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4-1-1973

Preacher's Magazine Volume 48 Number 04

James McGraw (Editor)
Olivet Nazarene University

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McGraw, James (Editor), "Preacher's Magazine Volume 48 Number 04" (1973). *Preacher's Magazine*. 509.
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THE PREACHER'S MAGAZINE

—proclaiming Christian Holiness

inside this issue:

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The Editor

GIVE THEM HOPE
C. Neil Strait

WORKING OUT THE SPIRIT-FILLED LIFE
Gene R. Welch

WHAT IS THE MILITARY CHAPLAINCY TO ME?
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THE

PREACHER'S MAGAZINE

APRIL, 1973 VOLUME 48 NUMBER 4

JAMES McGRAW
Editor

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Published monthly for Aldersgate Publications Association by **Beacon Hill Press of Kansas City, 2923 Troost Ave., Kansas City, Mo. 64109.** Editorial office at 6401 The Paseo, Kansas City, Mo. 64131. Subscription price: $3.00 a year. Second-class postage paid at Kansas City, Mo. Address all correspondence concerning subscriptions to your denominational publishing house. CHANGE OF ADDRESS: Send us your new address, including "ZIP" code, as well as the old address, and enclose a label from a recent copy. Authors should address all articles and correspondence to James McGraw, 1700 E. Meyer Blvd., Kansas City, Mo. 64131.

From the EDITOR

Not Slothful In Business

SPRINGTIME is more than a time to be extolled by poets, although they have risen to eloquent heights of verbal expression in their descriptions of its pleasures. It is the season of the year "whose robe-folds are valleys, whose breast-bouquet is gardens, and whose blush is a vernal evening," to quote Richter; and in the words of Anna Barbauld, it is the "sweet daughter of a rough and stormy sire, hoar winter's blooming child, delightful spring."

But spring is a time for preachers as well as poets. It is a time for spring cleaning, a time for fresh zeal, a time for renewed vigor in the crusade for souls, a time for awakening and revival. It is a time for thoughtful attention to the admonition to the Roman Christians to be "not slothful in business; fervent in spirit; serving the Lord" (12:11). One pastor put an exegetical twist of his own to this verse when he observed that you pay your tithe and your bills first, then get blessed, as you serve the Lord. J. B. Phillips' transliteration of the passage comes to the heart of the matter: "Let us not allow slackness to spoil our work."

It is a good time of the year to tackle the tough and unattractive problems of unfinished business, to face those which have fallen short of solutions, and to boycott slothfulness in the society of the saints.

Look around, and there is sure to be a reminder of a good place to begin. The building and grounds sometimes betray a lack of tender, loving care such as God's house deserves. The churchyard could be an inviting environment for worshippers, instead of the run-down, neglected, shabby expanse on the corner. The lawn could be a thing of beauty. The shrubbery could be attractive and appealing; the building itself clean, neat, and inviting. It is little short of miraculous the difference a few gallons of paint can make in the appearance of the church building; and more than you know, people passing by notice that sagging sign that announces the church name and the schedule of services. Let us not allow slothfulness and slackness to spoil our work before the people even get inside our building to worship with us.

In the pastor's study and church office there are reminders of the need for "unflagging zeal" to replace slothfulness in the Lord's business.

Unanswered mail is the perennial problem, and can pop up like a noxious weed when we think we have rid ourselves of it. It will not be mastered by procrastination. And by all means acknowledge those letters containing tithe checks, or other items requiring replies. One pastor admitted to a friend more than three months after he had received a check for several hundred dollars from a nonresident member that he had "not yet written to thank him and acknowledge receipt of his check." That kind of business sounds dangerously like slothfulness.

There should be enough unflagging zeal in the Lord's business to motivate a pastor to go further than answering mail, and to use some creativity in his correspondence. How about sympathy notes to those who need them? Why not write letters of congratulations to those who merit them, such as graduates, brides and grooms, new parents, and new residents in the community? Such "business" does take some time, but the sense of satisfaction and fulfillment gained from it brings generous compensations. One of the best transactions a pastor can make is to exchange a sense of guilty frustration for one of release and accomplishment.

To carry the thought further, we may as well bring our personal business under examination at this springtime, too. To pray, "Forgive us our debts," does not excuse our carelessness in keeping the promises we have made to our debtors. To be sure, there are times when it is impossible to keep those promises, and there is not enough money to meet all the obligations. In that case (ask any banker or merchant) a partial payment with a note explaining the need for more time keeps everybody satisfied. It is the absence of any response that eats away at trust and credibility, and it is the failure to reply to notices that disappoints those we owe. It doesn't take very much effort to break out of the "slothfulness syndrome" and begin behaving like men of God.

Ah, Spring! You have drawn back the draperies of heaven and replaced damp, gray days with brilliant sunlight. You have splashed a million flowers to paint the laughing soil.

Ah, but you have also reminded us that it is time for housecleaning and hard work. It is time to call forth all the unflagging zeal we need for vigorous effort in the pursuit of spiritual goals. It is time to make sure we do not allow slackness to spoil our work in the vineyard of the Lord.

PRAYER FOR THE HEART

Give me a pure heart—that I may see Thee,
A humble heart—that I may hear Thee,
A heart of love—that I may serve Thee,
A heart of faith—that I may abide in Thee.

—Dag Hammarskjöld

THE OVERTONES OF THE MINISTRY

By Raymond C. Kratzer
Dist. Supt., Northwest Dist.
Church of the Nazarene

IV. Awareness

My car developed a miss in the engine the other day, and I took it to the garage to have it serviced. A nice, young man drove me back to my motel room, and in our conversation I observed that I drove about 60,000 miles a year and needed my car in good condition. He asked if I were a traveling salesman. I said, "No, I'm a minister, a district superintendent of eastern Washington, northern Idaho, and northeast Oregon in the Church of the Nazarene." He remarked: "Well, you are a salesman of a sort." And then our conversation immediately turned to the product of the gospel and of the difficulty in getting people to buy it, in spite of its inestimable worth. I was glad to discover that he and his wife valued their church, attended it faithfully, and were sold on its values.

As I meditated on the conversation, I opined that every minister ought to have the "overtone of awareness"—that elusive quality of mind that alerts him to the true status of his calling. Such an insight will certainly lift his calling to a place of vigor, of challenge, and of accomplishment.

Have you ever been confronted with a salesman whose whole personality seemed to radiate his confidence in his product and of your imperative need of it? At times in these circumstances I find my sales resistance collapsing, and I am reaching with one hand toward the proffered article while my other hand pulls my purse from my pocket. Some television commercials are so persuading that I want to rush to the store and purchase the product, lest they are sold out before I obtain one.

If the delightful presentation of material things can so capture the imagination as to move us toward a positive decision to satisfy our senses, how much more should we strive to create an atmosphere of desire for God until lost sinners will want our Jesus and His forgiveness more than anything in this world!

One of the basic keys to a successful presentation of the gospel is to be completely sold on it yourself. Any insincerity at this point will blank out success in a moment. Occasionally each minister, each Christian, needs to remember the pit from whence he has been digged. He needs to evaluate the assets which are his because of Christ, and recall the awful results of a life lived in sin. He needs to look full in the

face at the inestimable, eternal hope he possesses as a born-again Christian, and of the frustrated, colorless, and hopeless condition of a lost soul.

