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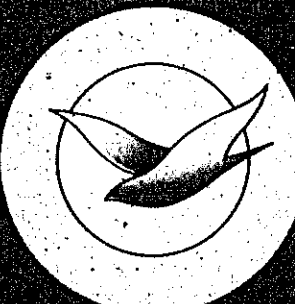
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THE preacher's magazine

50 YEARS

PREACHING CHRISTIAN HOLINESS



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Mendell Taylor

THE
**preacher's
magazine**

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

Fifty Golden Years



FIFTY YEARS AGO, without fanfare and with a few hundred ministers who paid a dollar a year for their subscriptions, the *Preacher's Magazine* was launched. Its purpose was explained by Editor James B. Chapman: "For several years we have felt that there is a field for a magazine which specializes on theological and sermonic material especially adapted to the requirements of the men and women who are giving their lives to the preaching of the Wesleyan doctrine of holiness."

He went on to say that so far as he knew, there was no such magazine then available. "There are a number of magazines devoted to the preacher's needs," he observed, "but these are of a general character and much of their material is unadapted to the needs of men who stand for doctrines so definite as do the preachers of the Holiness Movement and who drive so constantly for evangelistic results as they do."

Dr. Chapman presented, probably even better than he realized at that time, the basic philosophy of this magazine. He made it very clear that it is a holiness journal. Sponsored by the Church of the Nazarene and published by the Nazarene Publishing House, no mention is made of the denomination nor the publisher's name. "The Holiness Movement," "the Wesleyan doctrine of holiness," and "holiness preachers" are mentioned. "The magazine will not be sectarian," he declared. "The central purpose with the editors and publishers will be to help preachers to preach holiness effectively where they are."

From such statements in the first issue, one can conclude that the magazine is designed to serve ministers "of like precious faith," and is not to become a denominational organ, exclusively for the use of its own pastors.

Dr. Chapman and the others who ventured boldly into this magazine would have approved the decision of 1973 which made possible the cooperation of the Free Methodists, the Wesleyan Church, the Church of the Brethren, the Evangelical Association of Friends, and others to participate actively in producing and distributing the journal among their ministers. He would be pleased to know that the present circulation nears the 15,000 mark, and that a growing number of pastors in several other denominations are subscribers.

Since 1973 the number of college and seminary libraries which subscribe to the magazine has increased rather significantly. This is no doubt related to the broader appeal due to a more significant participation by sister holiness churches.

Explicit also in the very first editorial was that the nature of the magazine was to be for the exclusive use of preachers, and no lay people would be permitted to subscribe. "The plan is to limit the circulation of the *Preacher's Magazine*," Chapman wrote, "to preachers, so that the preacher can be assured that his people are not familiar with his 'source' in this case."

This policy has played its part in the success and longevity of the journal. Preachers do need, and indeed they do appreciate, those sources for ideas, sermon thoughts, and devotional materials which are not available to all. The preacher's material is then more likely to be fresh and creative than could be possible otherwise. The magazine has adhered strictly to the policy. The subscription list is for "preachers only," and laymen do not have access to this material except as they hear it from the pulpit.

A reading of the first issue suggests also the evangelistic nature of the magazine. Holiness evangelism seems to be the keynote. For a number of years now, "Proclaiming Christian Holiness" has been a slogan appearing on the cover. It is hoped that this shall indeed be prominent in our emphasis.

There is refreshing variety in the early issues of the *Preacher's Magazine*. There is homiletical help from the pen of A. M. Hills, practical illustrations provided each month by Stephen S. White, sermons and outlines from C. E. Cornell, B. F. Haynes, C. B. Widmeyer, A. E. Sanner, and many others. There are doctrinal discussions by H. Orton Wiley and E. P. Ellyson. There are articles by E. E. Wordsworth, Basil Miller, and N. B. Herrell. There is a series of articles (and an excellent series it is) on "Church Advertising" by M. Lunn, and new books are discussed each month by P. H. Lunn.

The pages are rich with references to giants of Christian faith. Quotations from contemporary authors, notable preachers, and a variety of books and periodicals appear frequently. Subject matter in articles and editorials ranges from the technical to the practical. One article, by H. M. Chambers, discusses "The Ubiquitous Whangdoodle." Bemoaning the spread of a distracting habit, the author describes it as a vocal appendage hung on the end of a word or sentence. "Sometimes short and stubby," he writes, like, ". . . uh, ah; and again, long drawn out and thin—er-r-aw-w-w-w." Practical? And apparently needed, then and now. Chambers concluded his short article with the exhortation, "Never bump, grunt, or linger on the consonant at the end of a word. The final r, prolonged, for instance, sounds like the growl of a dog. Try it and see." (We did, and it does!)

There is a rather startling prophetic note in a quotation from Halford Luccock, who predicts, "If it ever becomes possible to release the great store of energy in the atom, the first use of it will be to construct a new bomb."

The editors were pleased with the response to those first issues. Someone wrote Dr. Chapman, "You did well, but how can you keep up

such a standard?" In his typical fashion, Chapman replied, "We hope to make improvements with each succeeding issue, and there will be something new every time." The course was set. There was not to be an attempt to stay on a high level, but rather to move on to higher levels.

One item in that first editorial hits the target "right on" as they say. Chapman wrote: "Perhaps we shall be called presumptuous for supposing that we are competent to help much in so delicate a matter as giving assistance to preachers, but our defense is that we expect only to be the medium through which the preachers will help one another. Still our interest is so keen that we feel willing to bear some odium of criticism if only we can help some man or woman to preach our good gospel better."

Fifty years later, this is heartily reaffirmed. There is nothing we can add but "So let it be."

Hats off to Past Editors

The present editor is eighth in a succession of men who have served the *Preacher's Magazine*. Four of the first seven have laid down their pens and taken up their crowns in the Church Triumphant, and three former editors continue to serve God and the church in various assignments.

Among those who have gone to their rewards are James B. Chapman, who edited the magazine for more than 20 years. He was gifted as few men are in the ability to write and speak. He was one of the general superintendents of the Church of the Nazarene at the time of his death.

Another was the late Sylvester T. Ludwig, who served for a short time but left a lasting impression. The late Dr. L. A. Reed was editor while also serving as the first professor of preaching at Nazarene Theological Seminary. The fourth past editor to be promoted to eternal life with the redeemed of all ages was Dr. Lauriston J. Du Bois, editor from 1955 to 1961.

A salute today also to three past editors who are at this writing still busy in the work of the Lord. Dr. D. Shelby Corlett was managing editor under Dr. Chapman and was editor in 1948, then again assumed this responsibility in 1953 and 1954. Dr. Corlett, now retired, continues to write and preach. His latest book is *God in the Present Tense*.

Dr. Norman Oke, editor in 1962 and 1963, is now professor of theology at Nazarene Bible College in Colorado Springs. There was not one dull issue nor an uninteresting page while he did his work as editor.

The most recent past editor, and today's best known advocate of holiness preaching, is Dr. Richard S. Taylor. He continues to serve the church in the Department of Education, coordinating the work of the education of the ministry with Executive Secretary Dr. Edward S. Mann. Dr. Taylor also teaches a course at Nazarene Theological Seminary and continues his writing and preaching ministry. His recent book, *Return to Christian Culture*, has received wide acclaim.

With a cloud of witnesses such as these and the many others who helped make the magazine what it is, the editor reaffirms his statement in his first editorial (*Preacher's Magazine*, July, 1972) "Scriptural holiness is the message, evangelism is the method, and revival in our time is the need."

Hats off to the past, and coats off to the future.

From other editors . . .

Letters of Congratulation

DEAR DR. MCGRAW:

Any time that a Christian magazine celebrates its fiftieth anniversary, it is worthy of special commendation by the Christian public. The *Preacher's Magazine* has had a constructive ministry across the years, and many ministers have been blessed by it. Congratulations to you on the fiftieth anniversary. May God, in his sovereign mercy, grant you 50 more good years.

With every good wish, I am

Sincerely yours,
HAROLD LINDSELL
Christianity Today
Washington, D.C.

* * *

DEAR DR. MCGRAW:

For fifty years the *Preacher's Magazine* has been a ministry to the ministry. If Jesus tarries, I trust that the next fifty years shall see the helpful, wholesome influence of your publication ever expanding . . .

Most cordially,
H. ROBERT COWLES, Editor
The Alliance Witness
Nyack, N.Y.

* * *

DEAR DR. MCGRAW:

My colleagues and I are delighted to offer you heartiest congratulations on the occasion of the *Preacher's Magazine's* fiftieth birthday. It speaks well for your editorial policies

that your publication has succeeded in surviving the many economic storms of the past decades. The magazine's continued stress on the need and importance of evangelical preaching has always struck a welcome note among professional journals. The *Christian Ministry*, first established as *The Pulpit* in 1929, is junior by several years and is, of course, always happy to learn from its senior. May you continue to flourish!

Wishing you every blessing,

Sincerely yours,
JAMES M. WALL
Editorial Director,
The Christian Ministry
and Editor, The Christian Century

* * *

Warmest wishes and congratulations to the *Preacher's Magazine* on its fiftieth birthday. May it continue to fill the pulpits of the land with solid meat and inspiration.

SHERWOOD E. WIRT
Editor, Decision magazine
Minneapolis, Minn.

* * *

DEAR JIM:

I was pleased to learn that the magazine has attained both this age and this stature. Beginning with Dr. James B. Chapman, who first edited the *Preacher's Magazine*, you have certainly made a tremendous con-

tribution through this magazine, not only to the preachers of your own denomination but to ours and to others . . .

Sincerely,
GEORGE E. FAILING
General Editor, The Wesleyan Advocate

* * *

MY DEAR DR. MCGRAW:

As one who saw the first issue of the *Preacher's Magazine* and who knew and admired its first editor, Dr. J. B. Chapman, I want to join the many who will be offering congratulations on the achieving of a half-century of significant service. What we do to enrich the content and enhance the form of Christian preaching is of priceless value to churches everywhere. You, your predecessors, and your colleagues, have toiled fruitfully to gain both of these worthy ends. "To God be the glory!"

PAUL S. REES
Vice-president at large
World Vision International

* * *

DEAR DR. MCGRAW:

Congratulations to you and everyone who has had a part in providing

such a top-notch periodical for pastors the past 50 years. We salute all of you and pray for God's blessing on the continuing ministry of the *Preacher's Magazine*.

Cordially,
G. ROGER SCHOENHALS
Editor, Free Methodist Pastor
Managing editor, Light and Life

* * *

DEAR DR. MCGRAW:

From the office of the *Herald of Holiness*, I bring you special greetings and congratulations as the *Preacher's Magazine* celebrates its fiftieth anniversary.

Across the years the Lord has blessed you and those who preceded you in the editor's chair, and helped you to provide an effective tool for ministers around the world.

As you begin a second half century of proclaiming scriptural holiness, you have our prayers that the coming days will be the best ever—for His glory.

Very cordially yours,
JOHN A. KNIGHT
Editor in Chief
Herald of Holiness

Doing the Right Thing the Right Way

Sin is worse than a carbuncle upon the conscience and heart of men, and it needs opening, but there are some preachers who do not think it is open unless it is opened in such a clumsy manner as to cause the patient to faint and almost die in the process. Some preachers preach the truth in such a way that it is offensive and suggests repulsion rather than drawing power. They preach in such a manner that their sermons are offensive to the finer sensibilities of refined adults and debasing to innocent children. Such preachers are doubtless sincere, but they need instruction in divine surgery. They need the refining influence of good books and good men, and especially they need the gentling effect of a closer walk with the humble Christ, and the tendering of a deeper saturation with the Holy Spirit.

—J. B. Chapman

(From the *Preacher's Magazine*, January, 1926)



CALL TO SERVANTHOOD

C. S. COWLES, Professor, Northwest Nazarene College

THE PASTOR DEALS WITH FAILURE

"And they crucified him" (Matt. 27:35)

THE PATH of pastoral servanthood often leads by the way of Gethsemane, and sometimes to death. By this I am not referring to the crucifixion of the old man that ought to have occurred near the beginning of our spiritual pilgrimage. Nor am I thinking of physical death which is the faithful servant's coronation day.

I am speaking about that death which one passes through while very much alive and with all of his faculties about him—namely, failing to succeed in our pastoral assignment. It comes in many forms—attrition of members, harassment by an impenetrable opposition, defamation of character, forced resignation, stress leading to a break in health, or the cruelest of all pastoral deaths, that of being voted out—public execution.

There is no more lonely man in the church than the pastor who has gradually or suddenly died in a church situation. Even his friends in the local situation soon run out of pity. Colleagues may express condolences, but recognize that there is little they can do. Doors of new opportunities open very slowly or not at all. The prevailing emphasis upon success which characterizes our sophisticated technological age carries over into the

institutional life of the church. There is no point in bewailing this fact; it is simply something the servant of God must face and deal with.

The critical element is, of course, the man himself. Failing to succeed in an assignment into which he has entered wholeheartedly and with the conviction of God's leadership deals a severe blow to his own self-image. He loses self-confidence. He begins to doubt his call or his aptitude for the work of professional ministry. He flirts with feelings of bitterness. Too many have simply lost heart and dropped out. This is tragic, particularly in the light of the growing need for called, trained, and experienced pastoral leadership—not to speak of the sheer human agony involved with the man and his family.

The facts are, however, that most of us will pass through the valley of the shadow of professional failure before we lay our burden down—some of us several times. It is most important then that we come to grips with failure if we earnestly desire to live out all of our days in the work of the ministry. So let us begin with the most notorious Failure in the history of religions, Jesus himself—a Man whose ministry was brought to an

abrupt, untimely, and ignoble end, at least from all outward appearances.

In his portrait of the historical Jesus, each of the evangelists documents the conviction of the Earliest Church that unto Jesus has been given "all authority in heaven and on earth" (Matt. 28:18, RSV).^{*} In calming the storm, walking on water, feeding the multitudes, and cursing the fig tree, the power of Jesus over natural forces is taken for granted. Also in his miraculous deeds of mercy, Jesus' authority over the supernatural powers is celebrated as a sign that the kingdom of God has come near (Matt. 12:28).

But when it comes to man, Jesus stands in utter weakness. He is among them "as one who serves" (Luke 22:27). His service is characterized in the extremity by suffering and death (Mark 10:45). Just as insistently as the evangelists celebrate Jesus' power over heaven and earth, so do they portray Him in His weakness before men and before the socio-political-ecclesiastical tides that affect the lives of men.

Jesus must submit to John's baptism of repentance. He is subject to temptations, gets hungry, needs sleep, is provoked, depends upon the generosity of sympathetic women, is not exempt from taxes, experiences disappointment, needs human companionship, weeps, shrinks from the prospect of death, and feels the agony of crucifixion. Jesus will not use His power to turn stones into bread or alleviate any personal need. He expresses a full humanity. He is not ashamed of His solidarity with sinners. He accepts all the vulnerability of human experience.

In His ministry He is weak before men. He is rejected at Nazareth, unwelcome at Capernaum, and can do

^{*}From the Revised Standard Version of the Bible, copyrighted 1946 and 1952.

no mighty works in some places because of unbelief. Men take offense at Him. Some go so far as to ascribe His work to the devil. If men will not receive Him, there is nothing to do but to shake the dust off His feet and go on to the next town. The Word cannot be guaranteed fruitfulness. The evil one cannot be prevented from either snatching up the seed that is sown or from sowing weeds. Jesus cannot cause people to believe on Him, nor can He prevent them from turning away from His call to discipleship. He cannot produce a sign which will convince the people of His claims.

Jesus is limited in terms of time and space. He cannot be everywhere at once. Nor can He respond to every demand immediately. The blind see, the deaf hear, the lame walk; but blindness, deafness, and lameness persist in the land. He preaches good news to the poor, but poverty remains. The daughter of Jairus will die again. Hunger is not driven out. Every service rendered by Jesus for the alleviation of human suffering is limited, provisional, and temporary.

Jesus places himself at the disposal of men, even when His life is at stake. The rulers of the people plot His death. Judas betrays Him. Peter wilts under pressure, and the disciples flee into the darkness. He is arrested, summoned to trial, sentenced, and executed. And He can do nothing about it. He cannot call 10,000 angels to fight for Him. Nor can He defend himself. He is not exempt from the bitterness of God-forsakenness. The cup of suffering must be accepted and emptied. Jesus could not deliver John the Baptist from the heavy hand of Herod; now He cannot save himself. Jesus, the servant of God, is manifested among men in weakness: the helplessness of the cross. "My God, my God, why hast thou forsaken me?" (Mark 15:

34). The heavens resound with silence.

It is true that the risen Lord gathers His Church together under the claim that "all authority in heaven and on earth has been given to me" but that is a revelation known only to the eye of faith. It is true that we too shall enter into the joy of His rest if we remain faithful; that also must be received and believed by faith. In the world, Jesus remains as the One crucified, the Man of weakness, the suffering Servant. Can we expect and demand something other?

Grandiose expectations of visible success which often accompany a discussion of ministry may not only be far-fetched but theologically unsound as well. It was Dietrich Bonhoeffer who reminded us of a God who "allows Himself to be edged out of the world and on to the cross . . . a God who is weak and powerless in the world." This is more decisive than the mere reversal of human norms and values; it is a declaration that

the glory of the kingdom of God is demonstrated precisely in its lowliness, its weakness, and its powerlessness among men. It is the demonstration of self-giving love which takes as its symbol the cross.

It could well be that our failure to succeed in a ministerial assignment can be attributed to our lack of expertise, our inability to manage people, our insensitivity to the dynamics of interpersonal relationships, or our sloth. Admitting our propensity to fall far short of even our own expectations, we dare not throw a blanket of blessedness over our own stupidities.

But it could also well be that our failure to succeed has nothing to do with our ability, our sincerity, our earnest effort, but rather is the *via dolorosa*, the way of the cross, through which we fulfill our most profound ministry of love. "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 10:45).

Wesley once said, "Unless I pray much, I lose my spiritual fire." Pastors today are in danger of overlooking this important truth

The Prayer Life of the Pastor

By E. E. Wordsworth*

IN THESE DAYS we are in constant danger of sacrificing the dynamic spiritual power of mighty prevailing prayer for secondary considerations and pressures. Admittedly, we face some very real problems. Life situations often conflict with our avowed

purposes, plans, and desires. "But Jesus often withdrew to lonely places and prayed" (Luke 5:15, NIV.)** Recently when reading these solemn words about my Saviour, I was deeply impressed.

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

*Retired Nazarene elder, Seattle, Wash.

There are two priorities for the minister—prayer and biblical, expository preaching. "But we will give ourselves continually to prayer, and to the ministry of the word" (Acts 6:4). Wesley observed: "This is doubtless the proper business of a Christian bishop [minister]."

St. Paul, likewise, gave priority to unceasing prayer and self-sacrificing love for the Church and its needs. Let us take a searching gaze at this man of God, and see his high spiritual aims for his service in the gospel and for his work in behalf of believers. And remember that he said, "Be ye followers of me, even as I also am of Christ" (1 Cor. 11:1).

1. Paul prayed with mighty prevailing prayer for his congregation. "Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith . . . And the Lord make you to increase . . . To the end He may stablish your hearts unblameable in holiness" (1 Thess. 3:10-13).

"Without ceasing I make mention of you always in my prayers; making request . . . that I may impart unto you some spiritual gift, to the end ye may be established" (Rom. 1:9-11).

2. Not only was Paul exemplary as a Christian minister in his devoted prayer life, but he also urged his churches to follow his example. What a lesson for all ministers. Note his exhortations and leadership:

"Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me; that I may be delivered from them that do not believe in Judaea" (Rom. 15:30-31).

"We should . . . trust . . . in God . . . that he will yet deliver us; ye also helping together by prayer for us" (2 Cor. 1:9-11).

"Praying always with all prayer and supplication in the Spirit, and

watching thereunto with all perseverance and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel . . . as I ought to speak" (Eph. 6:18-20).

"For I know that this shall turn to my salvation through your prayer and the supply of the Spirit of Jesus Christ" (Phil. 1:19). "Continue in prayer, and watch in the same with thanksgiving; withal praying also for us, that God would open unto us a door of utterance, to speak . . . as I ought to speak" (Col. 4:2-4).

"Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you" (2 Thess. 3:1).

Let us learn the deeply spiritual lessons concerning the unity of the Body of Christ, the power of the Spirit, mighty intercession, and congregations growing together in the grace of prayer, so that our Christian life and service may witness to the blessed rulership of the abiding Spirit. "Not by might, nor by power, but by my spirit, saith the Lord" (Zech. 4:6).

"I . . . cease not . . . making mention of you in my prayers; that . . . God . . . may give unto you the spirit of wisdom and revelation in the knowledge of him . . . that ye may know . . . what is the exceeding greatness of his power to us-ward who believe" (Eph. 1:16-19).

"For this cause I bow my knees unto the Father . . . that he would grant you . . . to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted . . . in love . . . might be filled with all the fullness of God" (Eph. 3:14-19).

"We . . . do not cease to pray for you, and to desire that ye might be filled with knowledge of his will . . . that ye might walk worthy of the

Lord . . . strengthened with all might, according to his glorious power" (Col. 1:9-11).

My dear ministerial brethren, let us ask our Heavenly Father to bring each of us to a committed life of prayer in behalf of others. Such prayer should be a natural outflow of our burdened hearts.

When the writer served as pastor of First Church, Minneapolis, we invited W. G. Schurman of Chicago for an evangelistic meeting. He said to me, "Keep your church upon her knees." This I did in Minneapolis, and God gave us 2,000 souls in six years.

3. Paul earnestly prayed for all men everywhere.

"I exhort therefore, that, *first of all, supplications, prayers, intercessions, and giving of thanks*, be made for all men; for kings and for all that are in authority . . . [to God] who will have all men to be saved, and to come unto the knowledge of the truth" (1 Tim. 2:1-4).

"Brethren, *my heart's desire and prayer to God for Israel* is, that they might be saved" (Rom. 10:1).

"And on the sabbath we went out of the city by a river side, where prayer was wont to be made" (Acts 16:13). "And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us" (Acts 16:16).

A leader of a ministerial conference asked the brethren concerning their

prayer life: "Brethren," said he, "let us today make confession before God and each other. It will do us good. Will everyone who spends half an hour every day with God hold up his hand." One hand was lifted. He made further request: "All who spend 15 minutes, hold up their hands." Less than half of the hands went up. Then he said: "All who spend five minutes, hold up hands." All hands went up. But one man came later to confess he was not quite sure he spent even five minutes every day. This is a revelation of how little time even ministers spend in sincere, earnest prayer to God.

There is "no rule of thumb" concerning the time element of prayer, but Wesley said, "Unless I pray much I lose my spiritual heat." Let us obtain the aid of the Holy Spirit. "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered" (Rom. 8:26).

May I humbly say that years ago it was clearly revealed to me that I must have the Holy Spirit with me when praying, and Romans 8:26 illuminated my inner self, so that I quietly waited on bended knees for His presence before making my requests. By so doing, I have been helped again and again.

God bless you, brethren! Let us pray!



Wesleyana

Introduction of Methodism's Camp Meeting and "Mourners' Bench"

By George E. Failing*

A LONG, STRONG, beautiful life, that stretched all the way through the first century of American Methodism, was that of Rev. Henry Boehm. In his stalwart young manhood, as traveling companion to the then enfeebled Bishop Asbury, he traversed almost every part of the Peninsula (Delaware, eastern shore of Maryland, tip of Virginia).

Father Boehm's *Reminiscences* cover an ample stretch of time and space, and are of a general interest that will well repay perusal.

