writing to Greeks, who would not be familiar with Daniel's cryptic expression, Luke substitutes the simple words "Jerusalem being surrounded by armies" (literal Greek). When the believers saw this begin to happen, they would know that the "desolation" of Jerusalem was near. This is the same Greek word as in Matt. 24:15 and Mark 13:14, the only other places in the New Testament where it is found. This helps to tie these three passages together.

In his monumental *Ecclesiastical History* (A.D. 326), Eusebius tells what happened during the siege that resulted in the city's destruction in A.D. 70. He says: "The whole body, however, of the church at Jerusalem, having been commanded by a divine revelation, given to men of approved piety there before the war, removed from the city, and dwelt in a certain town beyond the Jordan,

called Pella" (Book III, chapter 5). This town became the center of Jewish Christianity after A.D. 70. And so the Christian Church of Jerusalem survived because it escaped before the siege was tightened around the city.

Jesus not only told those in Jerusalem to flee; He also warned: "Let not them that are in the countries enter thereinto" (v. 21). Today "countries" means nations, which obviously is not the correct meaning here. The proper translation is "country: districts," "countryside," or simply "country" (NIV).

II. THE RESULTS OF DISOBEDIENCE (vv. 22-24)

Verse 22 says, "For this is the time of punishment in fulfillment of all that has been written" (NIV). The reference is to the many warnings in the Old Testament of the fate that would overtake the Israelites if they disobeyed their God. The destruction of Jerusalem in A.D. 70, and the consequent scattering of the Jews throughout the world, was a fulfillment of these prophecies (Hos. 9:7; Deut. 28:15-68).

Jesus went on to say: "How dreadful it will be in those days for pregnant women and nursing mothers! There will be great distress in the land and wrath against this people" (v. 23, NIV). The first part of this verse is paralleled in Matthew (24:19) and Mark (13:17). But the second half is Luke's added explanation (from the lips of Jesus) as to why all this would happen. It would be divine retribution for disobedience.

Verse 24 (like v. 22) is found only in Luke's Gospel. It describes the horrible massacre and extensive captivity of the Jews in Jerusalem. Josephus says that "eleven hundred thousand" (1,100,000) perished during the siege and that 97,000 were carried into captivity. He also says that the regular population of the city was swelled by great crowds of pilgrims who had come for the Passover. This would add immensely to the misery.

It seems likely that the figures of Josephus are somewhat exaggerated, for Jerusalem within the walls would not hold that many people. But perhaps the siege enclosed hundreds of thousands of

pilgrims camped outside the walls.

Jerusalem has been "trodden down" by the Gentiles ever since A.D. 70 until very recently. But now, for the first time since 586 B.C., it is fully under the jurisdiction of the Jews.

October 26

SIGNS OF THE SECOND COMING (21:25)

SCRIPTURE: Luke 21:25-36

INTRODUCTION: It would seem that verses 5-24 of this chapter deal primarily with the destruction of Jerusalem in A.D. 70. All the signs given in that section were fulfilled in the 40 years between A.D. 30, when Jesus gave them, and A.D. 70, when God visited His people in judgment. But the signs in the latter part of the chapter relate to the future Second Coming.

Many people scoff at the idea of Christ's return to earth. But just as surely as all the signs of His first coming were fulfilled, so will be fulfilled the signs of His second coming.

I. FEARFUL SIGNS (vv. 25-28)

What is meant by signs in the sun, moon, and stars? The answer is, We don't know. Apocalyptic language is highly symbolical and metaphorical. But in this nuclear space age we hesitate to say what may or may not happen in our physical universe.

Whatever the nature of the signs mentioned in v. 25, we are told in v. 26 what the effect will be: "Men will faint from terror, apprehensive of what is coming on the world, for the heavenly bodies will be shaken" (NIV). "Failing" (KJV) is not quite strong enough. The Greek verb (only here in the New Testament) means to stop breathing, to faint away.

Men will be gripped with terrible fear at the signs that will precede the Second Coming.