A second motivating force that should make the preacher an effective salesman of the gospel is to be aware of the One for whom he is working. "We are ambassadors for Christ." Ambassadors are salesmen of a sort. Where in all the world could there be a more noble calling and a more esteemed administrator! The preacher should life up his head, square his shoulders, and speak out with courage, for his product—salvation—will cure the ills of everyone in the world. Believe it! Preach it! Propround it! Sell it!

A burning testimonial from a radiant heart will do more to convince a cold contact than all of the logic in the world. To say that "Jesus means everything to me" in such a fashion that it harks of personal experience in a real-life confrontation with the Master will evoke a response of hunger and desire in the heart of your customer. It is difficult to cast aside a burning testimony. It penetrates and begins to work toward a miracle of divine grace in his heart.

Awareness of the potential success in the ministry should always be a haunting overtone in the heart and the mind of the preacher. The Scriptures suggest in many ways the importance of self-improvement and of setting for oneself worthy goals. For example, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Tim. 2:15). "Walk worthy of the vocation [calling] wherewith ye are called" (Eph. 4:1).

The minister who does not take this aspect seriously will usually be a part of a mediocre church growth and a stunted personal accomplishment. Not that the "man of God" should be goaded with personal ambition, but rather be motivated with his God-given desire "to be" in order to be all that God intended he should be.

Just recently a certain company distributed a questionnaire to its employees asking them to indicate whether they were interested in advancing in the company. Test papers were given to the group requesting all who were interested in better jobs in the organization to fill them out. Only 6 percent responded to the offer. In other words, 94 percent were satisfied to work along in the same old way, rather than to put forth the effort to advance.

Could this be a parable of a lot of pastors? Are you satisfied to coast along, putting forth little effort to enlarge your church, to create a greater demand for your services, and to see God's work blossom as it could under your ministry?

Today is the day of new beginnings —it is the first day of all the rest of your life. Wouldn't it be good to sit down and take the "application form" for potential advancement in the work of the Lord and fill it out and sign your name with a flourish of determination? I think the form would read something like this:

Will you pray more each day this year than you did last year? _____

Will you study more, so as to have more interesting, dynamic sermons? _____

Will you increase your calling program and also make a real effort to win some souls on a one-to-one basis? _____

Will you map out some worthy goals for church growth in every way? _____

And on and on one could go. I know of a pastor of a large church who hired an associate recently to help in his cascading program. This associate possessed a radiant Christian life and was uniquely talented. Likewise, he had an inner motivation that propelled him toward ever increasing growth and development in making his life worthwhile. This man was not looking for a job. He was intensely occupied. But

when he was contacted, the Lord seemed to speak to him, giving him a fleece to help him in his choice.

He asked the pastor of the large church what kind of goals he had for his church and for himself. The pastor said in substance: "I have never been asked that question, but since you have asked, I will share my goals with you." He pulled from his files a goal sheet which listed what he planned to do for the rest of his life in the providences of God. In response to this revelation, the prospective associate said: "I will accept your offer. You are the only minister I have ever met who has set lifetime goals for himself. I have them for myself, and I believe God would have us share our dreams together."

Jesus urged His disciples to "set your affections on things above" and to "occupy till I come." I am confident that He meant for them to have a dynamic occupancy which would involve an aggressive ministry, pushing back the beachheads of evil, and enlarging His great kingdom.

Oh, that we might attune our potential to the will of God, discovering our strengths and weaknesses, and map out a course in the power of the Spirit that will make the courts of heaven ring! Become aware of your strength through Christ. "I can do all things through Christ which strengtheneth me" (Phil. 4:13).

Give Them Hope

By C. Nell Strait*

Karl Menninger one time said: "The best thing a psychiatrist can do for his patients is to light them a candle of hope."

The greatest thing a preacher can do for his people is to light them a candle of hope. The people who sit in the pews, by and large, have rubbed shoulders the previous hours with despair. They enter the hour of worship needing a lot of things, but needing nothing else so much as hope.

The great commodity of the minister of the gospel is hope. He proclaims Good News to people who are faced with despair and frustrated with defeat. The minister can tell such a man that, "across chaos, God stretches the rainbow of hope."

Years ago, a successful cosmetic manufacturer retired and was asked about his magic formula for such success. He refused to share his formula for achievement. However, on his seventy-fifth birthday, after much begging, he decided to share his formula of success. The aged man began by saying: "You see, in addition to the formulas used by other cosmeticians, I added the magic ingredient . . . I never promised a woman that my cosmetics would make her beautiful, but I always gave her hope."

When Billy Graham visited Sir Winston Churchill, the first words from Churchill were posed in a question: "Do you have any hope?"

Our congregations ask us this every time we stand before them. On the occasions you and I have to proclaim a word to our people, let us give them hope. Give them Christ. Give them words about redemption, reconciliation, renewal. Give them words of life, of hope, of peace.

Give them hope!

*Pastor, Church of the Nazarene, Akron, Ohio.

Evangelistically Speaking—

Who Were the 3,000?

Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls (Acts 2:41)

What a good report! About 3,000 saved, baptized, and joined the new church! Must have been some excellent follow-up by that band of Spirit-filled Christians! It takes a bit of doing to baptize that many—as well as some water. Names, addresses, where they should meet . . . the Upper Room couldn't hold them all at one time . . . somebody really worked.

But who were they? Let me ramble along here a little and imagine . . .

1. Some had attended the great rallies and meetings that Jesus held. Some of His crowds were big—12,000—"five thousand men . . . ," not counting women and children. They had dropped off. But seed had been sown . . . some interest shown. And when they heard this same Jesus was not dead, but alive, and in the hearts of His friends, they wanted Him too.

I thank God often for the tremendous influence across the world of such great evangelists as Dr. Billy Graham, for TV programs as Rev. Rex Humbard, Oral Roberts, "Back to the Bible," and others. As an evangelist, I find in so many ways that my task is made a little easier, my work considered important, the public more aware, because of the life and preaching of Billy Graham. Also, there is an important ministry in holiness preaching—that these touched by crusade fervor and brought to the Master will have the light and privilege of full surrender and the baptism of the Holy Spirit.

2. Some had been contacted by that first IMPACT Team spoken of in Matthew 10. These were sent out—with nothing to sell but the power of God and His love. It would be hard work (and it still is), for they would be sheep among wolves. They were trained (wise) and peaceful (like doves).

By Paul Martin
Evangelist
Church of the Nazarene

They were mainly to rely on their own testimony. No argument or debate—just tell them what has happened to you.

House-to-house witnessing still is effective, and still is hard work. It does divide the men from the boys, but the primary principles that Jesus gave still work today!

Now let me say a little word about preparation. In the big crusades, in the better work of personal evangelism, there is time, planning, patience, prayer—that we just can't imagine. And that we do not do! Revival attendance is not just "by chance." Results aren't by chance either. There's plenty of material around. Let's use it and do better in getting ready.

3. Who were the 3,000? My guess is that they were friends, neighbors, business associates, relatives of the 120; Matthew's tax collector buddies; Peter, James, and John's fishing cronies . . . for the word soon got around (the grapevine is often loud and clear) that these—though the same neighbors, friends—were different now, different in their daily duties, different in their joy, in their love. Something had happened to the 120—something so exciting, so real, so vital, so relevant that the "rat racers," the tired, the lonely, the searching, the defeated, the comfortable, were drawn to them and to their message, and to their living Christ. It is different when the Holy Spirit comes! I urge you, new believer, and you too, friend of Christ, tarry until He comes—the Spirit comes, and makes Jesus alive to you—really alive.