Mr. Boehm was accustomed to act as amanuensis for Bishop Asbury, when engaged, with his presiding elders, in making the appointments. On such occasions, not infrequently the anxious preachers were disposed to importune him to ascertain, if possible, what was likely to be their fate. The humorous reply with which he was accustomed to effect his escape when thus waylaid, was: "Secret things belong unto the Bishop; but those things which are revealed, belong unto the preachers and to their children." In those days the propriety of an appointment was

*Editor, the *Wesleyan Advocate*

supposed to hinge largely upon the condition that both preacher and people were kept in profound ignorance of it until the awful hour of its *ex cathedra* promulgation.

Camp meetings were introduced within the Peninsula in 1805. Two were held that year on Dover circuit, which embraced at that time fully one-half of Kent County, Del. The first was held in a grove about three miles south of Smyrna, on the Dover road; and the second at a place called Miller's Mill, a few miles west of Dover, and not far from Union Church on the present Wyoming circuit.

Modern Methodists are very orderly and quiet—perhaps even cautiously undemonstrative in their camp meeting worship. In fact it is not impossible we have cultivated the comely flowers of decency and order so industriously as to materially shorten the crop of wheat. But there was oftentimes a quaint fervor and heartiness—a holy and boisterous enthusiasm, in the conduct of these early camp worshippers, contrasting somewhat strangely with our present polished manners and good behav-

There is more to life than bread and cars and air-conditioned rooms. Perhaps the peculiar malaise of our day is air-conditioned unhappiness, the staleness and stuffiness of machine-made routine.

—Selected

our, We whisper our prayers, if not in the

"Holy awe, that dares not move;
And all the silent heaven of
love";

at any rate, in the exercise of our aesthetic good tastes; and the accommodating leader of the camp prayer meeting thoughtfully sings the Doxology to announce the occasional conversion at the serene altar of sacrifice.

But at the old-time camp meetings, the cries of the stricken penitents and the shouts of the liberated prisoners were often distinctly heard at a distance of three miles! The powerful presentation, by our Methodist fathers, of the "glorious gospel" from the then novel but truthful standpoint of Arminianism, was new, striking, and mightily effective in the production of overwhelming awakening, and a corresponding anguish of repentance. The glorious relief of conscious salvation was also proportioned to the burden of terrible conviction. The numbers involved in the sweep of these great spiritual tornadoes would likewise naturally add to the excitement of the individual participants; and altogether it is not at all wonderful that the noise of the primitive camp meeting was oftentimes like the "sound of many waters." This will appear even the less remarkable when we read the salvation statistics of these meetings.

The young itinerant, Henry Boehm, was the first secretary of the first camp meeting association; and was charged with the spiritual book-keeping of the meetings, so far as tangible and visible results were concerned. The following is a summary of his record for the first meeting near Smyrna:

On the first day, there were 47 persons converted and 9 wholly sanctified. The results of the second day were 100 converted and 75 wholly sanctified. The

next morning there were 62 converted and 53 wholly sanctified. In the Pentecostal tornado of Sunday and Sunday night, there were 420 converted and 190 wholly sanctified. And during the entire meeting there were 1,100 persons converted and 600 wholly sanctified.

At the second meeting, near Dover, "so mightily grew the Word of God, and prevailed," that there were 1,320 professions of conversion and 916 of entire sanctification. When we consider the disparity between the population of these rural districts and that of Jerusalem at the solemn festive gathering of Pentecost; when we remember the supernatural advantages attending the Apostolic ministry, and their nearness to the startling events of the redemption they proclaimed; we are constrained to the declaration that the spiritual results above given have never been exceeded in the history of the Christian Church.

Neither the institutions, usages, nor methods of our church were ever invented or devised; but were rather expedients—the spontaneous outgrowths of newly recognized exigencies. For more than three decades from the beginnings by Strawbridge and Embury, no special arrangement was devised for the accommodation of penitents seeking pardon. The custom seems to have been for them to pray as best they could, wherever they might happen to be seated; or, perchance to kneel in their place; or, if mightily convicted, to fall upon the floor, writhing and wailing in the agony of their penitential sorrow.

Probably the first Methodist preacher who ever invited awakened sinners to leave their places in the congregation, and to come forward and kneel at the "altar" or Communion rail, was Rev. Dr. Chandler. The innovation was introduced in 1799, at Bethel, near Chesapeake City, then called "Back Creek Church," on Cecil circuit. About a score of persons accepted the novel invitation; among whom was the later renowned Laurence Laurensen. "That," says Mr. Boehm, "was the first time I ever saw or heard of mourners being invited to the altar." The result of the experiment proved its utility. The interest became concentrated; penitents were much more con-

veniently counseled; the meetings became more orderly; and thus the unpremeditated expedient of this humble but mighty Methodist revivalist, introduced in this little Peninsula chapel, has gradually been adopted throughout Methodism; and indeed, substantially so, by all the evangelical churches of Christendom. And the Methodist "mourners' bench," once so mercilessly ridiculed by our sister churches, has, under some form and name, come to be universally recognized as an important factor in the

successful conduct of revival meetings. (By Rev. Robert W. Todd in *Methodism of the Peninsula*, published by Methodist Episcopal Book Rooms, Philadelphia, 1886.)

Note: In *Wesley's Journal* there is no reference that I have found concerning "altar calls." I have visited the Bristol (England) Methodist Church, the first Methodist Church, erected in 1739, and I was told that inquiry rooms were used there to assist and instruct seekers. G. E. F.

Learning the Secret of Victory

By W. B. Walker*

IN PHILIPPIANS, the Apostle Paul says, "I have learned . . ." (4:11). He was not in the process of learning, but he said, "I have learned." As this famous preacher, writer, and leader looked back over the road of life, he said, "I have learned." It appears that he had graduated with high honors.

Paul was in a dark and dingy dungeon, but the prison walls did not cut off his communication with his Lord; nor dim his glorious prospects of the future. Let us notice some of the lessons that Paul learned along the way of life.

He learned the *secret of rejoicing*. "Rejoice in the Lord alway; and again I say, Rejoice" (v. 4). Rejoicing is beneficial to the physical man. "A merry heart doeth good like a medicine." The Christian does not rejoice in misunderstandings, in bereavements, in trials, in afflictions, in sorrows, but he can "rejoice in the Lord." Paul did not say that we should rejoice in our hardships and

temptations, but he did say, "Rejoice in the Lord."

The Apostle learned the *lesson of trust*. "Be careful for nothing." (v. 6). Another rendering of this passage is, "Be not anxiously solicitous for anything." Anxiety cannot change the state of anything from bad to good, but to fret and become impatient will certainly injure the soul. David said, "Cast thy burden upon the Lord, and he shall sustain thee; he shall never suffer the righteous to be moved." Dr. William Arnot in commenting on the Philippian passage says, "Be careful for nothing, prayerful for everything, and be thankful for all things."

"Ah, Nancy," said a gloomy Christian to a domestic employee who was Spirit-filled and trustful, "it is well enough to be happy now, but suppose you should have a spell of sickness, and be unable to work; or suppose your present employers should move away, and no one else should give you anything to do, or suppose . . ." "Stop!" cried Nancy. "I never suppose. The Lord is my

*Nazarene Evangelist, Bethany, Okla.

shepherd, and I know I shall not want. And, honey, it's all them 'supposes' as is making you so miserable. You had better give them up and just trust the Lord."

There is to be found the *secret of prayer* in this Philippian letter. "But in every thing by prayer and supplication with thanksgiving let your requests be made known unto God" (v. 6). "By prayer"—solemn application to God from a sense of want. "Supplication"—continuance in earnest prayer. "With thanksgiving"—for innumerable favors already received; for dangers, evils, and even death which was turned aside. Prayer is presenting our petitions unto the Lord. Supplication is pleading long and with deep earnestness. Thanksgiving is to express our sincere appreciation for manifold blessings already received.

He who discovers the *secret of peace* has found out a great secret in the Christian life. The Apostle says, "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (v. 7). The writer calls it the "peace of God." Perhaps this is because of its origin. It is imported peace, because it did not come from this world of strife. It is greater than any earthly peace because no man can dispossess you of it. It passes all understanding—the understanding of the world, the understanding of the Christian himself, and the understanding of angels. This peace "garrisons" the heart and mind of the Christian. While living in a war-torn world, we may have the peace of God that produces rest and tranquility of soul. David said, "Rest in the Lord."

Another secret of victory is *contentment*. "For I have learned, in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound" (vv. 11-12). Man by nature is a dis-

contented creature. Too many people feel that the world owes them something.

A lovely child of wealthy parents was brought to the poet-artist, Blake. Sitting in his worn clothes, amidst poverty, he looked at her kindly for a long while without speaking, and then stroking her long, bright curls, said, "May God make this world to you, my child, as beautiful as it has been to me." Many of us are still learning to be content, but Paul has learned to be contented with changing states. He says, "I have learned both." May we so live that we shall be able to say, "Put me where you will, and I will make it a paradise. Give me children and I will be happy, take them away and I still have that which will make me happy."

Furthermore, the Apostle learned the *secret of spiritual supplies*. "But my God shall supply all your need according to his riches in glory by Christ Jesus" (v. 19). Humanity has varied needs, but I believe our Lord can supply these needs according to His riches in glory. The Apostle did not say, "He shall supply some of your needs." But He shall "supply all your need." Are you wounded? He is Balm. Are you sick? He is Medicine. Are you naked? He is your Clothing. Are you poor? He is your Wealth. Are you hungry? He is your spiritual Bread. Are you thirsty? He is the Water of Life. Are you in debt? He is your Surety. Are you in darkness? He is your Sun. Have you a house to build? He is the Rock on which to build it. Are you to be tried? He is your Advocate. To deck Him and set Him forth, nature culls her finest flowers. The skies contribute their stars, the sea gives up its pearls. From fields, rivers, and mountains, the earth brings the tribute of her gems.

Learn to put your trust in Him, for He will supply all your need.

What does a Christian police officer think when he sees the indifference in the pastor's attitude toward the victims of crime?



The Police Officer and His Pastor

By Patrolman William Goodman*

POLICE CAR #352 and I were dispatched to a church on a burglary. As I entered the church, the minister stopped me and asked if I would leave my nasty revolver outside. I told the minister that the gun was only a piece of metal dedicated to non-violence and peace, even as I was there as a peace officer. The minister said, "I hate guns; forget the report if you insist on wearing it in here."

A burglar was apprehended coming out of a residence that he had just broken into. The suspect broke from the officers and ran shouting, "Get out of my way, I'll kill you!" I caught the man two blocks away and had to physically subdue him. As I was wrestling the man to the ground, putting a hold on him to handcuff him, a priest appeared and shouted, "My God, man, let him alone. You're going to break his arm. That kind of brutality is unnecessary."

If ministers and churches would begin to back police officers in America, there might be a chance to reduce crime. Police officers constantly see ministers aiding, counsel-

ing, lifting, and supporting crime suspects and convicted criminals. Churches are putting forth great efforts for better jails, better equipment in prisons, and more fun and recreation for convicted criminals.

Crime has increased 348 percent in the last decade. Three out of 100 criminals are indicted, only three percent of those tried are jailed. Two men caught on the inside of a residence ready to remove property from within were apprehended. One had been convicted 17 times, the other 32 times. Both were set free on technicalities. A man just released from prison on a narcotics violation, caught with narcotic paraphernalia and heroin residue, was apprehended but was released on a technicality. Two men caught removing a stove and refrigerator from an apartment, were put on probation.

Police officers wonder why the church is silent about crime in the community; why the church doesn't get vocal about law and order. I asked one minister why there was such a gap between law officers and the church since we are both against evil, are both in the fight for righteousness. His reply: "Well, we fight

*Kansas City Police Department

sin, not crime. Cops use violent methods." This seems to be the general attitude conveyed by most ministers and churches. Many police officers view the church as merely a philosophical organization whose only fight is in terms of meaningless words.

The church should be one organization that the police officer can count on to resist those forces which would pervert the system of justice in our nation while crime increases. One minister stated, "Politics are too corrupt for me to become involved." What a sad indictment of a great nation.

Seven hundred thousand law enforcement officers in America hear people say, "I wouldn't want your job for love nor money." Police officers feel called to the high moral standards and pure principles of law enforcement, while it is one of the lowest paid professions in our society. They receive low wages for the awesome responsibility of putting their lives on the line for the safety and peace of others. During disaster and calamity, others flee; the police officer moves in to face the holocaust.

Why don't ministers and churches work and campaign to get better pay and working conditions for police officers? Churches ought to look at some of the deplorable police stations, some of the shortages in equipment used to fight the increasing wave of crime.

In many cities, police departments welcome people to ride along and get a firsthand description of what the community is like. Ministers ought to take advantage of these opportunities.

At 10 o'clock at night most of America goes to bed. The community darkens and criminals move. Fear, hate, and danger raise their ugly heads, but are apprehended by police officers. All of this happens every

night while the minister and his congregation sleep. But then, again, society sleeps during the day while crime runs rampant.

Practical Points that make a difference

A Short Course in Human Relations!

Dear Son:

Ann Landers has not yet become as authoritative as Paul, but she says some mighty fine things that at times reflect Paul. Among her interesting comments is a quotation from a reader involving:

The six most important words in the English language: "I admit I made a mistake."

The five most important words: "You did a good job."

The four most important words: "What is your opinion?"

The three most important words: "If you please."

The two most important words: "Thank you."

The one most important word: "We."

The least important word: "I."
Not bad advice to a preacher of the gospel, do you think?

Love,
Dad

The Preacher's Magazine

JANUARY

NAZARENE FOCUS

FOR PASTORS and LOCAL CHURCH LEADERS

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

General Superintendent Strickland



A CONSERVING MINISTRY

THE IDEA OF CONSERVATION is strongly emphasized in the pastoral ministry. In fact, the holiness churches were brought into being for the primary purpose of conserving the results of holiness evangelism. The pastoral ministry must, therefore, seek to stabilize the congregation in a settled Christian experience and also lead the people into a life of usefulness in the kingdom of God.

It sometimes appears that the emphasis of this type of ministry to the church has been weak. So many seek Christ at the altar but do not become settled in the Christian life. Should we not face ourselves in a frank consideration of our weakness at this point?

Have we stressed the emotional accompaniments at the expense of grounding the faith of our people on the Word of God? Emotional manifestations are fluctuating. In times of trial only the safe foundation of the Word of God will give stability and endurance to the child of God.

Have we stressed the experience of entire sanctification as the end of the Christian life? We must stress the necessity of entire sanctification as an experience but not as a finality that, when reached, precludes the necessity for further pursuit of spiritual life. Maturity in Christian holiness comes through years of growth in Christian grace.

Have we emphasized the Christian concept in terms of "experience" and not sufficiently in terms of "life"? Spiritu-

al experience, that of the new birth, is the door to spiritual life. Entire sanctification cleanses the heart and admits the born-again person into the life of holiness. The individual's obligation is to explore the spiritual territory open to him through the door of experience.

We need in today's pulpits a more understanding ministry to conserve our evangelistic efforts. As much as we value the work done at our altars, we must realize that people have personality problems, health problems, home problems, social problems, and a great deal of "heaviness through manifold temptations." We are called to be ministers, to be shepherds, to be lovers of people, to be healers of souls as well as to proclaim a gospel that is adequate for this day.

CHANGE OF ADDRESS FORM

PASTOR—a Service to You

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

Name _____ Date of Change _____

New Address _____

City _____ State _____ Zip _____

Name of Church _____ District _____

New Position: Pastor (); Evang. (); Other _____

Former Address _____

Former Church _____

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

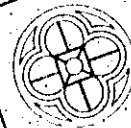
Check *Herald of Holiness* (); *World Mission* (); *Preacher's Magazine* ();

Other _____

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

SEMINARY SUNDAY

February 8, 1976



NAZARENE THEOLOGICAL SEMINARY
1700 East Main, Kansas City, Missouri 64131

January 1, 1976

Office of the President
Dear Pastor,

If you were rating your church as to its level of strength, where would you place it — as compared to others? If it related to what your church should give in the Seminary offering, where would you rate it?

Take one of the categories below and the Holy Spirit direct you in selecting your level. Do it. Ask your people to pray. Then inspire them to give at least that much in the Seminary offering on February 8.

- #1 — 25.00 #5 — 100.00
- #2 — 35.00 #6 — 150.00
- #3 — 50.00 #7 — 200.00
- #4 — 75.00 #8 — *Foreign unlimited*

Thank you for your help!
Bill Spethman

GRADUATE SCHOOL OF THEOLOGY CHURCH OF THE NAZARENES

Plan now SPRING SUNDAY SCHOOL DRIVE



Celebrate with
A Million Six in '76
On Easter Sunday
(April 18)

GOT A MESSAGE TO DELIVER?
Let Nazarene Communications help you.

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Kansas City,
Mo. 64131



CHURCH SCHOOLS



CHRISTIAN FAMILY LIFE

"Monday Night Is
Family Night"

It's still not too late to start!

See last month's *Preacher's Magazine* (December), Church Schools page for full details.

Pastor: To tear out this form may be the best thing you've ever done for your church families.

Nazarene Publishing House
Post Office Box 527
Kansas City, Mo. 64141



Please RUSH me one Family Life Starter Kit, U-1200 \$7.50

Name _____

Address _____ city _____ state _____ Zip _____

(Note: All items in packet usable in the program.)

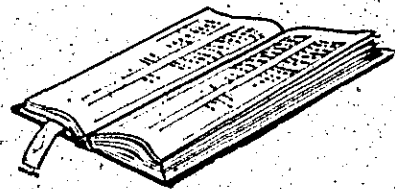
PRAYER AND SELF-DENIAL PRECIPITATES GREAT REVIVAL

IN _____ !

**YOU CAN FILL IN THAT BLANK
WITH THE NAME OF YOUR CHURCH, PASTOR...
IF YOU'RE WILLING TO PAY THE PRICE.**

Give to your congregation unreservedly this year an example
and encouragement to:

Read diligently God's Word

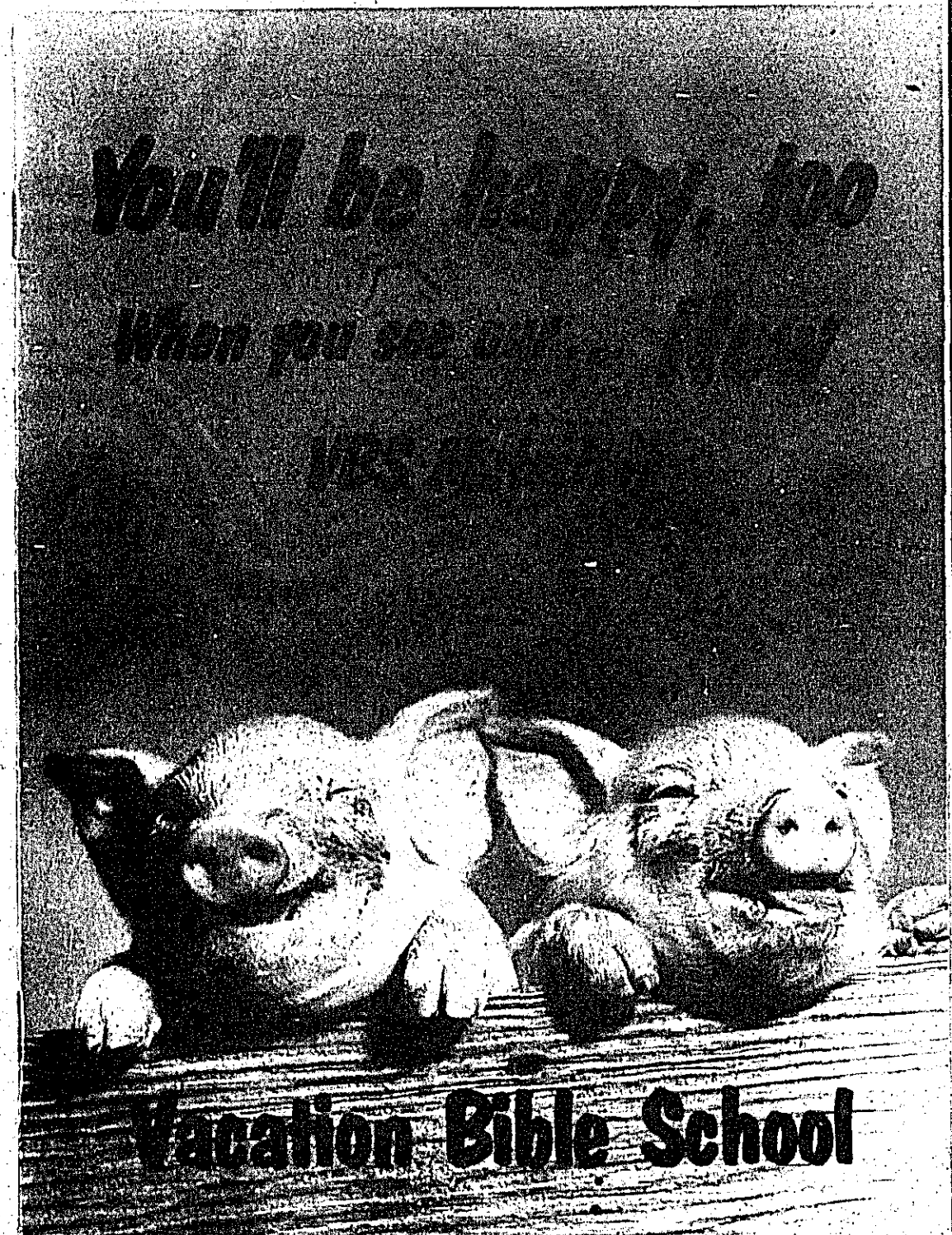


Talk fervently with Him



Meaningfully deny self in order to more adequately serve and
love Him.

Have you had your PRAYER AND SELF-DENIAL commitment
service? That's not a bad way to start a new year . . . and you
may find yourself filling in that blank!



You'll be happy too

When you see _____

YES!

Vacation Bible School

PASTOR: It's time to order!

Clergy's Federal Income Tax Guide 19% Edition



CLERGY'S FEDERAL INCOME TAX GUIDE

Revised by F. H. Heath for 1975 Returns
Includes tax laws through October, 1975. Examples and nontechnical explanations are easy to follow, helping the pastor or evangelist get his full return. 64 pages. 8 1/2 x 11". Paper \$2.95

NOTE: Available December 15, 1975

THE MINISTER'S MANUAL

Doran's 1976 edition Edited by Charles L. Wallis
For over 50 years a valuable resource book for busy pastors. Offers practical, around-the-year material for pulpit and pastoral ministries. Five indexes, 280 pages. Hard board. \$5.95

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An important reference for regular contributors when figuring their income tax. Space is provided for filling in money given through the various departments. Be sure your treasurer knows about this form. 5 1/2 x 8 1/2" R-70 Pad of 100 for 75c

ACT NOW!

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FOCUS ON GROWTH

Presented by the Department of Home Missions

R. W. Hurn
Executive Secretary

1976—the Year of Your New Church

JANUARY 1, 1976 launches the "Year of the New Church."

For citizens of the United States, especially, the theme is appropriate.

No better theme could have been devised in connection with the U.S. Bicentennial observance than this declaration of independence from sin which is inherent in the launching of new churches.

The best part is that every pastor can participate in the Bicentennial observance by sponsoring the birth of a new church.

Through the organization of new churches, Nazarenes from around the world can be a part of this celebration which, for us at least, will transcend national boundaries

in a worldwide birth of spiritual freedom.

If your church has already had the privilege of assisting in the birth of a daughter church, it may be time to "enlarge the family" by reaching out to still another unchurched neighborhood with an invitation to newness of life in Christ.

If your church is still young itself, you can nurse it along to maturity through strengthening the missionary instinct to share the gospel with others.

Throughout 1976 these pages in *Nazarene Focus* will be "Mission Central" for news of what you and your colleagues are doing to extend the ministry of the church, YOUR church, wherever there are needs that must be met.