Then the long-awaited event will take place: "And then shall they see the Son of man coming in a cloud with power and great glory" (v. 27).

In the face of the weakness and ineptitude of modern governments, and the

pathetic performance of the United Nations organization, our only hope lies in the return of Christ to reign. Then, and not until then, shall we have righteousness and peace around the world.

II. FIG TREE LESSON (vv. 29-31)

When we see leaves appearing on the trees, we know that summer is coming soon. Just so, when the signs Christ gave begin to take place, we know that His return is not far off.

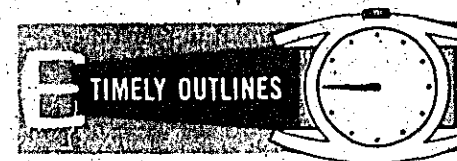
The fig tree is often taken as a type of the Jewish nation. The fact that we have a completely independent State of Israel for the first time in over 2,000 years—since Pompey took Jerusalem for the Romans in 63 B.C.—should certainly encourage us to "look up and lift up your heads, for your redemption draweth nigh" (v. 28). The Greek word for "redemption" means "deliverance." Christ's

return will bring a tremendous deliverance for the redeemed.

III. FAITHFUL WATCHING (v. 36)

The importance of the Olivet Discourse is shown by the fact that it is the only long discourse of Jesus found in all three of the Synoptic Gospels. And in each case the primary thrust is on watching and being prepared for the Second Coming. Luke's Gospel is particularly the Gospel of prayer. And so here he quotes Jesus as saying, "Watch . . . and pray always." That is the only way we can escape the terrible judgments that are coming on the earth and "stand before the Son of man."

Just as a snare suddenly, without any warning, snaps shut and traps its victim, so Jesus said His coming would catch people unaware (vv. 34-35). To escape that snare we need to walk carefully and prayerfully each day down here.



The Gates to Life

SCRIPTURE: Matt. 7:13-14

INTRODUCTION: The parable of the strait gate and the narrow way made a vivid appeal to the Eastern mind of its day. Cities were walled citadels with gates that led into the city. Jerusalem had eight gates in which travelers could enter. The gate at the Eastern City is symbolic of the gate to life which everyone must enter to inherit eternal life. The gate seems too narrow to those whose feet have not entered in. The gate seems too strait to those who have not experienced the goodness of God's commandments. In the grace of Christ is found a gracious liberty. In His service is perfect freedom. His statutes become our song.

There are four gates we all must enter. Each brings us to a new city.

I. THE GATE OF CONVERSION

A. An experience without which no

man can be a Christian

B. An hour of spiritual awakening for all men

C. A turning of the feet into the narrow way

II. THE GATE OF SERVICE

A. Man is saved to serve.

B. Man without service unworthy to bear name of Christ

C. Man will find in service a new joy and purpose in life.

III. THE GATE OF HOLINESS

A. Holiness is the distinctive symbol of God's children.

B. Holiness allows God to show us the things of Christ through His Holy Spirit.

C. Holiness must be accepted as the norm for Christian living.

IV. THE GATE OF DEATH

A. Death which is physical

B. Death which is spiritual

C. Death which is a kindness of God

CONCLUSION: Jesus Christ is the Gateway to life eternal. Surrender your will. Accept the message of redemption. You will find the way, though narrow, is broad enough for truth and love.

MERRILL BRAYMER

Attitudes Toward Death

INTRODUCTION: The Bible has been referred to as the "Book of Life," but even a casual acquaintance with its contents reminds us that it is also a "Book of Death." This is not a contradiction, for above all else the Bible comes to grips with the basic realities of man's existence, and as the Psalmist put it, "What man is he that liveth, and shall not see death?" (89:48).

Thus, from the murder of Abel, the steady march of time has brought pilgrim after pilgrim up to the portals of death.

Sarah died, Abraham died, Rachel died, Isaac died, Saul died, Jacob died, Joseph died, Aaron died, Miriam died, Moses died, Samuel died, King Uzziah died, Dorcas died, and in due time Christ died.