Soon another 2,000 were added. More good follow-up work. And soon the whole known world was different. For by big rallies, house-to-house witnessing, and person-to-friend—to working associate, to those close by—witnessing in the Spirit, and by the Spirit, many, many were saved.

Practical Points *that make a difference*

He Is Open—And the People Respond

Dear Son:

The income of our church is rising every month. It is apparent that giving is related to the morale of the organization.

Our pastor commends the people for their generosity, reports the giving in the weekly newsletter, keeps the congregation informed as to where they stand, and has kept all the obligations current month by month.

The people like this approach. They feel that the pastor and board are not afraid to show the financial picture—good or bad—and they respond. Recently they brought a youth minister in for the summer and pledged $300 more than was necessary.

The yearly report will show a substantial increase in income, and with it an opportunity to give more for world evangelism. And you know, Son, I believe a great deal of the margin is based on "confidence." Confidence in the pastor, who is open enough to keep the people informed. It always pays big dividends.

Love,
Dad

A pastor's leadership performance is related to what he believes about leadership.

A Credo for Christian Leaders

It is assumed that a pastor is called of God to be a leader. Not just any kind of leader, but a Christian leader. Since action is based upon belief, every pastor must know what he believes about leadership before he can act as a leader.

Churches have creeds which are repeated regularly as a guideline for Christian conduct. There is likewise the need to formulate and repeat a personal leadership creed to keep the pastor pressing toward improvement, to help him discover what he really believes about Christian leadership, and to test his convictions and behavior.

Every pastor has a credo for leadership. Credo is simply "a statement of beliefs." In other words, a pastor acts upon what he believes about leadership. This credo may be written or unwritten. In whatever form it appears, it becomes a guideline for the pastor in carrying out his leadership responsibility.

The following credo for Christian leadership is meant to be a guideline for the pastor in developing his own stated beliefs about Christian leadership. Once the pastor has formulated his beliefs about Christian leadership, he should be prepared to live by them.

by
Barth Smith
Dean, Nazarene Bible College
Colorado Springs

These things I believe about Christian leadership:

1. Basic Christian integrity is the primary qualification for successful Christian leadership.
2. People, not physical resources, are the real assets of a local church.
3. Leadership of people must begin with management of self.
4. The right to Christian courtesy and respect is the intended heritage of every person in the local church.
5. People should be motivated, educated, and trained—but not ordered.
6. All people at times will be subordinate, but none should be asked to be subservient.
7. Human problems involve emotions and attitudes more often than reason and logic; therefore, communication with people begins with emotion, spirit, and attitude—not with words.
8. Decision-making is best carried out at the level in the local church organization where authority and responsibility are delegated.
9. Delegation of authority to a person must always follow delegation of responsibility.
10. Every paid and volunteer worker in the local church is entitled to a job description. Job descriptions should be made in terms of results expected from a person.
11. Christian leadership is limited when excessive caution, orderliness, and tested procedures replace the rea-

sonable risk which characterized the New Testament Church.

12. Each person in the church should experience democratic leadership.

13. The responsibility of pastors is to build people toward becoming increasingly responsible Christians in home, church, community, state, and nation.

Openness is the key to new vistas of peace and power in our pastoral ministry

The Pastor "Working Out the Spirit-filled Life"

By Gene R. Welch*

JUST AS WE HAVE PROBLEMS as pastors in developing and maintaining a consistent prayer life and Bible study, so also we have problems "working out the Spirit-filled life." Pastors, too, are human. We are men who have memories which sometimes fail—and when they do, it is likely to be in public. Poor judgment is exercised, and the whole church knows it. We have a lack of patience; someone has hurt feelings and probably will not keep it to himself. And, alas, we have areas in which we are immature. With all of this, we are called of God to be His ministers. The same hands which tremble because nerves are raw are used of God to bless that man who has reached the end of his endurance.

Answering the call of God to the ministry does not mean that working out the Spirit-filled life is solved. Love can fade even in the life of the pastor. Often I visit a man who once responded to the call of God. He served as a pastor. He has a grasp of the Scriptures which is rare. He is intelligent—in fact in every area of natural endowment he is above average. But now he is backslidden. Love faded, then blinked out. He was not able to work out the Spirit-filled life. I am disturbed when I see some of the attitudes displayed toward our called brothers who fail. Some of us appear to be smug and secure, and let it be known that we are not surprised. I am troubled, for this displays a heartlessness that betrays a fading love.

Every pastor faces the drain of giving. How can you have a day off and stay close to the phone? How do you endure the frustrations from people? At times you are sick and your spirit droops with your illness. But you are not sick enough to go to bed. Sunday morning you have difficulty even feeling religious—still you must lead others in worship. Your goal for the church is high. You desire to see things accomplished for God; then someone gets offended because things aren't done his way, and he does his best to torpedo the whole program. With frustrations like these, we must avoid the sour, negative attitude that can develop. The pastor deals with so many problems he can become "problem-minded."

The start downhill toward becoming "problem-minded" and sour often

*Pastor, Central Church of the Nazarene, Omaha, Neb.

starts early. When a young man acknowledges the call to the ministry, he is often made to feel that he must play "super Christian." He may deny a perplexing area in his theology or his personal life. He feels that to show weakness may hurt his pastoral future. Haven't we ourselves said, "He had some real problems when he was a teen"? As licensed ministers, our relationship with the board of orders and relations may encourage us to continue with the "game." To ask for help may hurt us on the district. So we play "super Christian" and quietly bleed.

Ordination and a career as a pastor place some in the position of professional game players. When an ordained minister says, "I feel almost like a hypocrite whenever I preach on holiness," he cries out to be loved and helped—not censored. Men can go through such times and emerge solid churchmen, if we allow them to recover.

We as ministers cannot expect to be "working out our Spirit-filled lives" until we can face our own problems. Stand up and say, "I am not a super Christian. I am a Spirit-filled man trusting, walking, and committing my failures to God." A great spiritual freedom can be yours if you will take it.

I have found it necessary to cultivate an openness toward God and toward others. Spiritual growth is marked by change. For if nothing changes, what are we calling growth? I must be willing to change my mind about issues, methods, and people. God must be able to break in upon me and make me willing to tell one of my laymen, "I am sorry." True holiness of heart is marked by a humility of spirit. This humility is not only willing to say, "I'm sorry," but willing also to change an attitude. It is hard for me to be open to those who seem to be against me. Every move they make is interpreted to be the worst. By my spirit I make it hard for them to change, or even apologize if they want to do so.

Perhaps the most neglected area in the Spirit-filled life of ministers is closeness to other Christians. Even with other pastors, our conversations sound like "show and tell" as we brag on the great job we are doing. Others seem almost gleeful as they tell of another church's problems. But we need the ministry of other men. We cannot live alone. We must believe that the hands of our Spirit-filled brother are the hands of Christ ministering to our needs. To deny this is to undercut our position as pastor. For we minister as members of the body of Christ. But do we have the humility to admit that we need other men?

I am not suggesting that we trust everyone with our problems. One of the most shameful things which can happen is to share a concern and then find that you have only made a contribution to the district gossip. I believe that each man must have someone he can trust, someone who cares, and someone who can minister to him. This does not mean a constant airing of problems. But to be positive and effective over the long haul, we all need the loving concern of a Spirit-filled brother.