Now! Make Plans NOW! Make Plans NOW!
IN HIS LIKENESS
 Denomination-wide Study, February & March, 1976
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Registration Form

Please send items as indicated below: _____ Date _____

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_____ Leader's Guide—1 FREE with order of 5 or more texts .75 _____

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CHECK or MONEY ORDER Enclosed \$ _____

CHARGE (30-day) TO: Church SS NYPS _____ (other) Account _____

Church location (city) _____ (state/province) _____

Church name _____

BILL TO: _____

NAZARENE PUBLISHING HOUSE, Box 527, Kansas City, Missouri 64141

COURSE: Unit 115.3a, "Studies in Holiness"

TEXT: IN HIS LIKENESS—Knight

Church name _____

Address _____

District _____

Enrollment estimate _____ Beginning date _____ Number sessions _____

Class to be held NYPS hour Wednesday night _____ other _____

Send Report Blank, Registration Material to: _____

Churches Are Born to Grow!

THE LARGEST CHURCH we have began small.

Some of our largest churches are located where the obstacles to growth have been greatest.

There is no reproach in being a small church; the danger comes when we just accept it and then become satisfied.

Some small churches, like some Christians, have settled for mediocrity.

Every church was born to grow. Your church is no exception.

Every healthy Church of the Nazarene should gain new ground for Christ each year.

Perhaps that new ground will include the launching of a daughter church with the financial contributions and attendance figures being tallied through the mother church for at least three years or until the "baby" is ready to continue "on its own."

Every church is born to grow. Growth and life are inseparable companions.

Your Church Could Win This Award!

ALL PASTORS should be aware of the Growing Church Achievement Program for 1976, a program which provides recognition for all sizes of growing churches.

One award is made to the church on each district with less than 50 members which achieves outstanding growth and development evaluated on evangelistic outreach, general ministry, and community involvement.

The second award is made to the larger church on each district which achieves growth and distinguishes itself in home missionary endeavor by sponsoring a new church, giving 5 percent of its total income for district home missions, and giving a sizable offering to launch a new work.

Honorable mention awards are given to the runner-up churches in each category.

The awards are made available by the Department of Home Missions. Selection of the award-winning churches is done on the district level.

The General Church Loan Fund--

What Every Pastor Should Know

IF MONEY concerns you, you should know about the General Church Loan Fund.

It could play a very important part in the financial program of your church, especially if your church is under five years old.

The General Church Loan Fund is not only the savings bank of the church, but it is also a lending institution designed specifically to make loans to home mission churches for construction or purchase of their first building units.

The very pulpit from which you are now preaching may have been built through assistance from the General Church Loan Fund. Approximately 1,000 churches have been built with this help since 1948.

The next church that calls you may even now be waiting for a loan which it cannot receive because the General Church Loan Fund does not have enough funds for all who qualify.

It really is important that every pastor understand and actively promote the General Church Loan Fund. It is a way of making sure there will always be churches where pastors and laymen alike can serve God.

Overseas Bible Colleges Need Donations of Books

MISSION DISTRICT Bible colleges have great need to build up their libraries for the training of young ministers.

Recently European Nazarene Bible College was greatly helped when Rev. George Galloway donated his library to the school.

Dr. Raymond W. Hurn, executive secretary of the Department of Home Missions,

says that Nazarene ministers who are retired or are approaching retirement might wish to donate their libraries specifically to our Bible colleges so that they might continue to make their contribution to the preaching ministry.

Those who wish to make such a contribution may contact Dr. Hurn for details.

Four Source Books to Help You Grow

FOUR NEW SOURCE BOOKS on church growth from the Nazarene Publishing House were written to help you grow.

To the City with Love: A Source Book on Urban Ministry, by Dr. Neil Wiseman, head of the department of religion at Trevecca Nazarene College. Dr. Wiseman has made an intensive study of the urban church from coast to coast. He acknowledges that no two situations are exactly alike, but in his examples of successful Nazarene ministry in an urban context there are numerous "clues" that could unlock successful urban ministries for you.

The Growing Congregation, by Dr. Paul Benjamin, is a practical application of New Testament growth principles. If you really want your congregation to grow, you will want this book.

A Source Book on Church Buildings and Architecture, by Dr. James McGraw, editor of the *Preacher's Magazine* and Nazarene Theological Seminary professor. This book has been needed for a long-time. We need buildings designed with the distinctive characteristics of Nazarene worship and fellowship in mind. This book ties it all together and is a "must" for any pastor contemplating a building program.

Take Down the "Keep Out" Signs, by Rev. Millard Reed, pastor of Nashville First Church. Rev. Reed tells how to make people feel wanted and needed. He explains how his "Circles of Concern" bring newcomers into close and meaningful fellowship and allow the growing church to maintain its intimate pattern of discipleship.

Where Would You Plant an Outreach Fellowship?

OUR STUDY WALLS may be plastered with battle plans, but who will get out to the battle?

God has a plan for reaching the lost, and that plan includes you and me.

Do you know a neighborhood of need where there are unevangelized people? Will you help us decide where new

work should be launched by telling us about one such community of need?

Every pastor who sends in his nomination on the form below will receive a personal copy of *The Growing Congregation*, by Dr. Paul Benjamin, as a gift in recognition of his interest in being part of a growing church.

Nomination Form

YES, I want to be part of a growing church.

Here is my nomination for a community of need where we could and should start new work as soon as possible.

City or town: _____

State: _____

District: _____

(Additional nominations also welcome.)

My name: _____

Street: _____

City

State

Zip

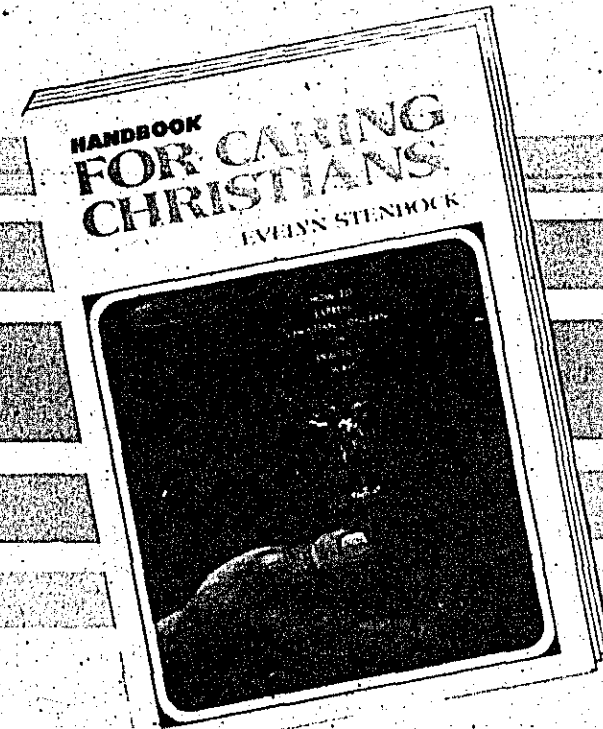
Church: _____ District: _____

The Department of Evangelism is happy to recommend...

HANDBOOK FOR CARING CHRISTIANS

By Evelyn Stenbock

for broad distribution to your laymen



Here is a simple, practical guide to Christian service. It is the answer for those who want to do something for the Lord and for others, but just don't know how to go about it.

Handbook for Caring Christians will prove valuable in developing the evangelistic potential of every Christian. 56 pages. Paper.

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for greater growth potential.

A charitable contribution you make now can be "pooled" with gifts from other Christians, and each of you will receive your share of all income the pool earns each year. Because your gifts work together, the combined pool offers greater potential for income growth. Capital gains taxes are eliminated—and you get income tax deductions too. Write for more information today.



Take a wise look ahead



PLANNED GIVING PROGRAMS

Div. of Life Income Gifts & Bequests

Attn: Rev. Robert W. Crew
 CHURCH OF THE NAZARENE
 6401 The Paseo
 Kansas City, Mo. 64131

Rev. Crew:

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

Mr.

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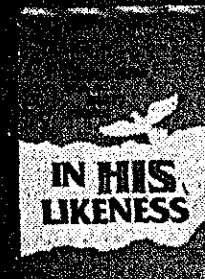
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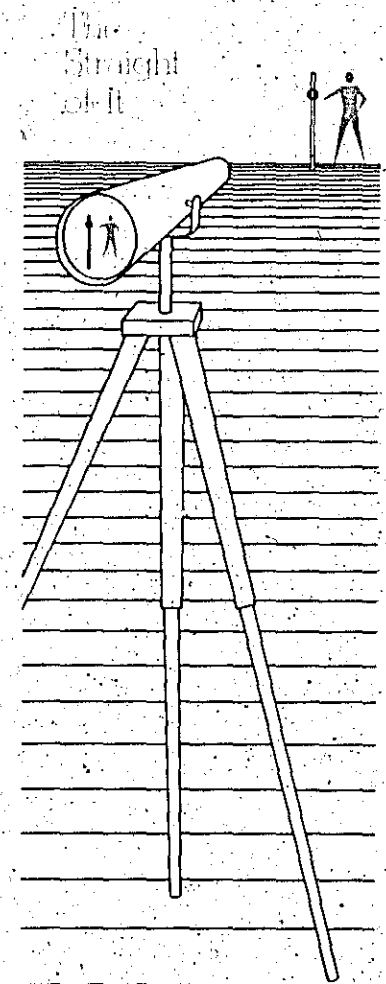
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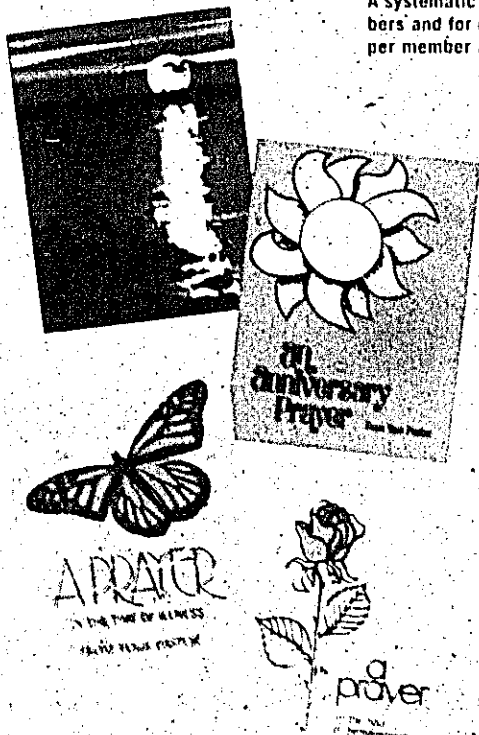
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Commitment

A FEW BOOKS and many articles have been written about the role and responsibilities of the minister's wife. Sometimes these authors make it seem like a complex and difficult place for a woman to fill. I really do not agree with this concept.

If a woman loves God with all her soul, mind, and strength she has an excellent foundation on which to build her life as a minister's wife. Then if she truly loves her husband—with all that involves—she can have a happy life in the parsonage.

In putting God first and understanding that her husband has been called of God to minister to people, the wife can also love the church and the people of the parish. She will not find it difficult to be a happy minister's wife.

We need happy and contented women in our parsonages. The church needs them, the ministers need them, the children need them, the people need them, and God needs them.

The first priority for any minister's wife must be that she have a total commitment of her life to God and His will for her. A woman who is com-

mitted to God will entrust her life and future to Him with reliance and assurance. Her situation will really be under His control. This commitment must be constant and active each day.

We know of people who have been very committed to causes, and their strong commitment has determined the course of their lives. It is possible to have an intense commitment to a cause that is wrong. Hitler is an example of one who chose the wrong cause and thus his life went in a direction that led to horrible failure and death, not only for him but for thousands of others.

What a privilege it is for a woman to be so totally committed to God's plan for her that she can be assured she is walking in the right direction. This is total commitment—active and constant—that settles many things for her as the future unfolds. Many of her questions will already have answers by the time she thinks to ask them.

Commitment also involves obedience. Christ said, "If anyone will be a follower of mine, he must leave self behind" (NEB).** Denying self is a part of commitment. We try so

Our writer for the coming quarter will be Mrs. Esther Lewis, wife of V. H. Lewis, general superintendent, Church of the Nazarene.

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hard to hang on to self and our own rights. To deny self does not mean self-inflicted suffering. It does not mean withdrawal or isolation. It is a denial of our own selfish plans and desires. Each woman can remember that God's plans for her are made from His wisdom and His compassion. When I think of this I have a sweet assurance that things are right when I keep my commitment current.

Christ also said, "Take up your cross and follow me." *Follow* is an action word. It is a continuing word—follow all the way through to completion. These are not the instructions from this writer or any other person. They are from Christ. No assignment is too high or too low when it is for God.

Each day with all of its activities must be committed to God. All plans are subject to change if He allows other things to upset our plans. Interruptions should not cause too much frustration if my day is truly committed to Him. There is real happiness in knowing today and all of my tomorrows are in God's hands. It can be interesting and challenging to see just what God will allow to come into my life each day.

Real commitment brings true greatness. Genuine greatness is not given; it is earned. It is not necessarily found in the bright lights, or even in *Who's Who*. It is discovered in the research laboratory, in the artist's studio or the performing artist's prac-

tice room, by the bedside of a sick one, or in many other places of service.

Christ made it plain that it is better to serve than to be served. There will be adequate recompense. It may not come the first of every month, and it will probably not be in large sums of money, but it will be sure and it will be right.

The Psalmist said, "Delight thyself also in the Lord; and he shall give thee the desires of thine heart. Commit thy way unto the Lord; trust also in him; and he shall bring it to pass" (Ps. 37:4-5).

This is not just a theory. It is a way of life. Loving God and being completely committed to Him are not simply rules to follow, but a quality of life. Life must not be a matter of doing only what we want to do, but doing what we ought to do.

There is a song that says:

*God is working out His purpose
He has planned for you and
me—*

*Though from us it may be
hidden,*

*Some day we shall plainly see
How He stands behind the
shadows*

*Waiting to perform His will.
Whisp'ring "Child, be of good
courage*

Every promise I'll fulfill!"

We can all be happy ministers' wives if we keep our commitment constant and current.

Thank God for dirty dishes,
They have a tale to tell;
While other folks go hungry,
We're eating very well.

With home and health and happiness
We shouldn't want to fuss,
For by this stack of evidence
God's very good to us.

—Selected

Evangelistically Speaking—

Preaching Holiness in Revivals

By Harold Volk*

"Do the work of an evangelist. Preach the word."

One evangelist said, "I do not preach on holiness in my revival meetings. I try to get people saved. If that is a failure on my part, that's just too bad."

How I sympathize for that man! He desperately needs pity for his unclear understanding of God's Word, and for his own need for the experience of sanctification. Holiness must be preached in every revival. Why?

First, because it is the grand design on which God proposes to cut the pattern of our life. He intends for us a destiny and a character which alone can fit us to enter into His own life; and to have a part in His great purposes. As breathless as we are today before the changes wrought in our circumstances, by the miracles science has wrought, they are nothing to compare with the transformation God purposes within us by His Holy Spirit. Walking on the moon is pale and weak compared to walking with God in the beauty of holiness, which is His declared intention for all who will acknowledge Him and accept His love: "He hath chosen us in him, before the foundation of the world, that we should be holy and without blame before him in love" (Eph. 1:4).

*Evangelist, retired, Nampa, Ida.

Men have differing and contradictory feelings towards the idea of being holy before God. The idea for some is too much. They mistakenly connote it with some who, as we say, assume a "holier than thou" attitude, whose pose suggests a self-conscious piety that prides itself in its own virtues, at the same time falling far short in charity toward the shortcomings of others. To them holiness, an attribute of God bestowed upon man, lies beyond their thoughts and they do not know what to make of it.

Again, the more we come to understand true holiness, the more some believe such a life is not possible. It would be wonderful if we could have such an experience, but it is "too good to be true." It is like a boy practicing high jump. Each time he clears the slender pole between the uprights someone lifts it up a few inches more. It would be great if he could jump it, but they have put the "fodder too high"; it can't be reached, much less cleared. Then, too, it is not only too good, but too demanding and too painful to our old selves to be true. We would have to forsake our darling sins, and we are not willing to do so.

Yet we can't give up the hope that we may be meant for such a destiny and purity of life. We long to be holy.

We yearn for a day to come when we may become finer, purer, quite different than we are.

There are yet others who feel holiness is too good *not* to be true.

Second, to preach holiness is to join in with an eminent group of honorable and great preachers, soul winners who were famous as soul winners and preachers of the Bible.

George Fox, founder of the Quaker movement, said, "I was conscious of sins forgiven, joy in believing, but I found something within me that would not keep sweet and patient and kind." John Inskip, A. B. Earle, Charles G. Finney, John Wesley, Charles Spurgeon, and a host of others preached holiness everywhere they went.

In the third place, sinners are convicted and convinced under the preaching of holiness. This writer has witnessed it many many times in over 40 years of evangelistic work. Sinners can be converted under the preaching of holiness. Not only are sinners convicted when holiness is preached, but the church is strengthened and edified.

Finally, holiness should be preached in evangelistic meetings be-

cause holiness is a requisite for seeking God (Heb. 12:14). Christians must be made holy, and how can they be unless it is preached with clarity so they can understand it and seek for it?

Yet we can never quite give up the hope that we may be created to have such a destiny and purity of life and heart. We long to think that some day we may become quite different—finer, purer, truer than we now are.

Holy and blameless we are not, but holy and without blame God intends for us to be. We are never quite at peace until this shall become true for us, of us, and in us. This experience is not an automatic thing for the believer. It is God's action that brings to pass our cleansing and filling with the Holy Spirit.

Man, however, has his part to fulfill. God does not invade our lives without respect for the integrity of our will to choose Him above all else. Men cannot know all of this unless they hear. They must be told, and the teller must be sent—the evangelist. No honest and responsible preacher has the right to withhold this truth from people who have every right to hear it.

The Message of the New Year

I asked the New Year for some message sweet,
Some rule of life with which to guide my feet;
I asked, and paused. He answered soft and low,
"GOD'S WILL TO KNOW."

"Will knowledge then suffice, New Year?" I cried;
And, ere the question into silence died,
The answer came, "Nay, but remember too—
GOD'S WILL TO DO."

Once more I asked, "Is there no more to tell?"
And once again the answer sweetly fell.
"Yes! This thing, all other things above—
GOD'S WILL TO LOVE."

—Author unknown

IN THE STUDY

Seeds for Sermons

January 4—Morning

THE VALUE OF THE TWO-WAY LOOK

"... as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee. Be strong and of a good courage" (Josh. 1:5-6).

INTRODUCTION: The month of January on the calendar was named for the Roman god Janus. He was known as the gate god, and an image of him was placed at the entrance gate of each city. The reason Janus received such honor was because he had two faces. This meant that he could see in two directions at the same time.

On the first Sunday of January we need to take a two-way look so we can have a proper appreciation of the past and a bright outlook for the future.

I. THE TWO-WAY LOOK WILL GIVE US THE ASSURANCE OF HIS PRESENCE. "As I was with Moses, so will I be with thee." As He accompanied those of the past in doing exploits, He lets us know that He will be just as near to us as He was to them.

One of the most important pieces of equipment for driving our car safely forward is the rear-view mirror. It gives us a

chance to observe what is behind us so we can determine the procedure for moving ahead. In the same measure we need to take inventory of what is behind us by way of the Lord's doings so we can move forward with full confidence of His accompanying presence.

II. THE TWO-WAY LOOK GIVES US THE ASSURANCE OF CONTINUING PROGRESS. "I will not fail thee." When the Lord is our Partner we can make our plans big. "He can do anything but fail."

One of the favorite water sports today is operating a sailboat. This conveys to us an important lesson. The spread of the sails must be balanced by the ballast on board the vessel. If there is too much spread of the sails without enough ballast, the boat topples over. If there is too much ballast and not enough spread of the sails, there is no progress.

In the spiritual realm the ballast furnished by the acts of God in history lets us know how broad we can spread our sails for future advancement.

III. THE TWO-WAY LOOK GIVES US THE ASSURANCE OF ADEQUATE PROVISION. "Be strong and of a good courage." The Lord has proven again and again that He has enough power to make His servants irresistible in doing incredible deeds for Him, and dauntless in their courage to tackle the impossible.

One of the vital lessons learned from looking at the God of Moses, Abraham, Isaac, Jacob, Augustine, Luther, Wesley, and Bresee is to discover that little is much when God is in it. They worked on the principle of engaging in the extraordinary by letting God be God. As we face the future we can say, "When God guides, God provides."



by
Mendell Taylor

Professor of History of
Christianity, Nazarene
Theological Seminary,
Kansas City

CONCLUSION: On this first Sunday of the New Year let us take inventory of what is in our past so we can plan for the future. Let us take inventory of our heritage so we can pass something invaluable to our posterity. Let us focus our attention on our hindsight, so we can refine the priorities of our foresight.

Evening

BATTERY NOT INCLUDED

"For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind" (2 Tim. 1:7).

INTRODUCTION: The most frequent sign in toyland at Christmastime was: "battery not included." The toy looked perfect, but it would not function until a battery was purchased and installed.

The Lord has made us with a mind and body, but they do not function properly until a battery of spiritual power is added. This impartation of spiritual life and power is absolutely necessary if we get a proper performance in this business of living.

I. WITHOUT THE SPIRITUAL BATTERY ADDED, WE ARE VICTIMS OF FEAR. The first use of the word "afraid" in the Bible is Gen. 3:10. It started with the first person on the earth and has infected every person since that time. With all of the advancements the world has made we have not come up with a solution for the problem of fear. The Lord cannot do anything with us as long as we are riddled by fears. That's the reason we find the phrase "Fear not" so often in the Bible.

II. WHEN THE SPIRITUAL BATTERY IS ADDED, WE ARE GIVEN POWER TO MAKE A GO OF LIFE. Power to make us equal to the demands of life, to the needs that confront us, to the problems that befall us.

III. WHEN THE SPIRITUAL BATTERY IS ADDED, WE ARE GIVEN THE POWER TO LOVE. This means that we will use the weapon of love in every situation. We will owe no man anything but love. All of life's relationships will be controlled by love.

IV. WHEN THE SPIRITUAL BATTERY IS ADDED, WE WILL HAVE THE EQUIPMENT OF POSSESSING A SOUND MIND. This enables us to make proper evaluations, insightful interpretations, and meaningful discernments. A divinely ordered, sound mind will enable us to rightly divide biblical truth, sort out theological truth, and accept meaningful ideas.

CONCLUSION: Until the battery of spiritual power is added to our lives, we are helpless, hopeless, and handicapped. When His battery of spiritual power is added, we can move in the area which is classified as the majestic, the marvelous, and the miraculous.

January 11—Morning

THE BREADTH OF GOD'S LOVE

"For God so loved the world" (John 3:16).

INTRODUCTION: God's love is as broad as the world is broad, as wide as the world is wide. He holds the whole world in His hand. He sees everything in the world like you see everything in this room. The circumference of His love encircles and envelops every person who inhabits this globe. There is a song that expresses the breadth of God's love in the words: "God loves all the children of the world, red and yellow, black and white." Let us take a look at the implications of colors of the people included in His love. God loves the children of the world who are:

I. RED WITH ANGER

The physical characteristic of an angry person is that he is red in the face. Even though one flies off the handle, whittles someone down to size, or blows his top, the Lord's love still goes out to that person. He still pursues and woos that person. He yearns over and invites that person to a better way of life. He reaches out to help such a person out of his miserable plight.

II. YELLOW WITH COWARDICE

We usually say of a person who is a coward that he has a yellow streak up his back. This cowardice is also referred to as being chickenhearted. The coward is always ashamed to take a stand and apologetic about holding an opinion that dif-

fers from someone else. The coward fits in with what is expected of him, and pours into every mold without taking shape.

God loves this person because He wants to give him a rugged conscience so that He can rip off a healthy NO and make it stick. The Lord wants to see this person stand for something, and not fall for everything.