Some die when very young, some in the prime of life, others in a ripe old age. Some go willingly, others reluctantly.

Moses put into words what all must wonder about when he spoke of the events that would transpire after his death (Deut. 31:29).

What does happen after a man dies as far as those who are left behind are concerned? What is the attitude of survivors toward the death of the departed? The Bible directs our thoughts. There are several possibilities:

I. REJOICING

A. When David put Goliath to death.

B. When some tyrant who has threatened the peace of the world is disposed of, we all breathe a sigh of relief—if not openly rejoice.

C. But one does not have to be evil to have men rejoice at his death.

1. Stephen

2. Jesus

D. There is a sense in which we should all rejoice when the trumpets sound on the other side to welcome a faithful pilgrim to his eternal home.

II. REMORSE

A. Herod, the king, felt the bite of torment and the gnawing pain of guilt each

time he thought of his part in John the Baptist's death.

B. It's natural to say, "If only I had called the doctor sooner! . . . If only I had not said some of the things I said! . . . If only I had known!"

C. Leave the past with God. Let Him forgive and free you from your guilt. Vow to live today and all your tomorrows differently.

III. REBELLION

A. Moses said, "Behold, while I am yet alive with you this day, ye have been rebellious against the Lord; and how much more after my death?" (Deut. 31:27).

B. Trouble either causes us to turn from God, grow bitter and rebel, or it causes us to turn to God and find in Him a Source of strength sufficient to overcome our troubles.

IV. RELUCTANCE

A. David and Absalom.

B. Mary, Martha, and Lazarus

C. Fear plays a part in reluctance:

1. How can I face the future without them?

2. What happened to them may happen to me.

3. What Jesus did on a storm-tossed sea on the other side of the world in the long ago holds eternal significance for our souls. He can still calm the tempest caused by death.

V. RESIGNATION

A. Job—"The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

B. Not the expression of one who does not care, but the testimony of one who has learned that God can bring triumph out of trouble and tragedy, as He did on the Cross.

VI. RESOLUTION

A. David—"I shall go to him, but he shall not return to me" (2 Sam. 12:23).

B. Steps in making that resolution:

1. Realize that all have sinned.

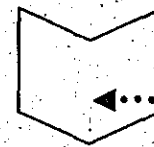
2. Sin must be forgiven or punished.

3. Only God can forgive, and He will forgive only when we ask Him.

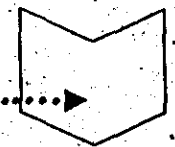
4. When He forgives, we must let Him live in our lives.

D. L. RUNYON

The Preacher's Magazine



HERE AND THERE AMONG BOOKS



Conducted by the Editor

All books reviewed may be ordered from
your Publishing House

Newness of Life

By Richard E. Howard (Kansas City: Beacon Hill Press of Kansas City, 1975. 268 pp.; \$5.95).

Here is a new book that should be on the desk of every Wesleyan pastor and teacher who is interested in grounding their preaching and teaching in the authority of the Word.

Fifteen or more years ago, Professor Howard of Bethany Nazarene College decided to study the Bible exegetically and inductively to see if the approach would render a biblical theology similar to our usual understandings. His conviction, that the Scriptures must be the "final arbiter of doctrine" and that our own ideas must come under the judgment of the Word has resulted in an authoritative exegetical study of the message of holiness.

The reader will be blessed, startled, and challenged with the insights presented. Some of his definitions may be new, but in each case the question is not the wording of the definition, but whether it is scriptural. All of us, at times, need to be shaken from our "folk-theology" and square our communication with God's Word. It is a lifelong task.

In his basic distinction between the indicative of grace and the imperative of holiness the writer has clearly indicated the truths of secondness and cleansing—the twin poles of the fabric of the holiness tradition. His vocabulary will offer new and clearer ways to express this biblical truth.