This will reflect in the spiritual life of the parish. We are brittle and unapproachable when we are "tied up inside." Our withdrawal will show, and many who need help will not feel free to approach us. As pastors we have more to do with setting the spiritual tone of our churches than any other individual. Our coldness and fear cannot be covered by a loud "Amen," or a strongly evangelistic sermon. But after we are in tune with God and our fellowman, we can be free channels of blessing to our people.

Openness is the key. Openness to God—admitting our mistakes and failures. Openness to others. When we finally admit our failures, we are more tolerant of failure in others. God can then use us in ministering to our people at the point of their needs.

Keep Up with That Reading

By Ross W. Hayslip

SOME YEARS AGO the editor of *Newsweek* made the following observation about his reading: "The main difficulty for me is to find enough time to read all the newspapers, periodicals, reports, and books that I should read. I keep telling myself I will take a speed-reading course, but alas, I haven't time to do so. The result seems to be that I get up earlier and earlier, and go to bed later and later. Mathematically my sleeping hours should dwindle to absolute zero within another few years."

The preacher of our day is called upon to be a man of wide reading experience. In all truth there is small likelihood that the task of the pastorate today will permit a man to catch up with his back reading. He may be able to control the flow with some degree of efficiency, but he will never be able to wholly dam it up.

Some ministers have sought a rapid-reading course as a solution to their reading problem. The claims made in behalf of these courses by both their sponsors and those who take them range from modest to incredible. These courses undoubtedly can double the reading speed without diminishing comprehension, but too often instead of cutting down his total reading time, the preacher simply jams more reading time into his waking hours. Some who have done quite well in rapid-reading courses have regressed quite rapidly when they failed to maintain a steady program of practice. The reading habits of a lifetime are not easily overcome.

by
Ross W. Hayslip
Pastor
First Church of the Nazarene
Tucson, Ariz.

For the average pastor I feel that "selectivity" is the key to reading more material in less time. We must decide what we are going to read and how much we are going to read. It is said that when Daniel Webster got ready to read a book he would first make a list of questions he would want answered. He was reading for a purpose. The preacher's reading should have purpose as a prime factor. To read merely for the sake of being able to say we have read the book is poor practice.

The skilled reader can look for clues to informational content. They may be found in the prefatory materials, digests, tables of contents, headings in the body of the text, and footnotes. Some things which especially draw interest may be underscored for further attention. Notes can be made in the margins as thoughts are organized and reorganized.

Decide what type of reading will contribute the most to your total ministry. Is your reading material pertinent to the area of your responsibility? If it is merely interesting, but not pertinent, put it aside for recreational reading. There has never been a time when so many books and magazines of a religious and philosophical nature are being published. Book clubs by the dozens seek to select our reading sources for us, and book reviewers flood us with "must" selections. To keep ourselves contemporary and make our messages relevant, we are urged to read in order that we may quote readily and impress our hearers with the extent of our knowledge of the world today.

Every man must decide for himself as to the schedule of reading that he will follow. He will find just as much time for his reading as he cares to take. There are many demands upon his time as a pastor. Tasks innumerable clamor for his attention. Somehow or other he will plan the disposal of his time so that he will be able to heed the ancient admonition of Paul to give attention to reading.

A chaplain shares his burden and views concerning a vital but little-known problem

What Is the Military Chaplaincy to Me?

By James R. Thompson*

THE CLERGY IN THE MILITARY is under question. The old question of separation of church and state has again been asked. The ethical validity of the Church as an integral part of the military machine is another question. Are chaplains, by wearing the uniform and rank, prostituting their convictions to the command? In what way does a chaplain's active participation in a "war" dilute his message of peace? What about the tendency to establish a "military denomination"?

Is it a part of the chaplain's role to "help keep the troops in line"? Is the chaplain a male "donut-dolly"? Is he the unit "Hail fellow, well met"? Is he content to be the "patter on the back"? Or is there a larger ministry than being the commander's yes-man?

In the army, the chaplain is a member of the staff and is responsible for advising the commander concerning matters which relate to the religion, morals, and morale within the command. This is great! But what do we do if the commander ignores our advice? What if the commander is a leader in immorality and vice? What is the position of the chaplain when his rating officer refuses to accept the validity of the Church and its ministry?

These are questions with which the chaplain must struggle in his everyday attempts to minister to the members of the military community concerning the love of God. Some of these questions are not easily answered when it comes to the pragmatic issues such as promotions, consideration for assignments, and being retained in the military. It is not my goal to answer each of these questions. My goal is to deal with some basic premises which have helped give substance to my decisions when they have to be made.

First of all, I am a Christian and an example of Christian living. I must be concerned about others more than myself. I need to be careful not to resent the demands people may place upon me and my time. Part of the prayer of St. Francis of Assisi says: "O divine Master, grant that I may not so much seek to be consoled as to console; to be understood as to understand; to be loved as to love."

Second, I am an ordained minister of the gospel of Jesus Christ. This or-

*Chaplain, U.S. Army, Fort Riley, Kans.

dination came, not of my own choosing, but because of the call of God upon my life. As a minister I must be bold in proclaiming the gospel as I understand it through the leading of the Holy Spirit. I must learn to "say it like it is" and in a way in which others will understand.

In addition to this calling I feel a further leading to be a pastor, and more specifically a pastor in the military setting. I do not feel that my presence in the military is de facto support for all that the military does or for what it represents; no more than my presence as a pastor in a community means that I condone the prostitution, gambling, liquor, corruption, and other activities that prevail.

As a pastor, my primary responsibility is to feed God's people with His message of love and forgiveness, whether that message be written or acted out. As an ordained minister my primary responsibility is to God and then to the church. At no point in my areas of responsibility do I see the necessity of supporting the military establishment when it conflicts with the principles of Christianity. My commission comes to me because the Church endorses me to represent her in the military.

I strongly feel that I am in the military because this is where God wants me to serve. If this is true, then He will see that I stay in the military as long as He wants me here. When He has something different, then it will be revealed in some way. As long as I am faithful to God's call upon my life, He will be faithful to lead me in the direction I am to follow. The military chaplaincy is a vehicle through which I minister. It is not a job, a vocation, or a career; it is God's call upon my life.

The glory of Christianity is not in an *empty tomb*, but in a *living Lord!* It is not the tomb that is vital, but the One who occupied it and is alive forevermore. He is regnant and active in our world now. He indwells the heart of the believer. He is the inspiration of the world's greatest men and its holiest women. He goes before the obedient in the line of duty, even as He has promised. He walks with us in our sorrows until our hearts burn within us. He wants to be the Comrade of the way. He invites all. He seeks all.

—Selected

Competition in the Pulpit

I HAVE COMPETITION in the pulpit. No, not from some brother who is threatening my security with better qualifications. It isn't from a noisy baby or an unruly teen-ager. My problem is created by inanimate things—and plenty of them. They tend to be lures, trying for the attention of my congregation.

One competitor is the "scoreboard" hanging proudly over the platform, declaring the vital statistics of our Sunday school:

Record Attendance	172
Today's Attendance	98
Year Ago	89
Contacts	172
Offering	$19.75

Now I believe in organizational pulse-taking, but I object to that scoreboard being in such a place that it invites math problems while I'm preaching. *Let's see, we're 74 away from our record Sunday. Hey, that's funny—contacts and record attendance the same. What if all the contacts had come? We would have been right on the record.*

Another contender is that building fund record on the other side of the platform. My imagination wants to follow the people in their thoughts: *We're doing well . . . Be in that new church before we know it. Up quite a bit from last month . . . My $10.00 helped . . . been giving on that for two years—that's $240. If everyone gave like I do . . .*

Where could I move that tally board?