III. BLACK FROM BRUISES

In today's world people are battered by tragedies, hurts, disappointments, and disillusionments which leave them black and blue. They are pursued by the Lord because He wants to restore their hopes and give them strength to take a new grip on life.

IV. WHITE FROM FEAR

When fear strikes a person the color goes out of his face, leaving it pale. As long as we are tied in knots by fear we are weak and anemic. We run from ourselves, from reality, from life. Fear leaves the emotions shredded, the will fractionized, and the mind confused. The Lord loves those who are white with fear. He lets them know that the cement of His love can mix with the quicksand of their will, and something granite-like will develop inside them.

CONCLUSION: Until we meet the Lord, all of us will be plagued by one or more of these problem areas. But His love can crash through these barriers, and He will impart new life to us that will make a world of difference—and a different world for us to live in.

Evening

NO DEPOSIT—NO RETURN

"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23).

INTRODUCTION: Many of the soft drink bottles have this inscription written on them: NO DEPOSIT—NO RETURN. This means that the customer did not put a deposit on the bottle when it was purchased, so there will be no point in returning the bottle—it is of no value.

This slogan gives a vital insight into

life. If we do not make deposits of our time, influence, and talents into this business of living, then we will have no returns, no dividends at the end of life. Life's supreme tragedy is summarized in these words: No deposit—no return.

I. One who lives in sin is working for wages, as indicated in these words: "The wages of sin . . ." When you work for wages, you get all that is coming to you at each payday. You live it up as you go. In the same measure, anyone living for sin gets all that is coming to him in the form of wages at the moment he indulges in sinful pursuits. By drawing everything that is coming in this manner, there is nothing left but death—to hope, to love, to heaven.

Note: There should be a universal strike against sin because the wages it pays are so low, working hours are so long, and the working conditions are so unbearable. Will you be a strike leader in a movement like this?

II. When one lives for Christ, he keeps plowing profits and surpluses back into the business of living. He makes so many deposits in the daily exchange of living that life becomes richer, fuller, more exciting all the time. These dividends are compounded daily. The amount of return guaranteed in this life is a hundred-fold increase on all deposits made.

III. The biggest return is the bonus that comes at the end of this life—which is "eternal life through Jesus Christ our Lord" in the world that is to come. By making the right deposits now, we can reap returns that reach staggering proportions. The law of "sowing and reaping" turns out to be the law of "depositing and reaping" on a scale that far exceeds our fondest dreams.

CONCLUSION: Everybody is either living in sin and working for wages, or living in Christ and daily plowing investments back into life. In the first program, we end up with nothing. No deposit—no return. In the latter, we come out with so many compounded dividends that it will take an eternity to accumulate all of the returns which the Lord bestows upon us because we invested all we had in His kingdom.

THE LENGTH OF GOD'S LOVE

"For God so loved . . . that he gave his only begotten Son" (John 3:16).

INTRODUCTION: God's love for the whole world goes to any and every possible length to reveal itself. He not only wanted to tell the world that He loved it, but He wanted to show the length He would go to to make that love evident.

I. God's love went the length of giving His only Son to become one with us. God gift-wrapped His most precious Christmas Gift to us in the clay of humanity. God reversed the idea that we have of showing our love for our sons. We want our sons to have it better than we had it—better homes, better income, better security, and better standard of living than we had. But God let us know His love by saying, "I'll let My Son be demoted; I'll let My Son step down; I'll let My Son have it rough and tough to reveal the length of My love." The "delivery room" in which God's Son was born was a dirty stable where cattle were kicking up a dust storm as they tramped back and forth. We want a better place than that for our son to be born in. But that's the way God did it to let us know how much He loved us.

II. God's love went the length of letting His Son die alone so He could take the death penalty from over our heads. When a loved one is approaching death, we set aside everything to be at his bedside. We want to be close by to help. As God's Son was at death's door, He had to cry out: "Why hast thou forsaken me?" He died alone for you and me because God's love would go that length to manifest itself.

III. God's love will go the full length that stretches from our first sin to our last to make sure they are all taken care of by His redeeming power. He does not draw a line and say if we are guilty of a certain number of infractions of His laws we will be beyond redemption point. He assures us that no matter what the number is, His forgiveness goes the full gamut.

CONCLUSION: God's love went the length

of allowing His Son to become poor so that we may partake of the riches of God; of allowing His Son to become what we are, so we can become what He is. He was demoted so we can be promoted to the level of becoming the sons of God. He stepped down so we can step up to the height of coming boldly to the throne of grace. All of this evidence proves that God's love is not a theory of the ethereal, but a down-to-earth reality.

Evening

THE "SOS" OF THE GOSPEL

"All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all" (Isa. 53:6).

INTRODUCTION: "SOS" is a symbol in the communications world that means Safety Or Sorrow. This signal is released when a vehicle used for transportation is in distress. It is a sign that sorrow is coming to the vessel unless someone comes to its rescue. In the spiritual realm our plight is one of sorrow and destruction unless we are rescued by our wonderful Lord, and He becomes our Security now and forever more.

I. THE SCOPE OF SIN. "All we like sheep have gone astray."

The word *all* indicates the universality of sin. It has infected the whole race of mankind. "All have sinned . . ." Every person born in our world is a sinner by nature, and later becomes a sinner by choice and practice. No one can say, "I have never committed a sin." The scope of sin includes the total population of the world.

II. THE SOURCE OF SIN. "We have turned every one to his own way."

Sin entered the world when the original parents decided to run their lives instead of following God's way. When we decide to make our own rules, operate our lives as we please, and turn to our own way, we know the source of sin. In the final analysis, sin is selfishness, self-seeking, and self-will. Sin always raises the rebel flag in the face of the Creator and says: "I'll run life my way; I'll do as the whim

strikes me; I'll indulge in what pleases me."

III. THE SOLUTION OF SIN. "The Lord hath laid on him the iniquity of us all."

In the midst of our plight and fright, we can expect nothing but destruction unless a perfect rescue is executed, because He has taken our iniquity on himself so we can be free from our guilt and condemnation. Through His atonement in our behalf, we can discover our solution of sin at one moment. Our Lord allowed sin to break His heart so He could tear the heart out of sin, and sin cannot break another heart if we will accept His finished work in our behalf.

CONCLUSION: We are all in the same boat as sinners. All is in hopeless confusion because each wants to be captain and chart his own course. This means that we will be off course in our destiny and headed for disastrous shoals. Unless we invite the Lord to be the Captain in our lives, allow Him to run it His way, and say without reservation: "Jesus, Saviour, pilot me over life's tempestuous sea."

THREE BASIC PRINCIPLES OF HOLINESS

"Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works" (Titus 2:14).

INTRODUCTION: The three basic principles of holiness may be summarized as (1) a doctrine to be believed; (2) an experience to be received; (3) a life to be lived. This means that the doctrinal, experiential, and ethical aspects of holiness form an interlocking trinity, and it takes all three functioning together to do justice to this important subject. If these are operative, a full-orbed and well-rounded Christian life is developed.

I. A DOCTRINE TO BE BELIEVED

The scriptural foundation for this proposition is: "Who gave himself for us, that he might redeem us from all iniquity." The doctrine of the atonement is clearly stated in this declaration. Christ, the in-

finite Son of God, laid down His life for one purpose—to redeem us from all iniquity. Christ paid the price in full to provide a full salvation that all men can be free from all sin. He has made provision to take care of inherited sin as well as acquired sin; of the power of sin as well as the pollution of sin; of the sins of evil deeds as well as the sins of the disposition. This doctrinal position should be believed without reservation.

II. AN EXPERIENCE TO BE RECEIVED

The scriptural foundation for this proposition is: "Purify unto himself a peculiar people." The provision of Calvary can be personally received as an experience when the Holy Spirit purifies us. The purpose of Christ's redemption is to make available His miraculous grace that will purify our desires and disposition.

III. A LIFE TO BE LIVED

The scriptural foundation for this is: "Zealous of good works." A pure heart will thrust us into the world with a consuming zeal to do the greatest amount of good for the largest number of people. We will search for ways to be helpful to those about us. We will forget ourselves as we think in terms of others. We will consider those in the Christian community as brothers, and we cannot spell "brothers" without spelling "others."

Also, when we contact those outside the Christian circle, we witness to them, encouraging them to make a decision for Christ, and we constantly endeavor to set an example that will make the Christian way of life attractive.

CONCLUSION: If we believe the doctrine of holiness, and then receive the experience and proceed to live it out in the give-and-take of everyday activity, we will find life at its highest and most rewarding level.

Evening

THE DEPTH OF GOD'S LOVE

"For God so loved . . . that whosoever believeth in him should not perish" (John 3:16).

INTRODUCTION: This majestic declaration lets us know that the Lord does not know

any incurable sinners. He is able to save whosoever will believe—those who go as far down as the guttermost, and those as high as the uppermost. He is able to rescue from perishing the most cannibalistic savage or the most sophisticated aristocrat. He includes the wealthy as well as the poverty-stricken in the outreach of His redeeming love. He can handle the case of the cultured moralist as well as the vilest sinner. He can reach the down-and-out just as effectively as the up-and-out.

I. His love reaches as far down as man can go into sin. As we watch Jesus travel the Calvary road with a cross on His back, we see Him stumble and fall to the ground. His persecutors prodded Him with spear points and ordered Him to get on His feet and keep going. He faltered again as He tried to stand upright. This time, they threw dirt and stones on Him to try to force Him to keep going. Can you see Him wallowing in the dirt of the road? It seems He is trying to say, "I'm going into the cesspool of sin as far as man can go. Then I'll take hold of his hand and lift it high enough, and take hold of God's hand and pull it low enough, and you two can shake and become partners in this business of living."

II. His love reaches to the worst person He could find to see exactly how it works for fallen humanity. "Exhibit A" of what His redeeming love could do was the thief on the cross near to Him. When this criminal said: "Remember me when You come into Your kingdom," Jesus gave the magnificent reply: "Today you will be with Me in paradise." When these two met before the throne of God, the scrutinizing eyes of God examined him carefully, and then the Father said: "I find nothing to condemn you. You are the type of person I want to spend an eternity with. Enter thou into the joys of thy Lord forever."

Since the redeeming power of Jesus worked perfectly on the first one He tried it on, who was at the same time the worst that He could find, then I know He can handle my case too.

III. His love gives every redeemed person, regardless of background, the right

to be identified by His family name. He is so proud of anyone who believes that He lets them be called Christians. This high honor can be bestowed upon the one with the poorest heredity, blackest sins, and most disgraceful record.

CONCLUSION: The Lord is no respecter of persons. He allows His love to be bestowed without reservation upon all alike. This dimension of His love reminds us that His love goes as far down as man may sink in sin.

By C. Neil Strait

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



THE STARTING POINT

Return of the Wanderer

James S. Stewart, in his book, *King For Ever*, has an interesting thought on a familiar biblical story—the rich young ruler in Mark 10:17-22.

Stewart has a section he calls the "Return of the Wanderer." He finds hope for the young man's salvation in the word "sorrowful," in v. 22. And here is the thought that put me to thinking: "... a man may go away from Jesus sorrowful and be haunted and return" (James S. Stewart, *King For Ever*, Abingdon Press, 1975).

This is a great thought, too often missing when we deal with the rich young ruler.

The Spoken Word

Gene Getz, in his book, *Sharpening the Focus of the Church*, points out the method of "spoken word" by the Early

Church, and shares these thoughts from Acts 4 and 5 (RSV):

1. Their message was the Word—"They spoke the word" (4:1).

2. They spoke the Word with authority—"in the name of Jesus" (5:40).

3. Their manner of speaking was with "boldness" (4:31).

A combination of these ingredients put the Early Church on the map. And its method has not been improved by modern man.

Words on Witnessing

Here's a "starter" from Phil. 1:2-6 on the subject of witnessing. From v. 5 (TLB)² here are three thoughts:

1. The witness of the Philippians was consistent—"... from the first time you heard it until now."

2. The witness of the Philippians was underscored with a confidence—"because of all your wonderful help in making known the Good News about Christ."

3. The witness of the Philippians was convincing—"making known the Good News."

A convincing word, spoken and lived out, is a very vital part of witnessing.

God—at the Beginning and the End

In Paul's letter to the Philippians, he outlines the Christian's growth pattern from beginning to end, with an emphasis on God's continual presence and work. Here is the thought from 1:6, TLB:²

1. God at the beginning—"God who began the good work within you."

2. God along the way—"God who began ... will keep right on helping you grow."

God is our constant help—not only in trouble, but in the common things of life. And He is helping us grow in grace. It is ours to obey and trust, and His to give the increase.

3. God at the end—"God who began the good work ... will keep right on help-

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

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

ing you ... until his task within you is finished on that day when Jesus Christ returns."

It is a great comfort to know that God has prepared for our end, as capably as He has taken care of our spiritual beginning. It is peace to the Christian's heart, and a message he needs to hear more often.

More from the Legacy of Fletcher Spruce

The late Fletcher Spruce left a rich legacy of inspiration and insight. One of his sermons series was entitled "Kings Who Missed the Kingdom." I pass along the sermon topics which are "starters" for a profitable evangelistic series.

1. King Saul, "God's Choice in Satan's Clutches."

2. King Solomon, "Wiseest Fool Who Ever Ruled."

3. King Belshazzar, "Monarch Without a Moral Thermostat."

4. King Herod, "More Mighty than the Almighty."

There's a lot of "starting" material in these titles.

The Task of Preaching

I close this month with the words of Henri J. M. Nouwen, from his book, *Creative Ministry*. They are few, but stimulating: "The task of every preacher is to assist men in their ongoing struggle of becoming" (p. 33).

THE UNTRIED YEAR . . .

With mingling trust and hope and fear
I bid thee welcome, untried year;
The paths before me pause to view;
Which shall I shun, and which pursue?
I view thee now with serious eye;
I see dear hopes and treasures fly,
Behold thee on thy opening wing,
Now grief, now joy, now sorrow bring.
God grant me grace my course to run,
With one blest prayer—His will be done.

—Selected

By
Ralph Earle

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



Gleanings from the Greek

I Cor. 9:19—10:13

"Servant" or "Slave"? (9:19)

Paul declared that although he was free from domination by any man, yet he had made himself "servant" to all men, "to win as many as possible" (NIV). The verb *douloo* means "make (myself) a slave to" (see *Word Meanings*, 3:125). So probably the better translation here is "slave" (NASB, NIV).

"Gain" or "Win"? (9:19)

The verb *kerdaino* regularly means to "gain," in the sense of gaining things. "That I might gain the more" (NIV) would most naturally be thought of as gaining more possessions. But with *persons* the correct word is "win"—"that I might win the more" (RSV, NASB). This applies to vv. 19-22.

"This" or "All"? (9:23)

"This" (KJV) is *panta*, "all things." Whatever Paul did was for a definite purpose—"I do all this for the sake of the gospel" (NIV).

The "Stadium" (9:24)

The Greek word for "race" in this passage is *stadion*, which was taken over into English in its Latin form "stadium." It means "a stadium, i.e. (1) a measure of length equal to 600 Greek feet or one-eighth of a Roman mile . . . and this being the length of the Olympic course, (2) a race-course: 1 Cor. 9:24" (A-S). Later it came to mean the "arena . . . on or in which the foot races and other public athletic contests were held" (AG)—which is what "stadium" means now.

"Striveth for the Mastery" (9:25)

This is all one word in the Greek, *agonizomenos*. The verb *agonizo* is used here in its literal meaning of "contend for a prize" (A-S). (It is used metaphorically in Col. 1:29; 4:12; 1 Tim. 4:10; 6:12; 2 Tim. 4:7.) Here, "competes in the games" (NASB, NIV) translates the verb well.

"Is temperate" is better rendered "exercises self-control." That is what athletes have to do in order to win. And that is what Christians must do to win in the race of life. The verb *egkrateuo* is found (in N.T.) only here and 7:9.

"Crown" or "Wreath"? (9:25)

The Greek word is *stephanos*. It does not usually mean a royal crown (Greek, *diadema*) but the victor's crown. This was a laurel wreath (NIV) given to the one who won in an athletic contest, particularly the Marathon race. Grundmann writes: "Like Philo . . . Paul draws on the perishable crown which is given to the victor as an award in the games . . . and he compares the Christian life to a sporting contest. The point of comparison is the self-controlled abstinence . . . which is practised for the sake of the goal" (TDNT, 7:629).

"Uncertainly" or "Aimlessly"? (9:26)

The adverb *adelos* (only here in N.T.) is compounded of *alpha-negative* and *delos*—"visible, clear." While it does have the general meaning "uncertainly," yet "aimlessly" fits better in connection with a race. Paul is saying that he is running "not aimlessly, i.e., not as one who has no fixed goal" (AG). Changing the figure, he says, "I do not box [*pyk-teno*; only here in N.T.] as a man beating the air"—or, shadowboxing.

"Keep Under" or "Beat"? (9:27)

The verb *hypopiazō* is found only here and in Luke 18:5, where KJV has the very weak translation "weary." It literally means "to strike under the eye, give a black eye" (A-S). Thayer defines it: "properly, to beat black and blue; to smite so as to cause bruises and livid spots." Here Paul is saying, "Like a boxer I buffet my body, handle it roughly, discipline it by hardships" (p. 646). Weiss says of Paul: "He has in view the

missions and the nature of the missionary call and the role of the missionary.

Chapter 2 deals with ideal qualifications of missionary personnel and matters regarding adjustments which are encountered in a cross-cultural communication of the gospel.

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DON OWENS

A World to Win

Edited by Roger S. Greenway (Baker Book House, 1975, 135 pp., paper, \$2.95.)

Roger S. Greenway, editor and contributor to this timely book, writes, "One of the chief tasks of the pulpit is to remind the church continually of her missionary character, to hold before God's people their obligations to the Lord and to the world." In an effort to inspire and provide insights to preachers who want to make biblical preaching on missions an important aspect of their ministry, six missionaries of the Reformed tradition have contributed 11 well-written and informative sermons to this volume.

There are a variety of themes to be found in this book, each serving to remind the Church that the missionary enterprise is biblical, compelling, and urgent. It is not a book of "missionary stories," but practical expository sermons designed to help the preacher declare the whole counsel of God.

DON OWENS

The Four Gospels Arranged As a Single Narrative

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Several since Tatton's *Dietessaron* (A.D. 165), scholars have attempted to arrange the Gospels into a single narrative which synchronizes the life and ministry of Jesus. Chester Wilkins has worked hard at this difficult task, and the

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J. M.

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The book is a unique classification of all scriptural designations of the three Persons of the Trinity and is an excellent resource volume of 350 pages. Starting with Elohim (plurality in unity) and closing with the names given to the Spirit, the work is a valuable addition to any minister's or Bible student's library.

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OSCAR F. REED

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By William C. Lincoln (Bethany Fellowship, 1975, Paperback.)

Here is an excellent little study for those who are at ease under the authority of the Bible. It teaches us how to let the Bible speak for itself and introduces the student to six stepping-stones which ultimately bring about a proper understanding of a given passage. This approach to Methodical Inductive Bible Study is a beautiful tool to understanding the "how" of Bible study.

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By James Montgomery Boice (Zondervan, 1975, \$9.95.)

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OSCAR F. REED.

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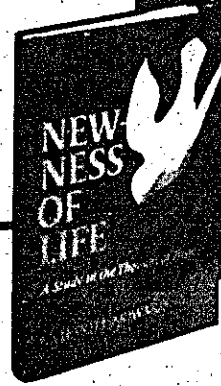
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WILLIAM M. GREATHOUSE

President, Nazarene Theological Seminary

About the author . . .

Over 20 years in the pastoral ministry . . . graduate degrees from Eastern Nazarene College, Boston University, Andover Newton Theological Seminary, and doctoral studies at Harvard Divinity School . . . currently Professor of New Testament and Greek, Bethany Nazarene College . . . contributor to *Beacon Bible Commentary* and religious periodicals.

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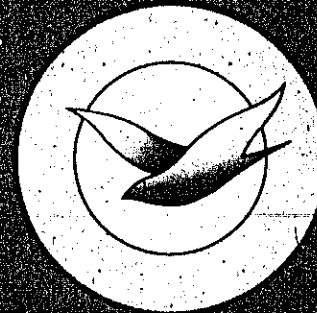
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.....From the.....**EDITOR**

*The Priorities
of Piety*



THE DISCIPLES WERE PLEASED, all 70 of them. They had tasted power, and they liked it. They "returned again with joy, saying, Lord, even the devils are subject unto us through thy name." The Master replied, "Behold, I give you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you. Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven" (Luke 10:17-20; italics mine).

It was easy then, and it is easy now to be proud of the wrong things, ashamed for the wrong reasons, and in search of the wrong goals. Any other achievement, however exciting, is only incidental when compared with God's transforming grace in our lives. Keep the priorities where Christ wants them. Obedience is still better than sacrifice, and what we are means more to Him than what we are able to do.

A post office in a large American city was designed and constructed with every facility for efficient handling of the mail. Every facility, that is, except one. On the day it was dedicated, someone discovered there was no slot where letters could be mailed.

Building a post office without providing a place to post letters makes about as much sense as preaching great sermons without letting Christ transform your life. You may have every reason to be thankful for your oratorical and communicative skills, your administrative abilities, your organizational strategies, and your power to motivate people in the work of the Kingdom. For all this you should indeed be thankful. But the simple word from the Master suggests that you may "notwithstanding in this rejoice not . . . but rather rejoice, because your [name is] written in heaven." This puts the priority where it belongs.

"Obedience is better than sacrifice" was the rebuke given to a rebellious king by God's faithful prophet (1 Sam. 15:22). The preacher's piety is worth more in the Lord's value judgment than his ability to

arrange a perfect order of worship and lead his people in the most beautiful ritual possible.

Charles H. Spurgeon once spoke of a preacher "who preached so well and lived so badly that when he was in the pulpit everyone wished he would never leave it; and when he was out of the pulpit they wished he would never go into it again." It was said of Seneca, "His thoughts are excellent. If only he had the right to utter them!"

Quintilian, first-century Roman orator, defined a good speaker as "a good man speaking well." Although he was not discussing the communication skills in the context of Christian preaching, his definition could not apply better to holiness preachers. Preaching, as Phillips Brooks defined it, is "the communication of divine truth through human personality" and has in it two distinct elements: *truth plus personality*. There is no way to separate the man from the message. He is a part of the divine-human event we call preaching.

An adulterous young woman was heard to say that she was "ashamed of her mother" because of her mother's enthusiasm for her religious faith.

The tragedy and the irony of being ashamed of the wrong things haunts us. Is it possible in the community of the God-called clergy to drift into this not-so-sacred syndrome?

The preacher could waste his energy in remorse because of meager visible results. He faces this temptation nearly every Monday! But he is ashamed of the wrong things if he mourns over modest results and yet is insensitive to his own lukewarm spirit. The same Lord who reminded those first ministers they were rejoicing over the wrong things would also remind us we can be downcast for the wrong reasons.

Power to tread on serpents, power to cast out devils, and power over every opponent might have been cause for great rejoicing, but Jesus thought otherwise. The real cause for joy? "Your names are written in heaven."

If we can remember this, it will help us in at least two ways. It will help us keep our priorities in order, and this we must do if our preaching is to be effective. We cannot downgrade the importance of our own spiritual stamina and at the same time upgrade the lives of those who listen to our message.

It will also save us from the ordeals we could face if we allowed ourselves to be ashamed for the wrong reasons. We may not be preaching in a large church, we may not be holding a position of prestige and authority, we may not be witnessing the dramatic results of our preaching that we had hoped to see, and we may not be experiencing the excitement of "doing great exploits and pulling down great strongholds." But our names are written in heaven. Our sins are forgiven. The blood of Jesus Christ cleanses from all sin. We are sons and heirs. Hallelujah!