The book is readable and easily under-

stood. It should represent a resource for guiding pastors, teachers, and laymen for many years to come. Above all, the work is Christ-centered, even as Paul's writings are Christ-centered. President Great-house wrote in the foreword, "We have nothing to fear but everything to gain from submitting our theology to the crucible of honest, rigorous Bible study such as we have in this volume."

OSCAR F. REED

The Psychology of Atheism

By R. C. Sproul (Bethany Fellowship, 1974. \$2.95.)

The central thesis of this book is that the attractive features of the Christian God are equalized by the threatening features of God—His holiness, omniscience, and sovereignty. He draws from such authors as Paul Van Buren, Ernest Cassier, Ludwig Feurbach, Bertrand Russell, Mircea Eliade as well as fundamental Christian texts to open up the debate. "The end result is a writing which establishes that the believer need not be on the defensive in the face of atheism, for it is the atheist who must do the proving, not the believer."

OSCAR F. REED

The Power of Prayer Today

By George A. Buttrick (Word Books, 1970. Paper, \$1.95.)

Dr. Buttrick's fine little book on prayer is now in paperback and accessible to all. With his penetrating style this Presbyterian minister speaks to the issues of

prayer in our time. He opens by discussing prayer in our time, discusses Jesus and prayer, tries to answer today's questioning, and closes with the "how" of prayer. The book is a "natural" for work among laymen in the church.

OSCAR F. REED

Proclaiming the Spirit

Compiled by Harold Bonner (Beacon Hill Press of Kansas City, 1975. Cloth, 149 pp., \$3.50.)

The compiler has asked several leading ministers to express their personal thoughts concerning preaching on the Holy Spirit and the Spirit-filled life. They have responded in this book by also sharing some of their methodology in preparing and preaching, and they have presented some sample outlines of their sermons on the subject. The contributors are Arnold Airhart, Ponder Gilliland, Jerald Johnson, Sydney Martin, William E. McCumber, Tom Nees, W. T. Purkiser, Millard Reed, Reuben Welch, and Gordon Wetmore. What more needs to be said to convince any preacher this one

is worth reading and keeping for future reference?

J.M.

Preachers' Exchange



WANTED: John Wesley's complete *Works, Journal, and Letters*; John Fletcher's complete works; William Law's complete works. Lindsay Armishaw, P.O. Box 215, Manurewa, New Zealand.

WANTED: Church of the Nazarene *Manuals*, 1948 and 1952. Duane Kaufman, 612 S.W. 7th Street, Aledo, Ill. 61231.

WANTED: Filco Classification Index, from Memory-O-Matic file system. Don McCarty, P.O. Box 50, Othello, Wash. 99344.

COMING
next month

- **The Care and Feeding of Evangelists**
An "endangered species" can be saved with proper care and feeding, but we must act now.
- **Ministering to Moving Members**
The upheaval in the lives of families who move is similar to that of families who experience a death among them.
- **Cadillacs, Steaks, and Mansions**
"Dad" writes some practical points to a preacher son; and perhaps all of us should read this one.
- **John Wesley on Sin**
Wesley left no volume of systematic theology but his thoughts on the doctrine of sin are clear.

AMONG OURSELVES

Sooner or later we think about money, and eventually we talk and write about it. Our attitude toward material possessions is of great importance. Jesus watched as the people gave their offerings to God's work, and commented pointedly about the widow's small gift being the most precious of all. Money itself is neither good nor bad, but the *love of it* is the root of all evil. Happy is that home where it does not reign supreme, making slaves of all who worship at its tyrannical altars. The minister knows this, practices it, and leads his flock beside these still waters; and he would not trade places with kings or presidents (p. 1). He can live with or without "things" and therefore can cope with problems of living with inflation (p. 20). He can also cope with the problems of an affluent society (p. 5), and he does not lose touch with those who are nearest to him (p. 17). Of course, the secret of it all is found in his choice to deny himself, take up his cross, and follow in the footsteps of Jesus (p. 15). We give up what we cannot keep, as Jim Elliot expressed it, to gain what we cannot lose. We possess something money cannot buy—and no one can take it from us. Hallelujah!

Yours for souls,