The American flag staff is taller than the Christian flag staff . . . or is it? . . . I guess not. Wonder if that one has 50 stars—I can count only 23 unless we get a breeze across the platform and it unfurls. Say, didn't notice that . . . I believe the American flag is on the wrong side.

I want to move them too, but I'm patriotic and religious.

Can't read that name added to the Memorial Roll this year . . . looks like S-m-i-t-h. I don't know a Smith. Maybe it's my glasses. I'll walk over to the wall after service and see. I'm sure it can't be a Smith.

When my time comes, I hope the church will remember me too, but on the wall just outside the office.

She never marked me up last month on the prayer and self-denial chart. Everyone has a star but me . . . Maybe she lost my envelope. My no-star stands out like a sore thumb. What's the use of giving if they don't mark it up?

I would put that one on the back wall, except that I might see it from the pulpit chair and miss my cue.

Youth Institute starts on the seventh? Just my luck. I thought it was the fourteenth. Funny I hadn't noticed the date until we stood for responsive reading. Mom might let me switch that visit with Aunt Martha. Sarah said the tall Norwegian from her church would be

by
Carlos H. Sparks
Pastor
Church of the Nazarene
Sylvania, Ohio

at camp again this year . . .

I have a dream. I'll clear the walls completely except for an empty, backlighted cross behind the pulpit. Then we could keep it that way. When the department leaders have a theme to present, they can hold their posters in hand, present the program, then move their advertising to a designated place outside the sanctuary. We could have an interest center, always neat and purged of outdated posters and announcements—but away from the worship center.

It's been like this for a long time. Dare I change it? There is a lot of history in those old boards and frames, but if it would add to the worship service, no one should object. We won't throw it out, just put it in some better place and arrange it. Even that picture of Christ ought to come down—not that I'm against Him. But when my people pray at the altar, I want them to link up to heaven by faith, not pictures. I remember that it is by faith we are saved. The picture would be lovely in the foyer with a soft light playing on it. It would be a dignified welcome. It would say whose church it was, but in the sanctuary at worship, faith could bridge the gap.

Maybe I'll let a wallful disappear—say over the period of a month. Even if we have to repaint, I need to go to work on my competition.

The power of the gospel working through a dedicated minister is one of the wonders of this world.

Truth Is Powerful!

THIS GOSPEL of which I was made a minister is a *loving* gospel, because God so loved the world that He acted in so many ways beyond giving His only begotten Son.

This gospel tells of One who cared and who wants to communicate with His creatures. I think of Faust's famous definition of the Logos in Goethe's famous poetic drama. Logos is called power, mind, and deed, but I think that the word could also be termed *will to communicate.* If God's action in sending His Son is to be fully appreciated, He must be seen as yearning to communicate with His creatures in order that they might live and have life fully, knowing what it is.

This gospel is also a *fulfilling* and an *ever present one.* It follows one through life and crowns all his ministries. I remember a young couple who came to me as their home and marriage were threatened by something he had learned about her. How I jumped to unload my college and seminary notebook wisdom for their benefit! But her mother, in a quiet moment in her living room, said, "Let us turn to prayer." I thought this meant something perfunctory and just doing once

By Richard K. Morton

Pastor, Church of the Nazarene
Jacksonville, Fla.

more an approved ritual. But in a moment all of them were down on their knees, and young minister that I was, I was faced with a challenge.

Many prayers were routine and part of an expected ritual. But at this moment I had to come up with a prayer—and I mean a *prayer!* The next thing I remember was that I was in my car on the way home, distressed that I had been so inadequate. But the next Sunday when that young couple was ushered to a front pew in my church, I felt like crying out to the congregation: "Let us change our procedure this morning, clasp hands as we make a circle, and sing the 'Doxology'."

Another time that I felt very deeply the outgoing power of the Spirit was as I sought to serve as a minister in a Communion service. We had had many services of Holy Communion, and they were mostly dignified and proper, but rather cold and remote from the heart. But there was a Sunday, late in World War II, when we were to affix gold stars to our service flag, indicating how many from our congregation were serving in the armed forces. We were to note, as meaningfully as we knew how, that five men and three women would never return to us. Widows of two of them and a large number of relatives and friends were present for this service of remembrance and Communion. This was a Communion service that shook us to the depths and drew us closer to God and to each other. It became a fellowship of the beloved in Christ, and I shall never forget that sacred moment.

This gospel, this indwelling Spirit, works in us in many ways. One day while I was visiting a hospital, a woman, unknown to me, asked if I would come into her sister's room and offer prayer. I learned that the woman had an abdominal obstruction which was expected to be fatal. I though the incident would be simply performance of a perfunctory rite, but the woman promptly was down on her knees. The bedridden patient clasped her hands and closed her eyes. I remember saying to myself that if I was ever to call myself a minister of Jesus Christ this time I had to *pray*. I visited and prayed again two days later and everything seemed much the same.

I was unable to get to the hospital over the weekend, but on Monday as I went down the corridor, I thought I saw into that patient's room. When I asked where she was, I was told that she was sitting up. The doctor said that conditions threatening her life were no longer there and she would recover.

Now I do not know what had happened or what caused it. I know only that when I have cried out in need, and in utter inability to cope with a situation, I have sensed a Presence and a Power, one that eases suffering and assuages grief. It is that loving Power that first drew me; and now after these full and eventful years, I want to serve Him still, even unto the end. Words of a hymn fill my heart: "Saviour, stay this night with me; behold, 'tis eventide." But that eventide yields at last to a day of realization, of fulfillment, and of life.

Revival is not going down the street with a great big drum; revival is going back to Calvary with a great big sob.

—Ralph Sockman

Soul winning is never competitive. You are not a competitor; you are a colleague.

—C. William Fisher

PASTOR'S SUPPLEMENT

Compiled by the General Stewardship Commission
Harold O. Parry, editor

"... Ye Visited Me Not"

(Matthew 25:43)

By General Superintendent Lawlor

A unique privilege is ours as ministers of God—the privilege of visiting in the homes of people. It must never be abused. Unfortunately, today it is too often unused.

Pastoral visitation should be one of the effective tools of our ministry. It must never be said of the Nazarene pastor, "Ye visited me not," for the results of such a lack have caused heartache to pastors and local churches and created well-nigh impossible barriers between them. Pastoral visitation must be cultivated, but if it is bathed in the Holy Spirit and love for people, it can become one of the greatest ministerial privileges and responsibilities.

True pastoral visitation for the Nazarene minister involves visiting the sick, the membership, the adherents, as well as door-to-door outreach visitation. Those who are ill should be visited *immediately* when we hear of their sickness. Prompt attention and pastoral care to those who are sick of body may make you an effective physician of the soul. Death must not be a forbidden topic of conversation. The minister must, to those so ill, speak of the possibility—even the probability—of going into the eternal world. Planned visitation for the shut-ins, in both private homes and nursing homes, should involve special acts of worship and devotion on your part.

The importance of visitation among the membership cannot be overstressed. Too many ministers have lost the keen edge of their contact with their membership by "easy" visitation among an inner circle. A tragic illustration comes to mind. The district superintendent and I were being entertained for dinner in the home of a young Nazarene professional family. As we were leaving for service, the district superintendent requested that I say a prayer for the home. At the close of the prayer the young couple were holding their children and weeping, and my heart wept as they said, "You are the first Nazarene minister to pray a prayer other than grace in our home."