So be of good cheer, my brothers—and for the right reasons. With our priorities in order, rejoicing because our names are written in heaven, we too will return "again with joy, saying, Lord, even the devils are subject unto us through thy name."



CALL TO SERVANTHOOD

C. S. COWLES, Professor, Northwest Nazarene College

THE PASTOR'S THEOLOGY OF FAILURE

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, italics mine).

"For unto you it is given the behalf of Christ, not only to believe on him, but also to suffer for his sake" (Phil. 1:29, italics mine).

This is not a likely subject to headline a pastors' conference. We do not air such subjects in public very often. When we do, we tend to back into them with a "shame on you" demeanor, and hurry on to share our great secrets for astounding ministerial success. Considering the greatness of God, the power of the Spirit, and the multiplicity of handy tools at our disposal, it is unthinkable that the called, conscientious, hardworking minister of the gospel should fail. When it occurs, it is an aberration, an interruption, a sickness to be speedily remedied.

Oh yes, many otherwise successful ministers have had their brushes with failure. But these are very "forgettable" experiences, to be gotten through as quickly and as quietly as possible. Not many of us glory in our nonsuccesses, much less "take plea-

sure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake" (2 Cor. 12:10).

There is just one small problem with our propensity to block out the aspect of ministerial failure: It misses the heart of what ministry is all about! It is clear in our scripture position that following Jesus in the path of true servanthood may lead to the giving of our lives on behalf of others in some existentially real form. To say the least, there is certainly no stigma attached to that kind of failure which leads to death—at least in the Master's eyes. In fact, He has gone the way before us. There must be, then, some solid theological ground upon which we can stand and take courage when in the course of obediently fulfilling our calling, we are crucified. Let us focus on a great Old Testament loser, Jeremiah.

Jeremiah came on the scene (627 B.C.) at a time of international transition and national disintegration. His was a ministry fulfilled in a time when everything was falling apart. The national existence of Judah was in jeopardy throughout the better part of his life and formed the situational context of his message and work. Though in the early part of his ministry Jeremiah speaks of impend-

ing disaster, he is nevertheless driven by an obsessive desire that Judah should survive its perils. "For I know the plans I have for you," says the Lord, "plans for welfare and not for evil, to give you a future and a hope" (29:11, RSV).¹

Yet nothing works out right. The people misunderstand his motives, misread his actions, and subject him to the most fearful personal abuse. Isaiah may have spoken of the "suffering servant of God" (c. 53), but Jeremiah lived it. He did not take escape routes, nor did he try to exempt himself from personal participation in the dreadful fate that was engulfing the whole nation. He expresses total solidarity with the people, even though they reject him. Gerhard Von Rad, in his *Old Testament Theology*, poignantly describes Jeremiah's "failure" in changing the situation:

Jeremiah's sufferings are described with a grim realism, and the picture is unrelieved by any divine word of comfort or any miracle. The narrator has nothing to say about any guiding hand of God; no ravens feed the prophet in his hunger, no angel stops the lion's mouth. In his abandonment to his enemies Jeremiah is completely powerless—neither by his words nor his sufferings does he make any impression on them. What is particularly sad is the absence of any good or promising issue. . . . To the man who described these events neither the suffering itself nor the manner in which it was borne had any positive value, and least of all a heroic value: he sees no halo of any kind round the prophet's head.²

Pastors tend to exaggerate the extent of their influence in crisis situations. We are inclined to feel that, since we are God's messengers, all power in heaven and on earth has been given unto us. It is difficult for us to face the fact, as Jeremiah did, that sometimes we can change nothing. We can no more stem the tide of overarching socio-community

events or impregnable interpersonal formations than a riverboat captain can change the course of the river. Sometimes things occur which lie beyond our control and which preclude the possibility for decisive action or personal decision. The servant of God is always in a vulnerable position. It took less than a dozen Roman soldiers to crucify Jesus, and only one to behead John the Baptist. The battle we are in is real, the fighting sometimes bitter, and the victory won only at the cost of shed blood.

Further, some courses of action which we must take in order to fulfill our divine commission lead of necessity to death. As was true for Jeremiah, we may clearly see some issues, courageously accept our responsibility, take the wheel of fate in our hands, give it a mighty turn, only to be crushed by it. It is difficult to imagine how one might press the two-edged sword of God's Word all of his life without drawing blood somewhere along the line.

"Is it you, you troubler of Israel?" (1 Kings 18:17, RSV) asks Ahab of Elijah. What appears to our opposition and friends alike as failure may be, in reality, the most profound kind of success. It may be that surrender of our professional or personal life at a given moment for the sake of the ultimate upbuilding of the body of Christ which is the highest expression of love. Such a martyr's death seldom receives a martyr's reward, but it is not thereby less significant.

Von Rad goes on to say in regard to Jeremiah that his failure was paradoxically the proof of his success:

Anyone who reads Jeremiah feels that at one vital spot something has broken. . . . Jeremiah himself enters into this twofold suffering; it weights upon him and he speaks of it as his own personal affliction. . . . Indeed, Jeremiah's Confessions particularly showed us how, as a result, his prophetic office went to pieces, how the

fragments of this utterly fruitless office fell away from him, and how then, simply as a human being vulnerable at every point, he was step by step led nearer to the terrifying night of abandonment by God.

The catena of mounting suffering and increasing failure is not evidence against Jeremiah's prophetic role. On the contrary, just because Jeremiah was a genuine prophet of Jahweh, his fate inevitably ended in the way it did. *His failure and collapse prove beyond doubt that he was a genuine prophet* (italics mine).³

We dare not lightly sanctify our ministerial failures nor cloak all of our problems in a self-righteous robe of blessedness. Sometimes failure results from our own sloth or stupidity or insensitivity. The New Testament knows also of faithless servants. Thankfully, ministers, too, have a throne of grace before which they can bow in repentance, confession of sin,

admission of failure. There we can experience a new baptism of love, and go from that place to be reconciled to our brother and restored to the joy of our ministry.

By the same token, let us cease incriminating ourselves and flagellating our spirits when, in the course of faithfully and carefully fulfilling our ministry, we discover that the path into which we have been led leads us to a cross. It is at this place that the deep and unshakable elements of our sanctification come to the forefront. It is here where we learn whether we are hirelings or true shepherds.

1. All scripture quotations from the *Revised Standard Version of the Bible*, copyrighted 1946 and 1952.
2. Gerhard Von Rad, *Old Testament Theology*, D.M.G. Stalker, trans. (New York: Harper and Row, Publishers, 1962), 2:211. Used with permission.
3. *Ibid.*, p. 274.

The pastor who seeks to equip himself with the gifts of the Spirit to make him more effective as a helper is participating in the healing work of God

The Healing Care of Persons

By Cecil R. Paul*

THE NEW TESTAMENT presents the disciple of Jesus as one called to active participation in the healing care of persons. The problem we face is that of translating that call into action in our own times.

The first dimension so clearly dem-

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onstrated in the healing activities of Jesus is that which is often referred to as the "cure of souls." When the disciples of John came to Jesus to evaluate Him as Messiah, He sent them back with the words: "Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers

are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached" (Luke 7:22). It is important to connect this passage with His statements on the separation of the sheep and goats on the basis of ministries of care (Matt. 25:31-46). The test of our discipleship is clearly related to the healing care of persons.

The methods and modes of healing care have changed throughout the history of the Christian Church and secular society. While we may have more resources at our disposal, we do not always utilize these in our ministries. The resources of the medical, psychiatric, psychological, and educational communities too can become gifts of healing from God. We participate in this process as we become informed and use wisdom in the process of pastoral care and healing. Our methods, modes, and programs are effective in the cure of persons when the hungry eat, the thirsty drink, the naked are clothed, the stranger is welcomed, the sick are visited, and the imprisoned are comforted.

However, the greater part of healing is the healing of the inner man and his relationship with God, man, and himself. These estrangements that are hidden are the diseases that require the most empathetic involvement for healing and restoration to wholeness to occur. The pastor who seeks to equip himself with all the gifts of the Spirit and the training and experience to make him more effective as a helper is participating

in the healing work of God.

Another dimension to this discipleship is the quality of care which prevents estrangement and deterioration from developing or deepening. Ours is a call to foster faith, hope, and love in all our relationships. Those activities and functions which serve to stimulate faith through the growth process of human relationships in the family, church, and community are a part of this discipleship. This bears fruit when the children and young people who grow up within the circle of Christian family and church influence demonstrate strong love, trust, and peace in their relationships with others. The religious law and its requirements must be subordinated to the primary call to foster these principles of love which the law is supposed to secure, not block.

The care of persons also involves the supportive counsel and listening concern of all our relationship with people of all ages and circumstances. This is a birth-to-death ministry in which the personal and spiritual needs of persons are given primary place in our ministries. It is in this process of care that we set in motion those forces that prevent deeper problems from developing within the individual and the church community. When these qualities and principles are restored by God's grace and love in Christ, then we are participating in the building up of His kingdom in the midst of man's predicament and struggle to become whole.

The spirit of the pastor must go beyond mediocre commitment. He must have an intense devotion before he will be effective in stirring a fruitless church. This devotion goes deeper than ceaseless activities and whirlwind schedules.—J. V. Morsch

"The Most Blessed Hour of My Life"

AT A PLACE OF DEATH, Tyburn Gallows, London, July 19, 1738. A waiting crowd cheered the arrival of the "carts" from Newgate prison—three or four prisoners with hands tied in each criminal carriage. The crowd of callous or compassionate citizens quieted "as the children appointed to die (horrible phrase) were led out." The hangman prepared for the morning's chief spectacle: 10 for his rope halter, including "one poor Black." The familiar, debasing, accepted day's work of Tyburn's public shame was about to be enacted before a London mob.

The prisoner's escort included a new convert, a gentleman, an Anglican clergyman, barely two months saved. He was a poet-soul who by taste and rank should have been far from this charade of justice.

Ten days prior to the day of execution, he and three likeminded companions had visited Newgate prison to preach, testify, and pray with those appointed to die. "I had no doubt that God would give me every soul of them" was the assurance of the poet-preacher's heart. He had offered pardon in the name of Jesus Christ, if they would then, as at the

last hour, repent and believe the gospel. A spirit of faith had dissolved all his old prejudices against the possibility of deathbed repentance.

Three further visits witnessed the same spirit of saying faith in the 10 malefactors, especially the "poor Black"—fever-ridden; yet tearfully crying, "What! Was it for me? Did God suffer all this for so poor a creature as me?"

As Charles Wesley climbed upon the cart to once more comfort the doomed men, he saw that salvation had wrought a miraculous change in every one. Faith had replaced fear. Despair had yielded to hope. "They were cheerful, full of comfort, peace, and triumph, assuredly persuaded Christ had died for them, and waited to receive them into paradise. . . the poor Black spied me coming out of the coach. . . he smiled with the most delightful countenance I ever saw. . . none of them showed any natural terms of death; no fear, or crying, or tears."

Beneath the gallows the crowd gaped as the saved 10 and their spiritual shepherds sang several hymns, including:

*Behold the Saviour of mankind,
Nailed to the shameful tree . . .
A guilty, weak, and helpless worm,
Into Thy hands I fall;
Be Thou my Life, my Righteousness,
My Jesus, and my All.*

Even the purveyors of penny broadsheets waiting for "infamous last words" to copy into their primitive publications were baffled. The hangman was strangely reluctant to proceed with his task.



by
Albert J. Lown
Nazarene evangelist
London, England

A surprising cautionary word from Mr. Brougham, Wesley's friend, to the men now noosed: "They were not to be surprised when the cart should draw away."

"No fear," was the prisoners' response.

Ten men died by public lynching, denying the crowd the customary "dance of death." "We left them," recorded Charles Wesley, "going to meet the Lord, ready for the Bridegroom. When the carts drew off, not one stirred or struggled for life, but

meekly gave up his spirit."

These all died in faith because a new convert took his heart, the gospel of hope, and his hymnbook into an antechamber of hell, changed by saving grace into an earnest of heaven.

"That hour under the gallows—and the shadow of a Tree more shameful than Tyburn's gibbet—was the most blessed hour of my life."

There is no joy akin to that of saving a soul from death, and hiding in His wounds a multitude of sins.

**Practical
Points**

that make
a difference.

Resolutions Do Count for Something!

Dear Son:

Are you making room for failure this year in your planning, or are you so success-minded that failure would shatter your ego? I am not suggesting that you plan to fail, but I am suggesting that you have the right to fail! There is a difference.

Barclay once remarked that the church that had no heresy wasn't doing anything. I have a feeling that he meant that the church that was not willing to try something novel for the sake of the gospel—and risk failure—had already stagnated in spirit.

Well, I got to thinking about you and your personal and church plans for the year. Knowing you, I believe you will plan with care and great faith—even with a risk which is the ground of faith—all in the interests of the Lord.

But don't sit around and say I'll pay my budgets and keep the officials off my back and enjoy life. No, the romance of the gospel is in giving yourself wholeheartedly even unto death. That is not easy to say—but that is what Paul said, and that is what Bonhoeffer said, and that is what Jesus said. And they all died for their convictions—they risked failure and found a magnificent fulfillment.

Say, have you read 2 Corinthians lately? It would do your soul good! Any man that can read that book and not get a picture of Paul the minister needs to return to school. And there are a number of popular commentaries out in addition to those I know you collected at seminary. I read the book in the *New English Bible* the other day. Even as a farmer, it got to me. That man really was "sold out" for the sake of Jesus Christ. Isn't that what the ministry is all about?

Well, I'm meddling again. We hear good reports of your preaching and the progress of the fellowship.

Love,
David

Wesleyana



Wesley Urges Kindness to Drunkards

By Donald D. Wood*

I BESEECH YOU, brethren, by the mercies of God, do not despise poor drunkards! Have compassion on them! Be instant with them in season and out of season! Let not shame, or fear of men, prevent your pulling these brands out of the burning; many of them are self-condemned.

'Nor do they not discern the evil plight that they are in;' but they despair; they have no hope of escaping it; they sink into it still deeper, because none else has any hope for them! 'Sinners of every sort,' said a venerable old clergyman, 'have I frequently known converted to God. But an habitual drunkard have I never known converted.' But I have known five hundred, perhaps five thousand. Ho! Art thou one who readest these words? Then hear thou the words of the Lord! I have a message from God unto thee, oh sinner! Thus saith the Lord, Cast not away thy hope. I have not forgotten thee! Behold the Lamb of God, who taketh away the sin of the world! This day is salvation come to thy soul: only see that thou despisest not him that speaketh! Just now he saith unto thee, 'Son, be of good cheer! Thy sins are forgiven thee!'

Thus did Wesley address his listeners.
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teners in his sermon, "The Duty of Reproving Our Neighbor" (Sermon LXV, Vol. VI). He admonished his sober hearers to be compassionate and his alcoholic listeners to hope in God. By compassion Wesley did not intend indulgence but honest and loving reproof that did not stand afar off or hurl stones. By exhorting the drunkard to hope, Wesley pointed the way to freedom by release from a condemning past.

In Wesley's *Journal* several encounters with drunkards are recorded. In each of them Wesley straightforwardly exhorts the man to repentance and faith, but he writes of such instances with evident love for the inebriant. The June 15, 1763, entry is typical. "An eminent drunkard of Congleton" was converted. Five days later his drinking cronies tempted him beyond his resistance, and he was drunk again. However, Wesley's joy is obvious as he writes that two days later the man stole into a love feast, was convicted, and won the victory for good (Vol. III).

The matter of a weak Christian brother who yields again to drink after his salvation is a recurring topic of Wesley's letters to his printer, Thomas Rankin, in 1775. Evidently a mutual acquaintance and Christian

brother, "T.R.," was struggling with his alcoholism.

On April 21: "I am sorry for poor T. R. It is certain God did lift up his head; and I hoped that his besetting sin would no more gain dominion over him. However, you must in no wise give him up. And he has much more need of comfort than reproof. His great danger is despair" (Vol. XII).

On May 19: "I am afraid Mr. B. is a weak brother, a little enlightened in his understanding and having a kind of faith. But I would rather (of the two) be in the case of poor T. R. than of him. I think there is more probability of his being a real Christian than the other's."

On June 13: "I am sorry for poor T. R. I well hoped God had thorough-

ly healed his backsliding, and so lifted up his head that he would have fallen no more. But the case is not desperate yet: you must in no wise give him up. I have scarcely known an habitual drunkard finally reclaimed, before he had relapsed more than once or twice. Your point is first, save him from the occasions of sin: then incite him not to cast away hope."

On July 28: "Do not despair of poor T. R. He is not out of God's reach yet."

And on August 13: "I do not give up T. R. yet; he is not out of God's reach."

Compassionate reproof, continuing hope, and Christian empathy. These attitudes were John Wesley's. Are they ours?

A preaching program which includes indoctrination is a must for the growing holiness church

Is Preaching Doctrine Passé?

COME TO MY CHURCH; we don't preach doctrine." The only thing about this statement is that it is completely false. If a man preaches at all, he preaches doctrine. According to Webster, the word means,

"Something taught as the principles of a religion . . . dogma." Dogma is a "doctrine or body of doctrines formally and authoritatively affirmed." If teaching has any part in the work of the ministry at all, preachers have the responsibility of indoctrinating their people.

Dilemma

Some feel that we are undergoing an identity crisis in the church. The question is: In the closeness of cooperation in the "one church" concept of church activity, will our holiness churches lose their identity? Are doctrinal questions being raised today that call for a new look at our founda-

tional principles? How forceful should we be about propagating doctrine? Listen to the voices about us. There are those who are surely not meek about their doctrine of the Saturday sabbath. Others are not meek expressing themselves on believing, baptism, and nonsectarianism. Yet others are not meek about eternal security. People are not backward about propagating "tongues."

Are we too meek about our doctrines, especially the prime doctrine of holiness of heart? We are branded in the world as a holiness church. We cannot be considered holiness preachers, however, if we only preach on the subject two or three times a year.

With the prospect of an influx of new members each year, every holiness minister is caught up with the involvements of indoctrination. He will at one time at least have cause to ponder: "We've got 'em; now what will we do with 'em?"

Duty

We must ask ourselves what the pastor's duty is here. Where should indoctrination stand in our list of priorities? In his book *The New Testament Image of the Ministry*, Dr. W. T. Purkiser says, "The ultimate ministerial tragedy is to suffer martyrdom for something which really doesn't matter much anyway." How loud, how clear, and how insistent must the holiness preacher be on doctrinal emphases? Dr. Richard S. Taylor devotes an entire chapter in his book *Preaching Holiness Today* to achieving doctrinal clarity, and he points up the need for precision in this area.

Two words have leaped to the heights of popularity in our day: *relatedness* and *relevancy*. You would expect that young people be mentioned at this point. They are looking for truths to live by, which is really what doctrine is, and the church and

pastor must not fail them. The need is for living tenets, not merely traditions. In spite of the "everything goes" attitude of the world (and this includes many in the world of religion), there must be teeth in what we believe and preach, for religion without dogmatics is as weak as water.

Perhaps we need to update our preaching in regard to some things which are no longer issues in the church. The world has changed drastically in only so short a time as a decade, and some of us have three or four decades of preaching under our belts. Preaching has changed. So have people. But vital Bible truths have not changed!

Our new members, as well as those of long standing, need to know what we believe and why. They must know, for instance, we believe in holiness as a second work of grace, subsequent to regeneration. This must be spelled out. Some nonholiness preachers speak glibly about the Holy Spirit—they know little of Him, and experience less as far as holy hearts and lives are concerned.

It must be clear that we are "anti" some things as well. For instance, we are not a Pentecostal church in the sense of the tongues theory. There should be no question as to where we stand at this point. Granted that the New Pentecostalism is far removed from what was preached when many of us began our ministry, but the holiness movement has never been part of the "tongues" tradition, either in public utterance or private prayer language.

Traditionally, there have been some definite reasons for the growth of conservative churches, one of which is *not* that we are for anything and against nothing.

Directions

Our people cannot do without the instruction and indoctrination. There



by
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Superintendent
Church of the Nazarene
Eastern Kentucky District

are some basic and practical applications and tools we can use in accomplishing these aims. Pastor's classes require tact and wisdom, but they are vital tools for indoctrination. A year-round Christian Service Training program is invaluable. Distribution and special studies of books, magazines, and papers are not only interesting but valuable. Personal interviews are sometimes hard, sometimes frightening, sometimes frustrating, on occasion futile, but inescapable and inevitable—and usable. We shine at preaching and this is our most valuable tool. It must always be "like preacher, like people." A preaching program which includes indoctrina-

tion is a must if we will conserve our membership gains.

In the shop, at the school, in their many contacts with others, our people will be questioned as to their faith, and we must provide answers for them. If they are going to be persecuted, let it be in the area of fundamentals of faith, and not fringes of personal opinion.

Indoctrination is not only invaluable, it is inevitable if we will save our identity as a church; and more importantly, if what we hold as vital truths are to become part of the daily lives of our church members. Never can it be said that preaching doctrine is passé.

The minister has a source of power he sometimes underestimates. As the need arises, the Holy Spirit releases the energy to meet every situation.

Objective and Perspective in the Minister

Part I. The Objective in the Minister

This is the great day to be alive and yet a dangerous one. There are enough problems to challenge the

total personality; enough permissiveness to dull the sharp delineation of conscience; enough semantic discussion of theology to cloud the thinking; enough pessimism to make conditions seem hopeless; enough conflicting voices to make many persons sick of religion; enough evading of the truth to cause people to doubt the credibility of all; enough moral collapses of persons in prominent places to rob youth of their heroes. All this and more is occurring rapidly in the fog of immediacy in which many



by
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good persons have lost their bearings, and are simply drifting through life without a compass.

Yet God has called you and me to the Kingdom for such a time as this, and He is anxious to do a great thing in this generation. His call indicates that He sees something in each one of us that is valuable to Him and His Church today. He thought each of us capable of being a good leader in this mess, so He invited us to be co-workers with Him, to be ministers for Him. I am using the term *minister* in the broader sense which includes all aspects of full-time service in the holiness churches.

The call to be a minister does not guarantee usefulness in His kingdom. The call primarily indicates the privilege and possibilities open to a person under divine direction. But keep in mind that while God does give guidance, He does not do the hard work. My concern for all of you is that you may be able to approximate God's purpose and plan for you and that you will be efficient in constructive and redemptive service in the work to which He has called you.

I share with you some ideas and suggestions which the Spirit has brought to my mind out of personal experience for 56 years as an ordained minister, and from my observations of the world at the present time. I am taking it for granted that all of you have an honest and open mind toward the guidance of the Holy Spirit, with a strong desire to discipline and develop yourself so that God can enable you to make the greatest contribution to His kingdom.

As time moves on and there is an increasing demand for ministers who are above the average in character and skill, I have become more aware of the need for the minister to think through and adopt a constructive image, or philosophy of ministry;

which he believes the Holy Spirit has for him.

At the time of the observance of the twenty-fifth anniversary of the Church of the Nazarene in 1933, I was pastor of First Church, Dallas. For that Sunday I felt led to speak in the morning on "The Responsibility of the Church to Herself," and in the evening on "The Responsibility of the Church to the Community." I visited nine civic leaders and asked them to give me an answer to the question "What is the primary responsibility of the church to the community?" I had some interesting comments, and a part of the written answer that the district attorney sent has stayed with me.

He said, "The primary responsibility of the church to the community is to encourage the young people to develop the habit of clear thinking and of making positive decisions ahead of time on matters pertaining to right and wrong in character, for things are happening so quickly these days that they will not have time to think when they happen; they can only react on decisions and habits made previously." With the increasing aspect of speed today, I wonder what he would change about his statement. This is also true in the training of pilots, astronauts, and some in other vocations. It is even more necessary for those whose main concern is the destiny of human souls to make decisions and habits ahead of time.

Amassing knowledge and some concepts of methods are of value, but it is more important that each minister should think through and make some decisions to stabilize character and to be faithful and efficient in the call God has given. You will not have long to wait to realize the truth of this.

The shock of relating the idealism of seminary halls to the hard reality

of life may shake you to the core. Some never recover from it. One graduate of this seminary, in his first pastorate, wrote the registrar that he was leaving the church because it was far short of what he had been taught, and he made this statement: "If I had found more people there of the character like you, I would not leave." The shock blinded him to the reality that God had placed him in that church to be an example and to encourage persons in that church to grow in grace and become stalwart characters.

The church is never ideal. It is human and is directed by frail humanity who are waiting for some leader who, by example and precept, will enable them to do better in their service for God. The topic is somewhat subjective as your usefulness to God and man rests primarily on your mental concepts and reservations. These produce the spirit the people feel.

Dr. R. T. Williams used to tell the preachers: "When you stand before an audience, the people will do three things: They will look at you for a time, they will listen to you for a time, and then they will feel you; and it depends on what they feel as to how long they will look and listen."

I am limiting the term "objective" to the emphasis of man's concept of divine resources and his personal decision relating to them. While God's purpose is expressed in His plan of salvation, the implication of the divine purpose of "in the minister" is to enable all who are called to the ministry to be adequate for any task or mission God may call them to fulfill. Expressed in a different manner, it is to enable the co-worker with God to be constructive and redemptive in all phases of character and service. A person can be constructive by his own willpower; to be redemptive, or to be a minister of reconcil-

iation in personal life and public service, demands a "moment by moment" fellowship in the Spirit. The divine call and command always includes the provision of resources and the promise of the abiding presence of the Spirit.

It may be helpful to approach this discussion by asking ourselves some questions similar to these:

1. What is included in the divine resources, and are they offered to me as an individual? What is my desire regarding the divine resources?

2. What personal decisions have I made to know God's specific purpose for my life and about His resources for me for personal enrichment and usefulness in His service? Do I really believe that God's resources and purpose will enable me to be adequate to any and every situation He permits me to face?

3. Do I have a settled purpose to obey God and follow His way of life in time of doubts, questions, limited knowledge, misunderstandings, etc.? If your brain remains alert, you will always have questions, but much of the time you will not get the answers in the way you desire or expect. However, you can reach a settled decision and purpose as to the direction you will take and the message you will give as you wait for the answer.

Keep these questions in mind as we look briefly at the divine purpose and resources in relation to the Early Church as recorded in the Book of Acts.

The key is a portion of Acts 1:8, "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me . . ." Too often the word "power" is limited directly to speaking to others pertaining to their making a decision for Christ as Saviour and Lord of their lives. This is good, but there is a more comprehensive meaning which includes the energy or abil-

ity to enable the believer to be adequate for God in every situation and condition of life. Many ministers have taken the first meaning and focused their entire efforts on initial decisions made either at the church altar or in personal conferences. This is important, but if the greater and deeper meaning is overlooked or neglected, the minister personally limits his own spiritual enrichment and often "the hungry sheep look up and are not fed."

Holiness evangelism moves forward by the direction of the Holy Spirit through a church that is happy and victorious in Christ. This produces an atmosphere in which persons not acquainted with such will recognize a spirit that is beneficial and helpful. Many will have a desire to have something of that nature in their lives.

Let us look at this word "power." What is its source and what does it include? It is something additional to human nature, inherited ability, or natural talents. It is always a derived energy, for the Holy Spirit is the Source. Man cannot generate it nor can it be manipulated for individual desires and accomplishments. This is verified in Acts 8 as Peter gives the severe condemnation to Simon at Samaria when he offered money, saying, "Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost."

Divine power is always personal power, the greater Personality sharing power with the weaker personality but always according to the individuality of the person. Divine power transforms character but does not basically change temperament. Psychology shows us that temperament remains the same from the cradle to the grave. Honest appraisal and observation of others shows this to be true. The bestowment of divine power does not make the person passive

in character or a robot to respond mechanically to God. God works in and through personality as this power is resident power through the abiding presence of the Holy Spirit in the heart of the believer.

This divine power is not always evident. In fact, no person knows at any given time how much divine power he has. The Holy Spirit, abiding in the heart of the child of God, gives continuing strength, moment by moment, but this is so normal, like breathing to the physical, that we are not consciously aware of it. Then as need arises, the Spirit releases the necessary energy to meet the situation constructively and redemptively.



A Pastor Reports to His District Assembly

Dr. Jenkins, Rev. Daniels, hardworking secretaries, and members of the assembly:

I am reporting for the best church on the district, and that is not a ministerial exaggeration, for any church who will listen to me for 15 consecutive years has an extremely high degree of spirituality and a superlative amount of patience.

I would like to read a portion of the Scriptures in your hearing. If you have your Bible open, turn to Hebrews, chapter 11. This is slightly different than the King James Version.

"Now faith is the substance of things hoped for, the evidence of things not seen.

"For by it the elders" at the church of Ridgefield obtained a good report.

Through faith they paid 100 percent on (Rev. Arthur W. Fee, pastor of Ridgefield, Wash., Church of the Nazarene, gave this report to the Washington Pacific District assembly.—Editor.)

some budgets and considerably more on others.

By faith they offered unto God a more excellent report because they took in more members than they transferred out.

By faith my assistant, Bill Alexander, was translated to mayor of the city, primarily because he got more votes than the other fellow.

Without faith it is impossible to please the general without a good financial report. Therefore, be it known that we come to assembly with all budgets raised, 10 percent for missions, all bills paid, and the books audited.

By faith, being warned in the *Manual* of things not done as yet, we read its rules, served Communion, met the board, married the lovers, buried the dead, prayed for the sinners, baptized the converts, dedicated the babies, advised the frustrated, supported the weak, fed the hungry, clothed the naked, lifted the fainthearted, visited the sick, preached the Word, and many other things.

By faith the pastor went out and got two evangelists; they came, and each received a goodly inheritance.

By faith the pastor himself received strength to persuade the board to hire an associate.

Through faith the board sought for a young man of stature; pleasant to look upon, "blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house . . . not a novice," gifted and capable of killing elk and deer with his sling.

By faith this associate desired a better Young People's Society who had the courage of Paul, the wisdom of Solomon, the beauty of Absalom, who answered questions of scripture quickly and wisely like Daniel.

By faith our church passed through the Red Sea of doubt and bought a bus, and were able to pay for it before the Egyptians came to repossess it.

Through faith the walls of prejudice came tumbling down when they were compassed about by prayer groups and visitation bands.

Through faith Ruth herself, the pastor's wonderful wife, received an inheritance for her hard work and sent her husband to the promised land that doesn't flow with milk and honey.

By faith the pastors of the Ridgefield church did not have to buy sheepskins and goatskins at the Goodwill, or wander in the desert of hard scrabble, drive school buses, paint houses, or teach school, because their church gave them a living allowance, and the thoughtful board suggested the needed raises to compensate for the escalating cost of living.

And what shall I more say? For time would fail me to tell how through faith we subdued kingdoms of darkness, wrought righteousness, stopped the mouths of gossips, quenched the violence of hate, escaped the edge of frustration, out of weakness were made strong. Women received their husbands, dead in sin, soused in liquor, stoned by dope, broken by divorce, raised to newness of life by the powerful, cleansing blood of our risen Christ.

And having obtained a good report, if I do not stop, I may receive cruel mockings and scourgings, yea moreover, bonds and imprisonment, and be stoned and sawn asunder by the words of the general superintendent because my report is too long.

And having knowledge of this, I shall close though the half has not been told, lest those following my example shall not be called perfect because their reports are too long.

I'm thankful for the bitter things;
They've been a "friend to grace."
They've driven me from paths of ease
To storm the secret place.
I thank Him for the friends who failed
To fill my heart's deep need;
They've led me to the Saviour's feet
Upon His love to feed.
I'm grateful, too, through all life's
way
No one could satisfy,
And so—I've found in Christ alone
My rich, my full supply.

FEBRUARY

NAZARENE FOCUS

FOR
PASTORS
and LOCAL
CHURCH
LEADERS

Compiled by the General Stewardship Commission

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

General Superintendent Stowe



Preaching Holiness

THIS IS THE PRIMARY JOB DESCRIPTION of every Nazarene minister. Everything else—administration, calling, counseling—is of secondary importance. For what other reason would one choose to serve in our church? Certainly not for fame or fortune. And yet there come those consistent reports from laymen: "Our pastor doesn't preach holiness."

Undoubtedly some of the problem lies in the fact that they just don't recognize holiness preaching when they hear it. But could it be that this is really an indictment of the pulpit more than the pew? Have we made our illusions to this subject so general that they come out blurred and fuzzy? Under the guise of contemporaneity, have we neglected to use such scripturally valid terms as "sanctification," "carnality," and "cleansing" in favor of such descriptive phrases as "fullness of the Spirit," "deeper life," and "control"? The latter are perfectly valid, of course, when biblically documented and fully explained. But so are the former. To neglect either at the expense of the other is both unwise and illogical.

New Nazarenes deserve a clear understanding of what the crisis experience of entire sanctification really means and does in purifying and empowering. Older Nazarenes understand this terminology and identify with it. Then the preacher can move on to the practical aspects of the life of holiness, explaining the difference between crisis and process. He will also need to identify the baptism in the Holy Spirit as separate and distinct from subsequent infillings of the Spirit.

And real holiness preaching must be more than indoctrination. It must be evangelistic. Unless people are experiencing sanctifying fullness under my ministry, I should seriously question whether I am proclaiming this blessed truth clearly and scripturally. The final proof of the validity of our distinctive doctrine is the testimony of those who have found that the very God of peace does indeed sanctify them wholly. With the unction and anointing of the Holy Spirit, real holiness preaching will produce this fruit.

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THE TITHE IS THE LORD'S by Samuel Young

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FOCUS ON GROWTH

Presented by the Department of Home Missions | R. W. Hurn
Executive Secretary

"COMMUNITIES OF NEED" BRING CRY FOR HELP!

Help!

Have you ever heard that cry before? This time you're hearing it for a different reason. Last month on these pages we invited pastors from all over the world to submit their nominations of communities of need where a new outreach fellowship could be launched.

Now we have this big list of places where outreach fellowships are needed, but *who will reach out to these communities of need?*

Christian conscience will not allow that we should know a community of need and shrug it off.

There are ways to meet these needs in 1976—the Year of the New Church. Read on in this issue of *Focus on Growth* to learn how each one of us, in concert with others, can meet these needs in 1976.



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READING MEN GUILD AN ALERT GROWING EFFECTIVE CHURCH

1976—The Year of the New Church

TWO SUNDAYS TO HELP YOU GROW!

HOME MISSIONS SUNDAY—FEBRUARY 22

If you were one of the pastors who submitted a nomination of a "community of need" in January, plan to dramatize that need for your congregation on Home Missions Sunday.

For example—

—Take photographic slides of the houses in that community to project while you share your burden for the people who live in those houses.

—Invite someone from that community to participate in your Sunday service to say, "There is no church in my community, but there needs to be one. My neighbors need Christ. Will you come and help me share with them?"

—Find out from your district superintendent the percentage of unreached people in that community (percentage with no church affiliation). The figure will surprise your people and move them to action.

—Review Ira Shanafelt's book *The Evangelical Home Bible Class* and show the home missions filmstrip *Adventure in Outreach* to show how your church could use the home Bible study method to actually begin work in that community of need.

—Arrange an excursion in your church bus to drive through the community of need so that your people can see firsthand the area that has no church. Pause in the bus and pray for God to help you reach that community.

—Consult with your district superintendent and meet with your church board to draw up an approved strategy for reaching your community of need.

—Consider a tent revival as a means of introducing the Church of the Nazarene in that community.

—Consult with the Nazarene Communications Commission in Kansas City about radio and television as a means of introducing the church in a new community.

—Begin now to make regular outreach reports to your congregation as progress is made in the new outreach fellowship.

BROTHERHOOD SUNDAY— FEBRUARY 15

The best way to observe Brotherhood Sunday is to be a brother.

Take advantage of this special Sunday to voice special recognition from the pulpit of the ethnic strains that make up your congregation.

When doing this, don't forget the Germans, the Dutch, the Irish, the Italians, the French, the Polish, and the many other groups that are sometimes forgotten.

But don't stop with just voicing appreciation. Show it. Here are some suggestions—

—Ask minority representatives in your congregation to prepare a short testimony for the Sunday morning service.

—Ask ethnic representatives in your congregation to be responsible for special music on February 15.

—Plan an all-church dinner to honor minority members of the congregation.

—Pay tribute to the many contributions made by minority groups to our culture. Many people do not know about the great black inventors, surgeons, and scientists whose work has benefitted us all.

—Make a special effort to see that everyone in the church reads the 1975-76 missionary reading book, *Color Us Christian*, by Rev. Roger E. Bowman.

—Take a special offering on behalf of minority scholarships—an Approved 10 Percent Missionary Special.

—Join hands and sing "We Are One in the Bond of Love."

Audiovisuals Are Stimulus to Action

Brotherhood Sunday, February 15, and Home Missions Sunday, February 22, are your best early opportunities to dramatize communities of need for your congregation.

Both special Sundays are listed in your Pastor's Program Planner; both point directly to our mission fields at home.

Mission Fields at Home, by the way, is the title of a filmstrip produced by the Department of Home Missions which would make excellent program material for Sunday evening or weeknight services during that week. It can be rented from the Nazarene Publishing House for \$4.00.

A companion filmstrip entitled *Mission Means Multiply* would also be good to show during this week.

A complete list of current home missions audiovisuals is on page 4 of this issue of *Focus on Growth*.

Films, filmstrips, slides, and book reviews on church growth are valuable aids in observing this special week on outreach. They help to widen vision, stimulate discussion, and provide motivation to action.

The action that is taken will depend in large measure on the leadership you are prepared to provide.

This may be your best opportunity to unite your congregation on behalf of the district home missions project, or an outreach project you have been contemplating but lacked the opportunity to launch.

Home Missions Audiovisuals Available to You

Home Missions films, filmstrips, and missionary study slide sets may be obtained from the Nazarene Publishing House, Film Desk, Box 527, Kansas City, Mo. 64141.

The video cassettes may be obtained from the Department of Home Missions, 6401 The Paseo, Kansas City, Mo. 64131.

FILMS (16mm)

Reach Out (FR-121)—20 minutes, color. Produced by the Departments of Home Missions, Evangelism, Church Schools, and Youth. *Reach Out* shows in the actual pictures and voices of those involved how Nazarenes are reaching out to the lost in a variety of ways, including home Bible study, Bible clubs, bus ministries, etc. Service charge, \$4.00.

Mission: Europe (FR-125)—50 minutes, color. With a background of Paul's journey to Europe, this Home and World Missions film introduces the Church of the Nazarene in Germany, Holland, Italy, Denmark, and Switzerland. The work of European Nazarene Bible College is highlighted, as are leaders and laymen from the continent. Available free: offering for European Nazarene Bible College requested.

Just for the Love of It (FR-117)—16½ minutes, color. See and hear the true story of Nazarene college youth at work on home missions sites around the country. This entertaining and inspiring film makes use of youth teams in action to make the point that the unreached millions can be reached "through hard work done for the Lord" just for the love of it. Service charge, \$4.00.

FILMSTRIPS

Mission Means Multiply (FS-7316)—35-mm.—cassette sound. A grain of wheat multiplies . . . again and again to produce a bounteous harvest, as does outreach seed in multiplying the kingdom of God. The true mission of the Church is to win others to Christ. Purchase price, \$10.00; rental, \$2.00.

Mission Fields at Home (FS-7317)—35-mm.—cassette sound. Every Christian is a missionary and there are unreached mission fields in every community. True life stories of laymen who have found mission fields close to home. Purchase price, \$10.00; rental \$2.00.

Adventure in Outreach (FS-7315)—35-mm.—cassette sound with study guide. Produced by the Departments of Home Missions, Evangelism, and Church Schools, this filmstrip provides step-by-step instruction in how to start an outreach home Bible study. Purchase price, \$10.00; rental, \$2.00.

MISSIONARY STUDY SLIDE SETS

Ethnic Groups—North America (Rental)
SL-7310C Slides and cassette, \$4.00

North American work among blacks, Orientals, and other groups is shown.

Home Missions in the Pacific (Rental)
SL-7311C Slides and cassette, \$4.00

Middle Europe: "Miracles in Middle Europe" (Rental)
SL-7207R Slides and reel-to-reel tape, \$4.00

Northwest Europe: "Appointment in Northwest Europe" (Rental)
SL-7208R Slides and reel-to-reel tape \$4.00

VIDEO CASSETTES

Two video cassette programs have been produced by the Nazarene Communications Commission for the Department of Home Missions on the subject of church growth. They are: *Spontaneous Church Planting* and *Planting the Suburban Church*.

*Some days are made
just
for having fun*



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*Small-Group Ministries
by Norm Shoemaker*

Cassette containing practical points on putting together a ministry that includes small groups. Available through the Nazarene Publishing House.

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IN HIS LIKENESS

Chapter Titles

1. Holiness: the Possibility of Godlikeness
2. Sin: the Loss of Godlikeness
3. The Meaning and Nature of Sin
4. Atonement: the Possibility of Christlikeness
5. Common Misunderstandings and Questions
6. The Adventure of Holy Living

Pastor,
 Here's an opportunity to share with your people a significant study in Christian holiness. Note the chapter titles. Dr. John A. Knight, the new editor of the *Herald of Holiness* has prepared the text, *In His Likeness*. This text on holiness should be studied with an open Bible.

You may wish to:

1. Teach this course in your midweek prayer meeting for a period of six weeks.
2. Use it in the pre-preaching hour on Sunday evenings.
3. Use resource persons available in your area.
4. Involve as large a percentage of your membership as possible.

THANKS FOR MAKING THIS A BRIGHTER DAY

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THANKS



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He is Lord THEME SONG

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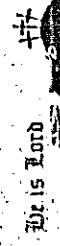
TWO FOR ONE WILL GET IT DONE!



U-26




U-25



U-28

A Million Six in '76

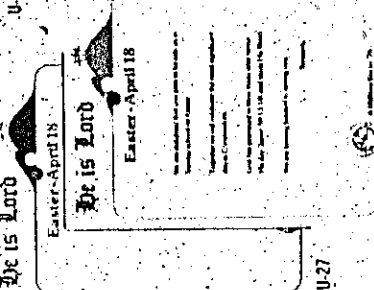
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Celebrate with the greatest Sunday school attendance in the history of the Church of the Nazarene



Church Goal
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Our Goal
"Two for one will get it done!"
Easter Sunday • April 18, 1976

U-25

He is Lord
Easter-April 18



U-27

U-27L

U-29

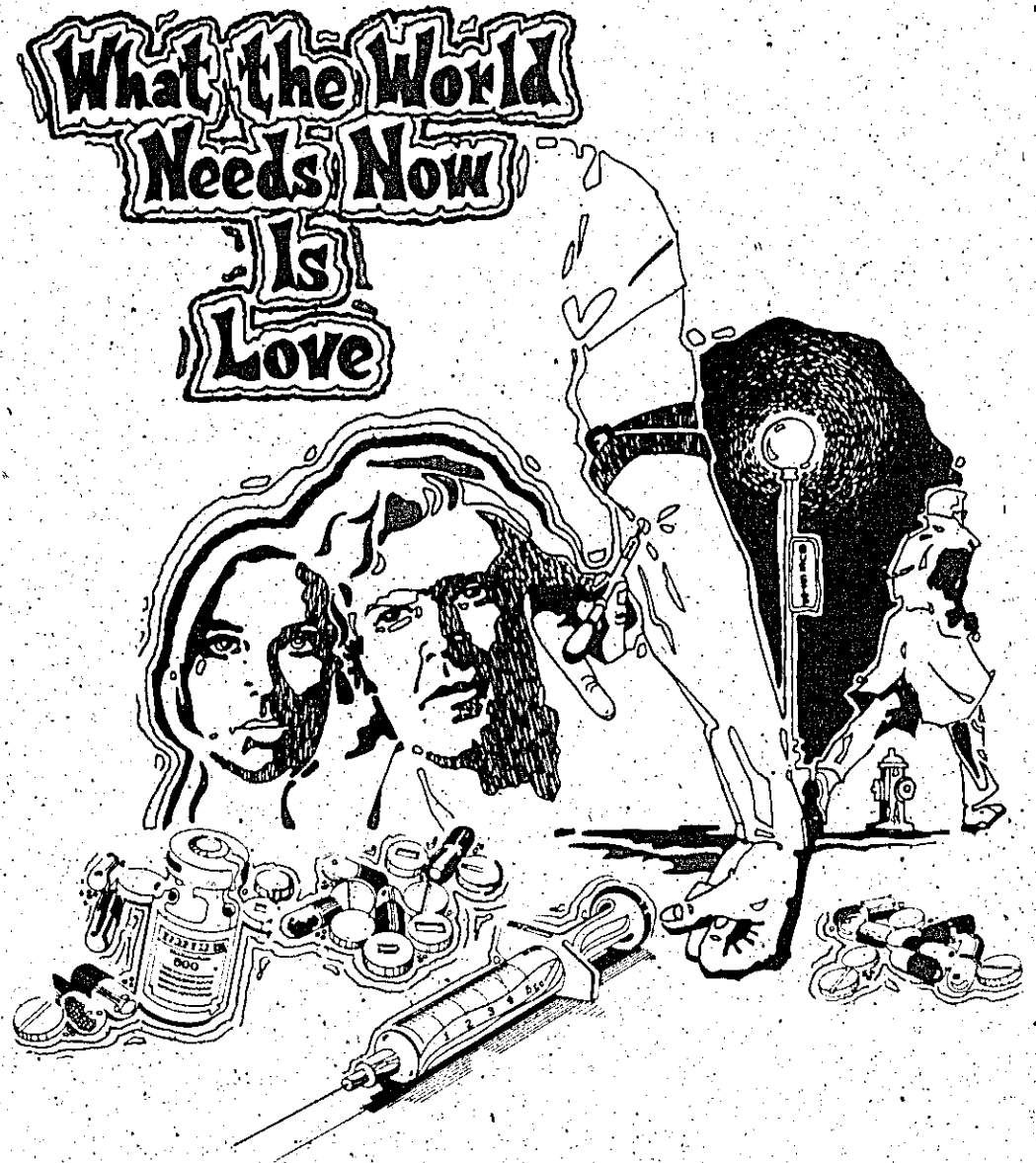
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on Easter
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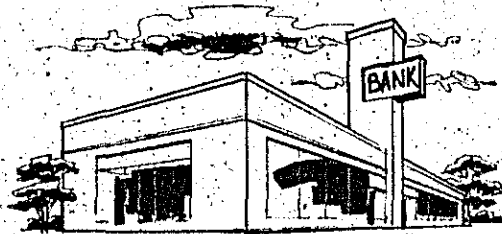
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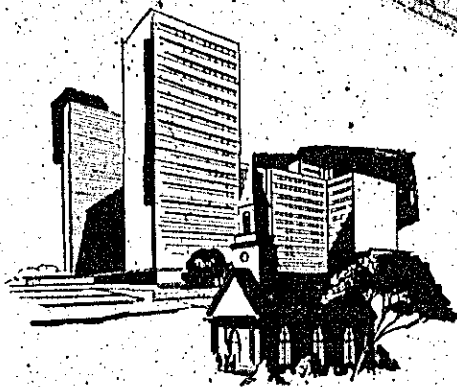
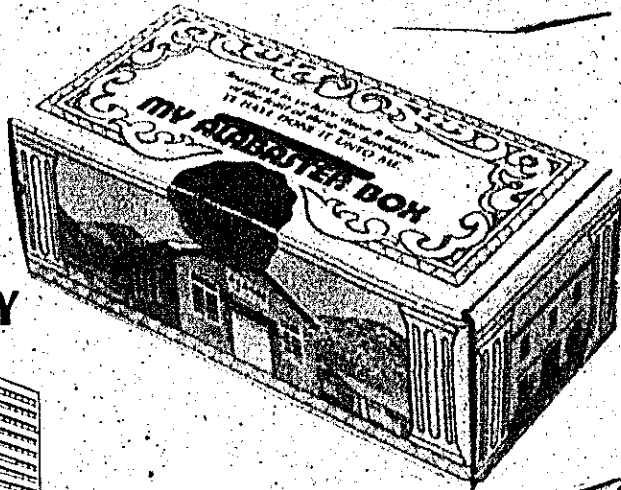
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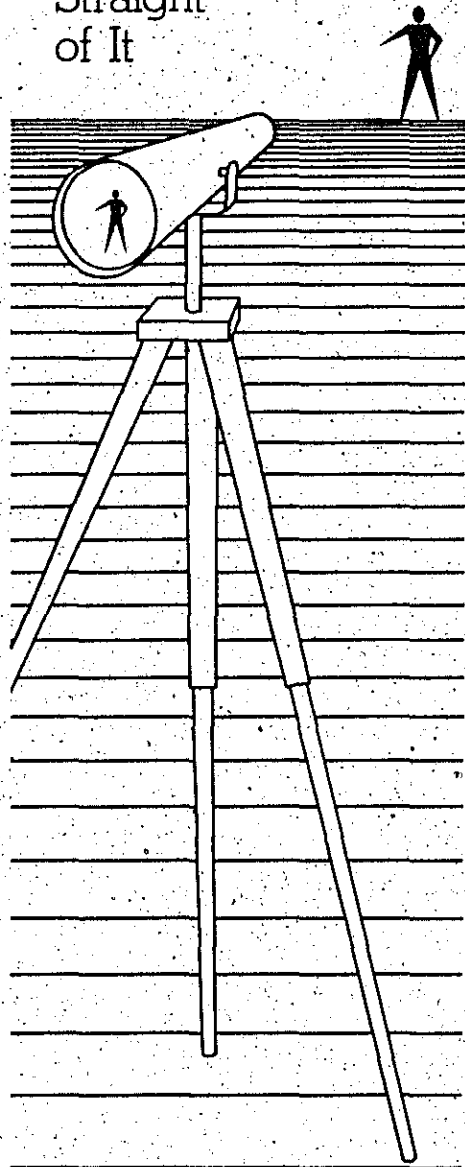


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Q.