Our visitation among those who are absent without known cause on the Lord's Day is so necessary, as is door-to-door outreach visitation (particularly during this year of Key 73). The actual methods we employ in our pastoral visitation are something each of us must work out under the wise counsel of the Holy Spirit and in the framework of his own personality! Let it never be said of us, "*Ye visited me not.*"

GENERAL SECRETARY

TURN YOUR RADIO ON

Have you "TURNED ON" to the fact that this year's Pastor's Annual Report Form is

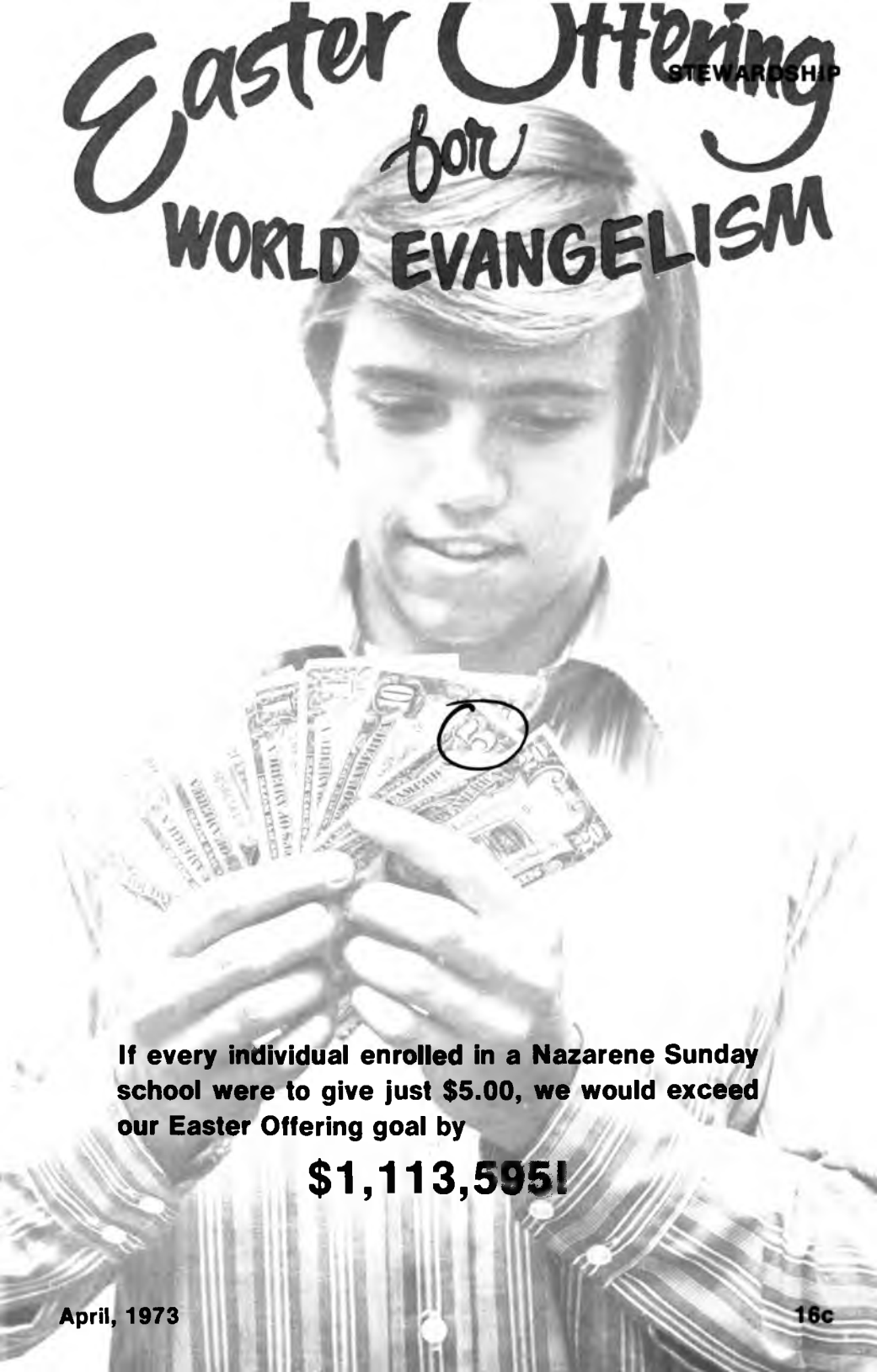
Different??

Well . . . it is!! So, in spite of the same look, the same feel, the same smell, and pretty much the same information, please "TUNE IN" to the guidelines and directions on your work sheets so we all will be on the same "WAVELENGTH" . . . oooh, turn your rad—(CLICK!!)

P.S.

If you have not as yet requested your 1973 Certificate of Standing card, why don't you stop and send for one *right* now? All it takes is a card.

Easter Offering for WORLD EVANGELISM



If every individual enrolled in a Nazarene Sunday school were to give just $5.00, we would exceed our Easter Offering goal by

$1,113,595!

NAZARENE WORLD MISSIONARY SOCIETY

It's a Pleasure...

TO PRESENT OUR . . . . . .

1973-74 Missionary Study and Reading Books

Study—MISSIONS—BOTH SIDES OF THE COIN—The story of Nazarene work in the areas of World and Home Missions. $1.50.

. . . . . **ADULT AND TEEN READING BOOKS** . . . . . .

1. **But God Gives a Song,** *Fritz*—The biography of Dr. R. G. Fitz, medical missionary in North and South China, and pioneer in Alaska. $1.00.
2. **Challenge of the Other Americans,** *Franco*—The story of potential evangelism among Americans of other cultures within the United States. $1.00.
3. **Like a Tree Planted by the River,** *Temple*—A thrilling account of the life and ministry of Cristobal Morales of Mexico. $1.00
4. **Missionary Mama,** *Seamands*—Delightfully realistic letters written by a missionary wife in India. $1.00.
5. **Nazarenes in Mexico Today,** *Cook*—This book portrays the evangelistic outreach of the Church of the Nazarene in Mexico. $1.00.
6. **The Church Behind the Bamboo Curtain,** *Owens*—An informative and fascinating account of what can happen to the church in a controlled society. $1.00.

Packet of all six reading books, U-643, $6.00.

. . . . . **JUNIOR BOOKS** . . . . . .

A. Missionary:

1. **Holidays in Fiestaland,** *Ovando*—A month-by-month account of festivals in Mexico. $1.00.
2. **North of the Rio Grande,** *Danner*—Four stories of Latin-American children in the United States. $1.00.
3. **Pacific Discoveries,** *Box*—Exciting stories from Guam, Hawaii, and Samoa. $1.00.

B. Biography:

1. **Phineas F. Bresee, Mr. Nazarene,** *Moore*—A biography of the founder of the Church of the Nazarene. $1.00.

C. Bible:

1. **Who's Afraid?** *Hinckley*—This book presents stories of daring deeds of Bible people. 75c.

D. Fiction:

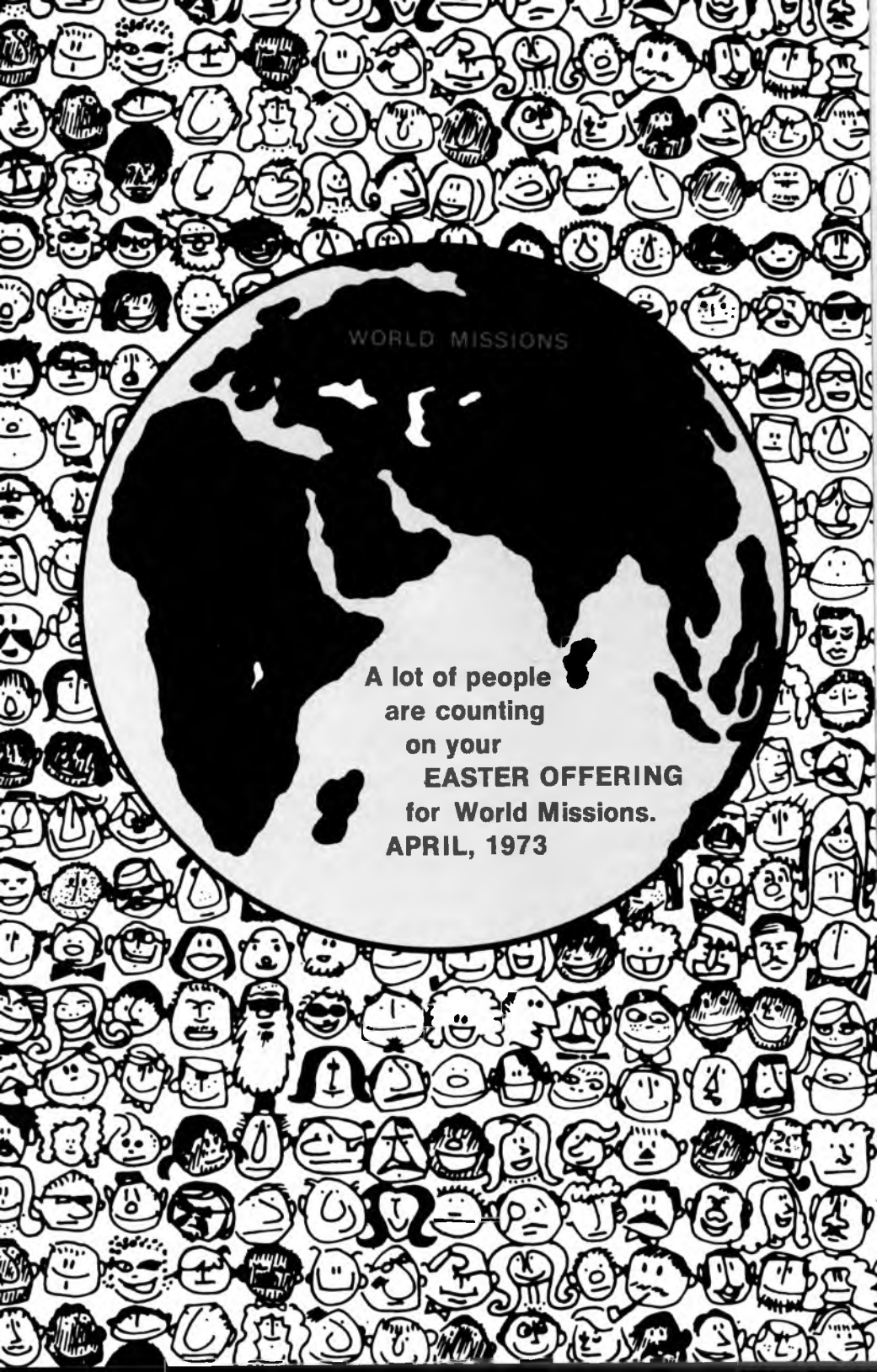
1. **Shan Min's One Wish,** *Huggins*—This is the story about a boy who lived in old China. $1.00.

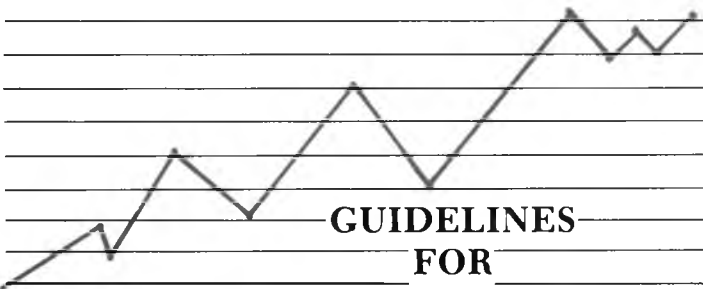
Packet of all six junior reading books, U-973, $5.75.

Think on this...

IF PASTORS WERE READER LEADERS . . . . . .
CHURCH BOARD MEMBERS WOULD BE READER FOLLOWERS

Dr. Morris Weigelt
General Council Member


WORLD MISSIONS
A lot of people
are counting
on your
EASTER OFFERING
for World Missions.
APRIL, 1973



GUIDELINES FOR MONETARY SUPPORT OF YOUR EVANGELIST

1. Travel Cost

Consideration should be given to the distance an evangelist must travel to your meeting. This amount should be in addition to all other considerations.

2. House Allowance

Most pastors have been provided with parsonage and utilities. It seems fair that a portion of a month's house allowance and utilities be paid to the evangelist. A seven-day, one-Sunday meeting should equal about one-fourth the total house and utilities allowance for one month. This amount should be clearly indicated on the check or checks given to the evangelist for income-tax purposes.

3. Insurance

Most local churches help their pastor and his family with hospitalization coverage and, quite often, life insurance. It would be an excellent idea to regularly set aside a few dollars for your evangelist's insurance program.

4. Social Security

Churches across the denomination are requested and expected to pay the pastor's Social Security. An amount equivalent to the Social Security tax on the offering you give your evangelist should be included.

5. Salary

This should be the net amount you intend to give your evangelist for his services, over and above travel cost, house allowance, insurance, and Social Security. This portion of his pay will be used to buy food and clothing for his family, maintain a home, and supply his personal needs demanded by his continual public appearances.

make a note

NATIONAL FAMILY WEEK
May 6-12

*__Baby Day—May 6.__ Plan a service for dedicating babies. Ask your Cradle Roll superintendent and director of Christian Family Life to assist in this service. If your church does not have a Cradle Roll, this would be a good time to challenge your people to start this vital ministry. Ask your Sunday school superintendent to write the Department of Church Schools, 6401 The Paseo, Kansas City, Mo. 64131, for complete information.

*__Mother's Day—May 13.__ Highlight the Christian Family Life ministry in your church by letting your local CFL director present the gifts which are given to honor special mothers. Ask the director to give a brief summary of the Christian Family Life ministry and what it offers to your people.

HAS YOUR CHURCH ORDERED "TABLE TALK" FOR THE SUMMER QUARTER? Provide a copy for each family in the church where there are children of junior age and under. Order on your regular Sunday school literature order blank.