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A.

No. You are an **ORDAINED** minister. You are no longer required to fill out a questionnaire. The change is the result of General Board action.

Q.

I received an Annual Insurance Questionnaire in the mail. I have heard a rumor that the requirement has been dropped. Is this true?

A.

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Other questions? Dept. of Pensions, 6401 The Paseo, Kansas City, Mo. 64131

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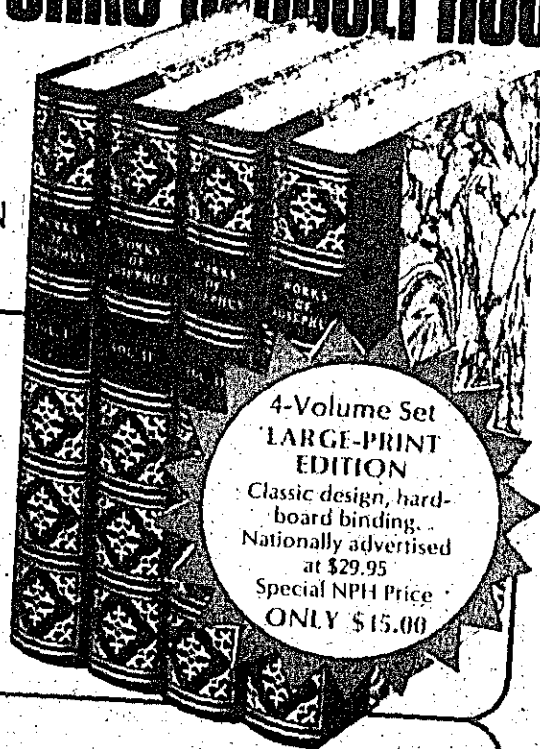
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Commitment to Marriage and Home



"And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him" (Gen. 2:18).

Happy is the woman who understands God's plan and purpose for her. Any woman who moves from that plan will miss much of the happiness that God plans for her and she will be a weaker person. God created woman to be a complement to man—not to be in competition with him. Man is not complete without woman—nor is woman complete without man. It is satisfying and rewarding to know that a woman is God's own original creation, and He has a definite purpose for her to fulfill.

A minister's wife will know that her total commitment to God will also include commitment to her marriage and her home. There seems to be a notion of marriage today that is strong on romance, but weak on commitment. The married couple is the stable element of society—notwithstanding what the modern and liberal groups may be saying.

Someone has said that a nation is nurtured in the home. We need stable and happy homes if our nation is to survive. There can be no truly happy and successful homes without commitment and self-giving love on the part of the married couple who are the foundation of the home. The happy marriage must have right attitudes followed by right actions.

All of this is speaking more about our commitment, because if God is first in our lives, He will be first in our homes.

A happy woman in the parsonage is a tremendous asset to a church. The fragrance and beauty of her happy and contented life will be an inspiration and challenge to others. Her minister husband will be blessed and his spirits will be lifted by the beauty of her happy spirit. This will help to produce a skillful blending of two lives that will make harmony in the home.

Homes are in God's plan for us. Home should be a beautiful place, because of the love and commitment there. The God-centered home will be strong even in the midst of difficult places. It is a place where each person is important.

A woman is really the heart of the home. She is more responsible than anyone else for the kind of atmosphere there is in the home. She should not call herself "just a housewife," but rather "a homemaker." She should strive to make it a pleasant place to live. We all remember the statement in Proverbs 14 that says, "Every wise woman buildeth her house." She must realize that a happy marriage—or home—cannot be left to luck. Even though it may sometimes be necessary for a minister's wife to have some work outside the home (I really wish it would not need to be), she must never

forget her role in God's plan for her. That means she will always be a helpmeet and a complement to her husband. As ministers' wives, we have a big responsibility in our homes, but it is also a challenge. God wants us to be successful in our marriages and in our homes. He will help any woman to know the joy of achievement in her home if she keeps her commitment active and current.

We all know that there will be some differences in our homes. If we will sincerely try, however, to see the other person's point of view, we will be better able to understand, and tensions will be eased. Real love will create a desire to see the other person's point of view. Just as our commitment to God involves denying self or putting self aside, just so our commitment in marriage and in the home means we are not so concerned about self as we are about harmony and happiness in our homes. Where there is love, there will be no storing up of wrongs. Give love and understanding, and it will be given to you.

Sometimes a minister's wife may feel that the church makes too many demands on her husband's time. She may be tempted to feel neglected. It will help her in times like these if she keeps her commitment to God and to her marriage all it should be. If she will spend time with God and look to Him for clear direction, He can cause some circumstances to change, or give her peace and contentment in spite of them. Then she will do her best to make the home atmosphere so attractive and meaningful that her husband will truly enjoy every minute he can be there. A woman's disposition, in a large measure, sets the climate in which her husband and children must live.

This commitment to marriage and home also involves understanding the responsibilities of motherhood when there are children in the home. Every time a baby is born, a life begins that is forever. Our children deserve happy mothers in happy homes. The life a child knows at home will become the foundation of his responses to living and to God. It is a high responsibility and a privilege to be the guardian of a human being. To be a successful mother and homemaker is much greater than being an opera star or

having your name in the spotlight. If our Christian homes fail to teach honor, unselfishness, sportsmanship, and reverence for God, where will our children learn it? A woman's total commitment to God will help her to be the kind of mother her children need.

Through the influence of Christian homes God could change our nation's deteriorating morals and weakened homes. Our commitment to God means that we comply with His way, for He does not bow to our terms. We remember, however, that His way for us is directed by His wisdom, love, and compassion for us. This means that we can be happy ministers' wives who realize the importance of keeping our commitment active. This gives us a sense of security in the place we fill.

Please pray with me the following prayer that was written by Mrs. R. T. Williams, Sr., several years ago:

"Our Father, we come to Thee with thanksgiving and praise for all Thy wonderful gifts to us. We thank Thee for the gift of Thy Son, Jesus Christ, for the transformation in our hearts and lives since we accepted Him as Saviour and Lord. We yield ourselves to Thee in complete consecration, that Thy will may be done in us. We thank Thee for the indwelling Holy Spirit, to comfort, to cheer, to meet our every human need.

"There are so many areas or facets in our lives we are bewildered at times to know what course to take. Guide us, Holy Spirit, we pray. May we realize in dealing with our children in the home, and our people in the church, that encouragement and not destructive criticism solves the greatest number of problems. We know that when one's ego is deflated too much, he is much like a flat tire on an automobile. Help us as wives, mothers, and workers in the church, to know how to give constructive criticism without deflating the lives around us too much.

"Grant me, dear Lord, the serenity to accept the things I cannot change, courage to change the things I can, and wisdom to know the difference.

"This we ask in Christ, our Redeemer's name. Amen."

Faith in ACTION

Spiritual Illumination

By Pascal P. Belew*

Inspiration and illumination are not exactly synonymous. It is the position of orthodox scholarship that inspiration such as produced the Scriptures ended with the completion of the canon. But illumination is the heritage of all who know the Lord, and imperative for those who would understand the Scriptures and know the will of God.

Despite the empty tomb, the testimonies of the two men "in shining garments," the women who went to the tomb "very early in the morning," Peter, and the two who made the immortal walk to Emmaus, when Christ appeared to the group, "they were terrified and affrighted, and supposed that they had seen a ghost" (Luke 24:37). Although He showed them His nail-scarred hands and feet, it was not until He opened "their understanding, that they might understand the scriptures" (Luke 24:45), that they recognized Him.

How often when one is reading a portion of scripture which he has read many times before, some part of it seems to stand right out from the rest. And how often when one is seeking the mind of the Lord as to what he should preach, some message, old or new, grips his attention. Even

while he is preaching, his mind may be quickened with pertinent truth which he had not contemplated before. This is spiritual illumination. May God help us to desire and seek it more. Jesus said, "Without me ye can do nothing" (John 15:5).

Jesus said to His disciples: "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth" (John 16:12-13). "The Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:26). He even said: "When they bring you into the synagogues, and unto magistrates, and powers, take ye no thought how or what things ye shall answer, or what ye shall say: for the Holy Ghost shall teach you in the same hour what ye ought to say" (Luke 12:11-12). Thus when Stephen answered his accusers, the doctors of the law "were cut to the heart" (Acts 7:54), but "were not able to resist the wisdom and the spirit by which he spake" (Acts 6:10).

My most precious memories of life are those times when, engulfed in exacting circumstances, God has spoken to me. And I am as sure that He did as I am certain that the sun

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is shining. Of course, I did not see Him with the natural eye, but I could not have been more certain if I had seen Him.

When I was a young man working alone on a southern hillside, like a bolt from the blue, God said to me, "My spirit shall not always strive with man" (Gen. 6:3). And the conviction for sin which instantly gripped my being stayed with me until I was gloriously saved.

Many years later while passing through the deepest, darkest trial of my life, God appeared to me. He tarried but a moment and left as suddenly as He came. But what a moment it was! He showed me that He had been in all that had befallen me, that it would strengthen me and make me more useful. I had my doubts about one experience in particular, but He seemed to say, "Yes, that too." And He was gone.

Another time when I was en route to a Sunday school convention in Providence, R.I., my car suddenly went out of control, climbed a bank, turned over a time or two, headed back the direction I had come, and came to rest on its back. The insurance adjuster reported the car a total wreck. He, the state police, and the driver of the tow truck thought that I was fortunate to come out alive. But the only injuries I sustained were a slight scratch on my right leg and a cut below the ankle that required a few stitches. Here is the secret. I remember being on my back, and above the screeching of concrete and the bending of steel, as distinctly as I ever heard the voice of man, a quiet voice in that car said, "Hold on to the steering wheel." This I did and so I live.

I could mention other experiences, but these are sufficient. They came at times when I was neither praying for them nor expecting them, which lends to their credibility and identifi-

cation as the words of Him who said, "I will be with him in trouble" (Ps. 91:15).



I'm Really Concerned—

About what happens
to seekers
after they leave our altars

By Lyle K. Potter*

"I'm not able to sleep nights for thinking about what happens to our converts after the crusade is over" is a statement made by Billy Graham as he was making plans for following up crusade converts. I know how he felt, for I am greatly concerned about our having a *definite, planned, follow-up program* for those who kneel at our altars. Unless we do, the devil may well trip them up within a week. It is possible to lead a soul to Christ in 20 minutes, or it may take as long as two hours; but it may take 20 weeks to two years to get one safely on the road to being a strong, mature Christian. We must be sure they become solid believers, growing daily in the grace of our Lord.

Within the very first crucial weeks they need encouragement, guidance, close Christian friends, etc. They need to become involved in our various church activities. Church members should invite them out to dinner or to a snack after service. The "Buddy System" is a good plan. Ask someone to keep very close to the new convert for a couple of months, see that certain literature is put into his hands, and ensure that he becomes acquainted with others and really gets into the entire life of the church. This individual is expected to make regular reports to the pastor on the convert's spiritual progress.

Let us follow through with every new convert in helping him with prayer, Bible study, and Christian instruction. There is no need for any to be lost because of our carelessness.

*Sunday school evangelist.

Sermon Preparation and Delivery

By Robert K. Murphy*

Place of the sermon

Dr. W. E. Sangster, the noted preacher and homiletician, opens his textbook entitled *The Craft of the Sermon* with the statement "Preaching is in the shadows." Unfortunately, I am afraid Dr. Sangster has verbalized a current trend in the position preaching is given in the professional ministry.

This diminishing view of the sermon cuts across all denominational lines. It is not limited to the higher or lower liturgical churches. In many quarters the sermon is viewed as a lengthy commercial in the midst of a worship service. It has fallen from its central place in the focus of worship.

I am convinced that one of the major reasons for this shift lies within the ministry itself. In many quarters it has become professionally fashionable to decry the sermon. The phase of preaching has been replaced in a false antithesis with other pastoral duties.

Too frequently ministers have placed their several duties as pastor into an either/or situation. Either they emphasize their preaching and neglect their other duties, or they neglect preaching to the greater emphasis of counseling or calling or other pastoral duties. To make an either/or of the double and related task is surely a suggestion of the devil. Listen to the Master's word: "These ought ye to have done, and not to leave the other undone."

I think there are perhaps two reasons for this low view of preaching within the ministry. The first is a basic philosophical error concerning what preaching is. Among many ministers and laymen,

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preaching is thought of as a man talking, sharing his own views, and making his own comments. In point of fact, it is nothing of the sort. An address is a man talking to men. A sermon is a man talking from God. The authority of the preacher, unlike that of a speaker, is not in himself. He is a herald. This word is not his own. It comes from above. When ministers see themselves as heralds of the divine proclamation, the sermon will receive its rightful position in their schedule and in the worship service.

The second reason is that too many ministers have failed to keep fresh in sermon construction. Dr. Donald E. Demaray, professor of homiletics at Asbury Theological Seminary, has said, "Many men who have been in the ministry for 15 years have not had 15 years of ministry. They have had three years of ministry five times, or five years of ministry three times."

Pressing demands in schedules often tempt ministers to cut short sermon preparation, reach in the file, and grab something that will do. Ministers often get to the pulpit on Sunday only to find the original freshness, the incisive message of truth through personality has been lost, and the sermon falls into a second-rate, warmed-over presentation. As a result, laymen begin to see the sermon as the low point of the worship service. Shoddy sermon preparation conveys to our layman that the sermon is not too important. Thus, I feel that the first step to sermon construction lies with our philosophical framework of what preaching is and the high position it holds.

Sermon preparation

I share with you my personal method of sermon construction, making no claims

to originality or superiority. I view sermon construction as having two major processes: general preparation and specific preparation.

The key to general sermon preparation is *exposure: exposure to resource materials*. This exposure can come through many sources, but the primary resource is through reading. There is no substitute for reading if a pastor is to maintain a keen edge of new truth in his preaching. He must continually feed resources into his sermon preparation. A pastor's beatitude would be, "Blessed is the pastor who reads, for his sermons shall be fresh."

A minister's reading should cover a broad range of areas. Naturally, he will keep abreast of current materials in his own denomination, which have already been through a screening process and are compatible with local church programming. Thus every pastor has a ready-made source of preaching already screened for theological and doctrinal content.

Another prime source for preaching resources through reading is to expose ourselves to the masters. When a young doctor wants to become a surgeon, he studies with a master surgeon. When a young man wants to get into politics, he starts as a page or aid to an established politician. So we must expose ourselves to what the masters have said, and how they preached.

Fortunately, through the printing press we have the works of the masters preserved for us. We have access to Martin Luther's "Justification by Faith," John Wesley's "The Scriptural Way of Salvation," and John Henry Jowett's "The Magnetism of the Uplifted Lord." Some of the modern-day masters include Barth, Fosdick, Clarence Macartney, James S. Stewart, and G. Campbell Morgan. This does not presume that we endorse the doctrinal position of all these men, but we do approve of their homiletical style, their power and ability to communicate with people, and we would do well to study their style.

Another area of reading is current events. A minister who would keep his listeners awake must speak to the issues of the day. Current world happenings should find themselves woven into the

fabric of the sermon. Items of local interest are often excellent illustrative material. Gentlemen, read, read, read!

Let us move on to specific sermon construction. A primary question is, *What should I preach?* Waiting until Saturday night to select sermon themes is shoddy preparation. I try to select sermon themes in advance—often months in advance. Using seasonal series often helps. For example, this past fall I selected "The Christian Family" as an area for Sunday morning sermons. By using a series or a topical theme, the decision of what to preach is narrowed, and the process of gleaning resources can be more specific.

Now we move into the actual sermon construction itself. A common error to be avoided at this point is reverse flow construction. By this we mean starting with an outline and conclusion and working back to the Scriptures. The results are that we are looking through the concordance for a text to hang our sermon on. *Our starting point is the Bible!* We are to be heralds of "Thus saith the Lord." If our preaching is to be effective and transform men, we must preach the Word of God.

Having selected specific scriptures for your sermon theme, it is time to get to the actual nitty-gritty of construction. If my admonition in general sermon preparation is: read, read, read; then my admonition for specific sermon construction is: write, write, write! There is no shortcut to writing. It requires strong discipline. However, the results of writing full manuscripts reveal inherent rewards. Your method of delivery does not alter the need to write. Whether you speak extemporaneously, from an outline, or from a manuscript, writing full manuscripts assists in maintaining clarity of thought, word choices, and continuity.

Every sermon should have one main thesis which you should be able to state in one short, crisp sentence. If you find difficulty in stating the thesis, your sermon will probably reflect lack of clarity and direction of flow. Each major division of the sermon must relate back to the thesis. Each paragraph under each major division should have a thesis sentence relating to the subject matter of that

division. By using this writing procedure, continuity of thought is inherently built into the sermon.

Illustrative material should be selected as it relates to the subject matter. It should be short and focus upon the message conveyed rather than the illustration itself. Use material with which your congregation is familiar.

Add to this introductory remarks and a short pungent conclusion, and you now have a sermon almost ready to preach. This brings us to our third major division:

Sermon delivery

This is by far the most personal area. I cannot tell you how to deliver your sermon, nor can you mine. The story is told of an Indian who attended a worship service on Sunday morning. The sermon was lacking in real spiritual food, but ample volume in many places. The Indian, a good Christian, when asked how he liked the sermon, replied, "High wind; big thunder; no rain." Hopefully, we will have a little rain along with the thunder and lightning. Henry B. Williams has suggested, "For length, remember that you will have other chances to preach; for fervor, preach as if this were your last chance."

First, *be yourself*. You have a distinct personality, different from any other personality. God has chosen us to be His spokesmen; He wants to work through your individuality. But not only must we be ourselves, we must improve ourselves.

Several methods can be used to facilitate this improvement. I think the most significant learning experience in this area for me was my seminary experience. In my preaching class, my delivery was captured by videotape. Following the sermon, the tape was replayed to the class, where I saw what my congregation

would see. And at times it was surprising.

The same effect can be captured by preaching before a mirror within the privacy of your home. It may seem a little foolish at first, and if your congregation goes to sleep on you, you are in trouble. This can be a very enlightening procedure.

Another method for improving delivery is the use of a tape recorder. Record your sermon some Sunday morning. After a few days listen to it and evaluate what you hear. Another revealing experience.

The third thing I have done is to practice each sermon before use in the actual service. An amusing incident occurred last fall when I was speaking on "The Christian Family." The sermon was dealing with husband-wife relationships. Following the sermon, a layman approached my wife and asked her if I practiced what I preached. Misunderstanding his question, her response was "Why, yes, he comes over here two or three times a week and goes through it."

The single most important aspect of sermon preparation and delivery is to have yourself *prepared spiritually*. Academic excellence and perfect homiletical style all fall by the wayside if a man has failed to prepare his heart. Spiritual preparation is the ingredient that makes words come alive. We should enter the pulpit gripped with a message God has given us to proclaim: In the words of Richard Baxter, "We should preach as a dying man to dying men."

If we are faithful in our studies, if we discipline ourselves to read and write, if we allow God to bring truth through to our improved personalities, and have prepared our hearts spiritually, God's message will flow through us. It is up to us to restore the sermon to the high place God intended it to be.

When we begin to become serious about God, our kind of questions change. We cease to offer opinions about God, and begin to wonder what God's opinion of us might be.

—Selected

IN THE STUDY

THE STARTING POINT

Comparative Fillings

John T. Seamands, in his delightful book *On Tiptoe with Joy*, shares these thoughts from Ephesians 5:18, and they are good starting points:

1. *The comparison.* Like wine, the fullness of the Holy Spirit produces unnatural boldness; utterance, power, and optimism.

2. *The contrast.* There is the possibility of excess in drinking wine, but not in partaking of the Holy Spirit. Drunkenness leads to folly, but the fullness of the Holy Spirit leads to wisdom. Drunkenness leads to riot, but the Holy Spirit leads to self-control.

3. *The command.* Twofold—"Be not drunk with wine," the negative command, "Be filled with the Spirit," the positive command. (John T. Seamands, *On Tiptoe with Joy*, Beacon Hill Press of Kansas City, 1967, p. 28).

Infilling of the Holy Spirit

The infilling of the Spirit is a concern for every holiness preacher. John Seamands has expressed these thoughts on the infilling, and I pass them on:



By **C. Nell Strait**

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"The infilling of the Holy Spirit is for the supplying of my own needs; the outflowing is to help me supply the needs of others. The infilling is for Christian character; the outflowing is for Christian conquest; the infilling goes to my innermost heart; the outflowing goes to the outermost world" (ibid., p. 91).

Thought on Fire

Still another thought from the pen of John Seamands. Scientists tell us that fire contains three distinct rays. The *actinic ray* that produces chemical change, that tempers steel and turns wood to ashes. There is the *caloric ray* that produces heat. And there is the *luminiferous ray* that produces light.

There is a thought on the working of the Holy Spirit in this information from fire. The fire of the Holy Spirit *burns up*, producing purity; it *burns within*, producing power; and it *burns on and on*, perpetually creating light (ibid., p. 43).

Thoughts from Romans 6

Rev. John Swearingen recently introduced me to a new author—new to me, at least—J. Oswald Sanders, a New Zealander. Here are some of his thoughts from Romans 6:

1. There is the *revelation* of an objective fact entirely independent of any subjective feeling: "Our old man is crucified with Christ" (6:6).

2. There is the *recognition* of the fact: "Reckon ye also yourselves to be dead indeed unto sin, but alive unto God" (6:11).

3. There is the *realization*, the experience, the feeling of the fact: "Sin shall not have dominion over you" (6:14).

And the underlying truth of the outline is its weight on faith. Sanders says: "Faith grows by being occupied with what God is and with what He has said" (J. Oswald Sanders, *Mighty Faith*, Moody Press, 1971, p. 9).

Triangle of Triumph

Let me pass along something from Rev. Earl Lee and his thoughts from 1 Thess. 5:16-18 (TLB)*, which he calls the "Triangle of Triumph."

1. "Always be joyful" (v. 16).
2. "Always keep on praying" (v. 17). Rev. Lee refers to this as the pole that holds the tent in place. Prayer is the key. Prayer keeps life joyful and thankful.
3. "Always be thankful" (v. 18).

Back to the Three Rs

A great portion of scripture is Phil. 4:6-7. I like *The Living Bible* paraphrase* and here are three Rs from it:

1. A great *relief*—"Don't worry about anything."
2. A great *resource*—"Instead, pray

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SEEDS for Sermons

February 1

THE HEIGHT OF GOD'S LOVE

TEXT: "God so loved . . . [that we should] have everlasting life" (John 3:16).

There is a fourth dimension in the ocean of God's love for us. This is related to the height of His love in our behalf. He cannot give us all the love He desires to bestow in the short period of time allotted us in the here and now. Thus He gives us everlasting life so He can have plenty of time to share His immeasurable love with us.



by
Mendell Taylor

Professor of History of
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Theological Seminary,
Kansas City

about everything. Tell God your needs."

3. A great *response*—"If you do this, you will experience God's peace."

The Cure for Fear

In John 20:19 are the words: "The doors were shut where the disciples were assembled for fear of the Jews." But a short time later there is this entry in Acts 4:13: "They saw the boldness of Peter and John."

I guess the difference is found in Acts 2:4, "And they were all filled with the Holy Spirit . . ."

A Closing Word

Here's a piercing thought that I pass along from J. Oswald Sanders: "The clarion voices that used to make the pulpit the paramount influence in the land are tragically few."

1. Everlasting life is necessary for Him to make up for the things He could not give us in this life.

He wanted us to have the best in transportation. We were deprived of this because of limited circumstances, or reverses, or generous giving to His cause. However, He will make this up to us in a special way. When our soul is about ready to leave the body, He will order a royal chariot to hover above the treetops, and there will be a reserved seat in this for our spirit to make the trip from this world into the heavenly home. As this chariot is approaching the heavenly setting, the gates of glory will be flung open, and the curtains of hope will be drawn apart. We will have the best of transportation for this final move.

He wanted us to be free from tears in this life. But life does not work that way as long as we live on planet Earth. However, He has planned everlasting life so that the moment we enter His presence, He will wipe all tears from our eyes. There will be no more sorrows, disappointments, heartaches. At the same time all eye defects will be removed, and we will have perfect vision so we can observe the events which are taking place in that perfect surrounding.

He did not want us to go through dark places and have overcast skies while we

are in this life. However, He has planned everlasting life so we can be in an atmosphere that is so perfect that the leaves will never curl, the colors never fade, no clouds can form in the sky, and that day will never die.

II. Everlasting life is necessary to bring to completion the things that started in this life.

We have a desire to learn that cannot be satisfied in the short period of three-score and ten years allotted us in this life. God did not give us this thirst for knowledge just to tantalize us and disappoint us in something that He cannot bring to fulfillment. Instead, He is going to give us a chance to bring this magnificent aspiration to fruition. He will give us the equipment in the next life that will enable us to master all truth, to understand all mysteries, and to learn everything we ever wanted to learn. He will give us the power to comprehend ideas, to remember perfectly, and to think logically, so our desire to learn can be brought to completion.

The same will be true relative to our desire to live forever, to love, and love perfectly.

III. Everlasting life is necessary to bring out all that He has planted in the soul of man.

The only way to justify immortality is to realize that God has planted so many amazing potentialities in man that it will take an eternity to bring them to their highest level of expression. If we combine all that Plato was in philosophy, all that Paul was in spiritual wisdom, all that Browning was in poetry, all that Beethoven was in music, we have a faint portrait of God's man of tomorrow.

CONCLUSION: This dimension to God's love assures us that we will advance until we come to the measure of the stature of the fulness of Christ.

February 8

"STOP! LOOK! LOOSEN!"

(Stewardship message)

TEXT: "Freely ye have received, freely give" (Matt. 10:8).

One of the familiar signs at railroad crossings before the days of automatic barriers was "Stop! Look! Listen!" These three words became the symbol of safety for driving on the highway. The "stop" aspect meant that we would not hurry down the highway and recklessly rush into a danger situation. The "look" aspect meant that we would be cautious enough to look in both directions to make sure we would not encounter trouble. The "listen" aspect meant that one was doubly careful about avoiding danger. The driver would back up what his eyes saw with what his ears heard. After these precautionary measures, the driver could proceed with confidence that he would not tangle with a train.

The most important sign that we can erect on the highway of life is to "Stop! Look! Loosen!" If we observe these three imperatives, we will discover life at its highest and most rewarding level.

I. STOP to consider all He has given us by way of His free gifts. He freely gives us all that is essential for our preservation. He stokes the furnaces of the sun so that it is the central heating and lighting unit for our world. What chance would we have to perform this gigantic task? The heat from the sun warms the soil so that the seed we plant can hatch out in the form of a living plant. Then, the light of the sun attracts this tender plant so much that it pushes against cloud and crust until it breaks out into the light. Then this plant starts storing energy from the sun in its leaves or roots so when this plant is taken into the body, a chemical process takes place that turns this energy from the sun into physical strength.

Of course, this plant must be nourished by water in order to grow. The sun is vitally involved in taking care of this water supply. For the sun lifts 90 tons of water per square mile of ocean surface per minute to take care of the irrigation system for our farms and gardens.

This is only one small aspect of God's free gifts that should cause us to STOP and realize how freely we have received from Him.

II. LOOK at all He has done to redeem us, and we will wholeheartedly acknowl-

edge that freely we have received from Him. He has paid the price in full to provide an atonement that is far-reaching enough to save all men from all sin. Christ gave His life to pay off the ransom note which was required to free man from the condition of being held a kidnap victim by Satan.

The roses the Lord had made turned against Him and gave Him a crown of thorns. The metal He had made turned against Him and gave Him spikes through hands and feet. The trees He had made turned against Him and gave Him a cross. And man turned against him and gave Him death. All of this was necessary to pay the price in full so that we may freely receive salvation from Him.

III. LOOSEN our purse strings and give to Him in the measure He has given to us. The only logical response to the Lord's generosity to us is for us to be generous with Him. The overwhelming magnitude of His gifts to us should cause us to go overboard in our giving to Him.

CONCLUSION: If we still "Stop! Look! Loosen!" we can move on the highway of life with complete safety and security.

February 15

PARADOXES OF SPIRITUAL LIVING— NO VISIBLE MEANS OF SUPPORT

(Stewardship message)

TEXTS: "I have meat to eat that ye know not of" (John 4:32); "Thou preparest a table before me in the presence of mine enemies" (Ps. 23:5).

The lowest level of living in the economic world is to have it said that you have no visible means of support. This implies that such a person is doing something undercover, or engaged in black market operations, or pursuing a way of life that is illegal. Otherwise he would be glad to let people know what he is doing to make a livelihood.

However, the highest level of living in the spiritual world is to have no visible means of support. In this area we have invisible supply lines that make our lives rich and abundant. The natural eye cannot see these reservoirs of power or chan-

nels of grace, but we have the privilege of drawing on unlimited resources. We get meat to eat that the natural man knows nothing about. The Lord even spreads a banquet for us in the presence of the non-Christian, and they cannot see any of these invisible supplies.

I. The non-Christian looks at the Christian and says, "I don't see what kick you get out of life. You dare not do this or go there." In the first place, such an observation has a typographical error in it. Instead of saying, "We dare not do this or that," it would be more accurate to say, "We care not to do this or that." We have found something so much better that we have no interest in the pleasures of sin. In the second place, we are feasting on spiritual food that is more enriching, more delightful, and more satisfying than anything the world has to offer.

II. The non-Christian says to the Christian, "How can you afford to tithe in the light of high taxes, high carrying charges, high interest rates, high insurance costs, and the inflationary spiral we are caught in?" In the first place, we have invisible dividends which we would not exchange for anything the world has to offer. For we cannot outgive the Lord. The more we give Him, the more He gives us. His invisible supply lines bring blessings and spiritual advantages which money cannot buy. Everyday is payday with Him. In the second place, He is a "Budget Helper" and enables us to stretch what we have left in a way that is surprising and amazing.

III. The non-Christian will say to the Christian: "How can you be the same every time I see you? Regardless of whether you have much or little, or if things are going smoothly or roughly, you are always the same." The big secret in this connection is that the Christian does not live "under the circumstances" but "on top of the circumstances." We have an invisible supply line which keeps the fuel for victorious living flowing into our lives.

CONCLUSION: The world must pounce on the body to get a faster heartbeat, or play tricks on the nervous system to get a thrill out of life. But the pleasures of

the spirit are clean, wholesome, and edifying. All of these are invisible to the natural eye, but these delights are more real to us than the air we breathe or the light that we see. Thus life at its highest sphere is when we have "no visible means of support."

February 22

PARADOXES OF SPIRITUAL LIVING— HAND-TO-MOUTH EXISTENCE

(Stewardship message)

TEXT: "Therefore . . . Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on" (Matt. 6:25).

The lowest form of living in the economic world is to have a hand-to-mouth existence. This means that one is on a bare subsistence level—he has no backlog to draw on. There is nothing accumulated that would be a source of supply for a rainy day. All the individual has is in his hand and that goes immediately into the mouth. Then one does not know where the next supply will come from.

The highest form of living in the spiritual world is a hand-to-mouth existence. In this sphere it is from His hand of plenty to our mouth of hunger. His hand holds all the supplies we will use, and our spiritual mouth is always hungry for more and more of what He has to offer.

I. We take no thought of tomorrow because God is our Source of supply. As He takes care of the fowls of the air, which sow not, neither do they spin (v. 26), and we are more to Him than fowls, then we can be sure that His hand of plenty will be continually extended in our direction. Since our lives are under His absolute sway, we can be worry-free as we depend on Him for the necessities of life.

We do not draw our sustenance from people, or man-made opportunities, or human manipulation, but from God. He holdeth the wealth of the world in his hand, and He dispenses it to us as long as we keep our spiritual mouth open to receive.

II. We take no thought of tomorrow because we live a day at a time. We take

each day as it comes and declare: "This is the day which the Lord hath made; we will rejoice and be glad in it." Or we live by the phrase from the Lord's Prayer that says: "Give us this day our daily bread." We do not allow our fears or defeats of yesterday to be carried over into the new day. Neither do we become riddled by anxieties by borrowing from tomorrow what might happen. Each day stands on its own; it stands alone, except for the plus factor of God's presence and provision. This added ingredient makes it a full and complete day. Often one person says to another: "Have a nice day." Every day is a nice day when we live it in this manner.

III. We take no thought of tomorrow as we operate on this principle: "When God guides, God provides." This is implied in the words: "But seek ye first the kingdom of God . . . and all these things shall be added unto you" (v. 33). If we give the Lord first place, He will cause everything else to fall in place. If we give Him top priority, He will fit everything into the design for our lives that He has in mind. Thus, His hand points the direction for us to go, and at the same time His hand contains everything that is necessary for us to go where He is pointing.

CONCLUSION: Thus we can give and give generously because our future security is based on the fact that it is impossible to exhaust what is in His hand. There will always be more than enough to satisfy our mouth of hunger. When we depend completely on Him in this manner, He giveth, and giveth, and giveth again.

February 29

PARADOXES OF SPIRITUAL LIVING— LIVING BEYOND OUR INCOME

(Stewardship message)

TEXT: "Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction" (Ps. 103:2-4).

The worst thing that can be said about a person at the economic level is that he lives beyond his income. This means that

his credit is no good because he cannot pay the debts he has contracted. He is a poor risk because he has failed to meet his financial obligations. This is one who has his back to the wall financially because he owes more than his income will cover.

However, in the spiritual world, the highest level of achievement is realized when we are living beyond our income. This means we are hopelessly in debt to the Lord for all the benefits we have received from Him. That we can never accumulate enough to pay Him for His multiplied blessings. In fact, the deeper in debt we are—the more we acknowledge our indebtedness—then the richer our lives become. Who can pay the interest only, with nothing applied on the principal, for such things as grace, Christian fellowship, truth, beauty?

The Psalmist made a list of his spiritual debts as he enumerated the benefits from the Lord for which he could never pay. These included (1) forgiveness; (2) healing; (3) protection.

I. We are hopelessly in debt to the Lord because He is the One "who forgiveth all . . . [our] iniquities." The most expensive word in our language is forgiveness. To maintain the integrity of God's moral law and to satisfy His justice, sin must be punished. It must be penalized because it is an infraction of the rules of the game of life. The penalty includes guilt, condemnation, lostness, and estrangement from God. This debt had to be paid to the last farthing by our suffering Saviour. He took the suffering that should be borne by us and allowed it to crush His heart. Because of His finished work on the Cross, we can be free from all guilt and condemnation. We can never repay Him for all He has done to provide forgiveness for us.

II. We are hopelessly in debt to the Lord because He is the one "who healeth all . . . [our] diseases." Christ suffered also for our infirmities. Isaiah declared that "with his stripes we are healed" (53:5). Also Matt. 8:17 says: "Himself took our infirmities, and bare our sicknesses." His healing ministry is as broad as the spectrum of human needs. He heals our infirmities, our broken ties of interper-

sonal relationships, our faults or weaknesses, our hurts of the heart or the wounds of the spirit, our emotional distresses, our broken homes, broken hearts, or broken hopes. All of us have experienced at one time or another the healing touch of Christ in one or more of the areas mentioned above. For His compassion in our behalf in this area of His healing ministry, we owe Him an unpayable debt.

III. We are hopelessly in debt to the Lord because He is the one who "redeemeth . . . [our] life from destruction." He redeems our life from eternal destruction by His uttermost salvation and protects our physical life from being cut off before our work is done. The Lord looks after us when we do not know how to look after ourselves. The only explanation for making it through some of our close calls is that the Lord was close by to redeem our lives from destruction.

CONCLUSION: The deeper we are in debt to the Lord, the higher will be our praise to Him and our dependence upon Him. This combination is life at its best.

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Gleanings
from the Greek

1 Cor. 10:14—11:15

"Idolatry" (10:14)

Our English word comes directly from the Greek *eidolatria*, which is compounded of *eidolon*, "image," and *latreia*, "worship." So idolatry is the worship of images.

"Communion" (10:16)

The Greek word is *koinonia*. It comes from the adjective *kainonos*, which

means "common," but when used as a substantive means "a partaker, sharer" (see "partakers," v. 18). So the noun *koinonia* may here be translated "a sharing" (NASB) or "a participation" (RSV, NIV). These terms make Paul's point a little clearer. However, since the reference is probably to the Lord's Supper, "communion" is also meaningful here. Arndt and Gingrich suggest "participation." But they offer as an alternative: "a means for attaining a close relationship with the blood (body) of Christ" (*Lexicon*, p. 440). That is what the Communion service is supposed to be. Hauck says that *koinonia* "denotes 'participation, fellowship, especially with a close bond'" (TDNT, 3:798).

"Shambles" or "Meat Market"?

(10:25)

The word *makellon* is found only here in the New Testament. "Shambles" (KJV) certainly does not convey the correct meaning today. A more accurate rendering is "meat market" (RSV, NASB, NIV). But Schneider writes: "The word means not only a meat market but a food market in general. The meat market is part of the *makellon*" (TDNT, 4:371). When Pompeii was excavated, the *Macellum* (Latin form) was found to be a rectangular court of pillars, covered by a dome-shaped roof, with booths on the sides.

"Offered in Sacrifice" (10:28)

This is all one word in Greek, *hierothyton*, which is compounded of the *hieros* ("consecrated to the deity, sacred") and the verb *thyo* ("sacrifice"). So it meant "offered in sacrifice." Arndt and Gingrich say that here, as a substantive, it denotes "meat sacrificed to idols." Schrenk points out that it was regularly used to indicate "the flesh of sacrificial animals" (TDNT, 3:252).

The KJV rendering, "offered in sacrifice unto idols," is based on the reading *eidolothyton*, which is found in the late manuscripts. G. G. Findlay observes: "The genuine reading, *hierothyton* (slain as sacred, i.e., in sacrifice), takes the statement as from the mouth of unbelievers; a Jew or a Christian would presumably say *eidolothyton*" (EGT, 2:868)—

which is genuine in v. 19, but not here. So the translation "offered in sacrifice" (RSV, NIV) is more accurate than "meat sacrificed to idols" (NASB).

Incidentally, the repetition of "For the earth is the Lord's, and the fulness thereof" (from v. 26) occurs only in a few, very late manuscripts. It is obviously a scribal addition, not a part of the original text.

"Give no offense" (10:32)

This translation (RSV, NASB) is practically the same as "Give none offence" (KJV). The Greek says, "Become *aproskopoi*." This Greek word is compounded of *a*—negative—and the verb *proskopto*, which in the transitive means "strike against" and in the intransitive "stumble." Abbott-Smith defines the adjective *aproskopos* as meaning "not causing to stumble." Probably the best translation is "Do not cause anyone to stumble" (NIV).

"Ordinances" or "Traditions" (11:2)

The Greek word *paradosis* comes from the verb *paradidomi*, which in this verse is translated "delivered." The verb means "to hand down, hand on, or deliver verbally" (A-S). So the noun refers to what has been handed down. Today we call this "traditions" (RSV, NASB). Probably Paul is referring primarily to the doctrines of the Christian faith, but also to apostolic injunctions for Christian conduct. Interestingly, the KJV renders *paradosis* as "tradition(s)" in all the other 12 places where it occurs in the New Testament. Why an exception here?

Shearing the Head (11:6)

Today we speak of shearing sheep. That is the way the verb *keiro* is used in Acts 9:32, in a quotation from Isaiah. But here it is used for cutting off a woman's hair (from her head). So the better translation now is "have her hair cut off" (NASB, NIV). Paul was alluding to customs that were current in Corinth at that time.

"Power" or "Authority" (11:10)

The word is not *dynamis*, "power," but *exousia*, "authority." But what does it mean when it says that a woman should have authority on her head? The bare

statement seems to require something additional in order to make sense. That is why we find "symbol of authority" (NASB)—the italics indicate there is no word in the Greek—or "sign of authority" (NIV). The RSV goes a step further by saying, "That is why a woman ought to have a veil on her head," with the footnote: "Greek *authority* (the veil being a symbol of this)." That is probably the correct meaning, in keeping with the custom that Paul reflects here.

"Without" or "Independent of"?

(11:11)

The Greek preposition *choris* means "separate from, apart from." The translation "without" seems a bit weak. Probably "independent of" (RSV, NASB, NIV) is more adequate, and so more accurate. God originally created mankind "male and female" (Gen. 1:27). Husband and wife are to be "one flesh," not independent of each other. It should be noted that the words for "man" and "woman"

mean "husband" and "wife," and they are often translated that way in the New Testament. That is the meaning here.

"Covering" (11:15)

Abbott-Smith thinks that the word *peribolaion*, "that which is thrown around," means "a veil." But Robertson and Plummer translate the second half of this verse; "Long hair is a permanent endowment (*dedotai*) of woman, to serve as an enveloping mantle" ("First Corinthians," ICC, p. 235). They also make this comment on v. 14: "At this period, civilized men, whether Jews, Greeks, or Romans, wore their hair short" (ibid.). We would agree with their observation: "While fanaticism defies nature, Christianity respects and refines it; and whatever shocks the common feelings of mankind is not likely to be right" (ibid.). The present fad of men wearing very long hair like women is a form of fanaticism, not a true expression of New Testament Christianity.



Conducted by the Editor

All books reviewed may be ordered from
your Publishing House

Three Churches in Renewal

By Lawrence O. Richards (Zondervan Publishing Co., 1975. 129 pp., \$2.95.)

Here is a book that will challenge common concepts of "renewal" and place the idea of church renewal on a biblical basis. Mr. Richards turns away from the "super-church" ideal and attempts to redefine what biblical renewal is and can do.

Following the principles of the unified body, love life-style, servant leadership, ministering laymen, growth emphasis, and scripture response, Richards chal-

lenges the "show me" to "show me in the Word of God." Certainly the final standard we must apply to the approaches of both the big church and the small is the test of scripture. By what criteria is church health measured? "When we have done this, then we can evaluate the effectiveness of both the big church and the renewal church using a variety of parameters including, but in addition to, size" (p. 12).

What the Scriptures present is not idealistic, unrealistic, and "ivory tower."

It must be seen as practical and realistic. "We can expect, and have a right to demand, measurable results when principles of the Word of God are followed" (p. 13).

Three churches, each distinctively different, and yet the same, are used in case histories of the principles shared. It is the thesis of the author that every church has potential on biblical grounds.

OSCAR F. REED

Preachers' Exchange



WANTED: *Open Prayer*, compiled by Jesse Halsey (Cokesbury). Also *Holiness in the Prayers of St. Paul*, by Wm. E. Mc-

Cumber.—Rev. D. William Smith, P.O. Box 837, Hawthorne, Nev. 89415.

WANTED: *Christian Theology, A Systematic Presentation*, by P. B. Fitzwater, second ed., © 1940, 1956 (Eerdmans).—Rev. Bradley Wood, Bentley Creek Wesleyan Church, R.D. 2, Box 121, Wellsburg, N.Y. 14894.

WANTED: Copies of *The Protestant Pulpit*, by Andrew Blackwood.—Roger M. Williams, Librarian, Nazarene Bible College, P.O. Box 4746, Knob Hill Station, Colorado Springs, Colo. 80930.

WANTED: Books by Vance Havner: *Consider Him, Peace like a River, That I May Know Him, By the Way*.—Dwight Umbel, 302 N. Sheridan St., Ridgeville, Ind. 47380.

FOR SALE: Five vols. of *Biblical Illustrator*, \$2.50 each, all New Testament. Set of *Interpreter's Dictionary* (4 vols.), like new, half price.—S. W. Morrow, 81 Powell, Ashville, Ohio 43103.

COMING next month

• **The Preacher and His Credibility**

More than anyone else, the preacher should be a man who can be trusted to tell the truth.

• **Objective and Perspective in the Minister**

In a church like ours, ministers and members must be Spirit-filled and fully committed to the whole will of God.

• **The Pastor Overcomes Failure**

Not every cross is worth dying upon! We must live on after the crisis has passed.

• **John Wesley and Family Religion**

In view of what is happening to the family in our day, we might learn again from Wesley some of the principles that still apply.



Some of our readers missed "Gleanings from the Greek New Testament" (p. 29) when Dr. Ralph Earle assumed the assignment of presenting expositions for the preaching program. They have noticed by now, we hope, that he has resumed where he left off—in 1 Corinthians—and is again producing these brief bits of word studies which are so helpful in your exegesis. A change of pace, and we think a refreshing one, is Dr. Mendell Taylor's "Seeds for Sermons" (p. 25). Just enough to get you started, if you can use an idea here or there. A word also about a distinguished contributor you may have overlooked in the excitement of celebrating with us our fiftieth anniversary last month. President Emeritus Lewis T. Corlett of Nazarene Theological Seminary writes about the objectives and perspectives of the ministry (p. 12). All this would not be complete without an awareness of the preacher's family (pp. 6, 17) and, most of all, his own credibility (p. 1). Not that you need to be reminded, but then "here a little, there a little" it just seems to keep coming, line upon line and precept upon precept.

Yours for souls,