LISTING BY PERCENTAGE
ASSEMBLY YEAR
1971-72

DISTRICT	PERCENT
Hawaii	102.28
Minnesota	100.34
Canada Atlantic	99.16
Louisiana	98.99
Southwest Oklahoma	97.69
Alaska	97.55
Idaho-Oregon	97.05
Sacramento	96.47
Pittsburgh	95.77
Philadelphia	95.32
North Arkansas	94.66
Arizona	94.52
Northwest Indiana	94.07
Kansas	93.94
Southeast Oklahoma	93.79
Canada Pacific	93.75
Kansas City	93.39
Canada West	93.34
Virginia	92.98
Mississippi	92.75
Georgia	92.60
Nebraska	92.59
Washington	92.45
Southern California	92.01
Joplin	91.57
Rocky Mountain	91.50
South Arkansas	91.41
New York	91.30
Akron	90.95
Michigan	90.94
Northeast Oklahoma	90.94
Central Ohio	90.92
New England	90.75
Northwest Oklahoma	90.72
Northwest	90.56
Dallas	90.47
Oregon Pacific	90.42
Chicago Central	90.35
Florida	90.35
Dakota	90.32
Illinois	90.25
Northeastern Indiana	90.22
West Texas	90.22
Wisconsin	90.22
Iowa	90.14
Missouri	90.14
Washington Pacific	90.11
Nevada-Utah	90.10
Canada Central	90.08
Los Angeles	90.04
Southwestern Ohio	90.04
East Tennessee	90.01
West Virginia	90.01
Houston	90.00
Indianapolis	90.00
New Mexico	90.00
North Carolina	90.00
Northern California	90.00
Northwestern Illinois	90.00
Northwestern Ohio	90.00
Southwest Indiana	90.00
Tennessee	90.00
Colorado	85.62
Upstate New York	85.09
San Antonio	83.56
Eastern Kentucky	83.05
Kentucky	82.31
South Carolina	81.64
Alabama	81.19
Eastern Michigan	78.29
Central California	74.75
Maine	74.10

Denominational Average—90.28%

DISTRICT

PENS
BENI
PER

"DOUBLE COVERAGE"
Life Insurance

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

1972 Summary o
Pensions and B

*Ministers on districts paying 90 percent or
lence are eligible for "Double Coverage" duri

S AND
ENCE
AGE
72

RECORD

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

00% Districts*

volence Fund

the 1971-72 formula budget for Pensions and Benevo-
972-73 assembly year.

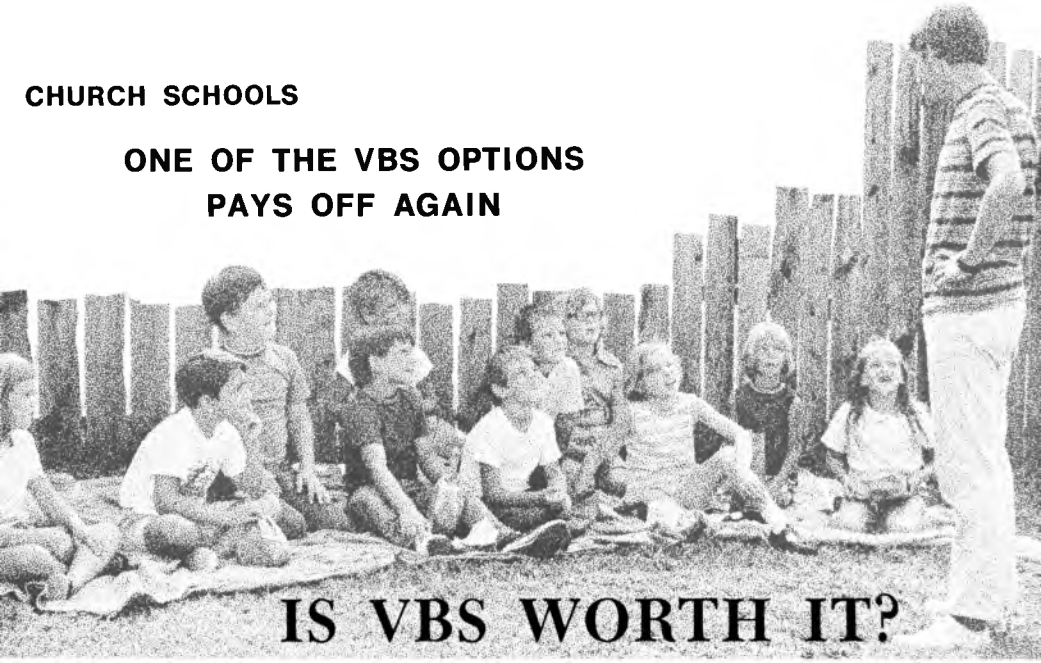
DISTRICT PENSIONS AND BENEVOLENCE RECORD

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

PERCENT PAID ON THE 1971-72 PENSIONS AND BENEVOLENCE BUDGET

DISTRICT	1965	1966	1967	1968	1969	1970	1971	1972
Akron	■	■	■	■	■	■	■	90.95
Alabama			■	■		■	■	81.19
Alaska			■	■	■	■	■	97.55
Arizona	■	■	■	■	■	■	■	94.52
Canada Atlantic	■	■	■	■	■	■	■	99.16
Canada Central	■	■	■	■	■	■	■	90.08
Canada Pacific	■		■	■	■	■	■	93.75
Canada West		■	■	■	■	■	■	93.34
Central California								74.75
Central Ohio	■	■	■	■	■	■	■	90.92
Chicago Central			■	■	■	■	■	90.35
Colorado								85.62
Dakota	■	■	■	■	■	■	■	90.32
Dallas	■	■	■	■	■	■	■	90.47
East Tennessee			■	■	■	■	■	90.01
Eastern Kentucky								83.05
Eastern Michigan	■	■	■	■	■	■	■	78.29
Florida								90.35
Georgia								92.60
Hawaii	■	■	■	■	■	■	■	102.28
Houston	■	■	■	■	■	■	■	90.00
Idaho-Oregon		■	■	■	■	■	■	97.05
Illinois	■	■	■	■	■	■	■	90.25
Indianapolis	■	■	■	■	■	■	■	90.00
Iowa	■	■	■	■	■	■	■	90.14
Joplin	■	■	■	■	■	■	■	91.57
Kansas	■	■	■	■	■	■	■	93.94
Kansas City	■	■	■	■	■	■	■	93.39
Kentucky			■	■	■	■	■	82.31
Los Angeles								90.04
Louisiana	■	■	■	■	■	■	■	98.99
Maine	■	■						74.10
Michigan	■	■	■	■	■	■	■	90.94
Minnesota	■	■	■	■	■	■	■	100.34
Mississippi								92.75
Missouri	■	■	■	■	■	■	■	90.14
Nebraska	■	■	■	■	■	■	■	92.59
Nevada-Utah								90.10
New England	■	■	■	■	■	■	■	90.75
New Mexico								90.60
New York	■	■	■	■	■	■	■	91.30
North Arkansas	■	■	■	■	■	■	■	94.66
North Carolina	■	■	■	■	■	■	■	90.60
Northeast Oklahoma								90.94
Northeastern Indiana	■	■	■	■	■	■	■	90.22
Northern California								90.60
Northwest	■	■	■	■	■	■	■	90.56
Northwest Indiana								94.97
Northwest Oklahoma	■	■	■	■	■	■	■	90.72
Northwestern Illinois								90.00
Northwestern Ohio	■	■	■	■	■	■	■	90.00
Oregon Pacific	■	■	■	■	■	■	■	90.42
Philadelphia								95.32
Pittsburgh								95.77
Rocky Mountain	■	■	■	■	■	■	■	91.50
Sacramento								96.47
San Antonio								83.56
South Arkansas	■	■	■	■	■	■	■	91.41
South Carolina								81.64
Southeast Oklahoma								93.79
Southern California	■	■	■	■	■	■	■	92.01
Southwest Indiana	■	■	■	■	■	■	■	90.00
Southwest Oklahoma	■	■	■	■	■	■	■	97.69
Southwestern Ohio	■	■	■	■	■	■	■	90.04
Tennessee	■	■	■	■	■	■	■	90.00
Upstate New York								85.09
Virginia	■	■	■	■	■	■	■	92.98
Washington	■	■	■	■	■	■	■	92.45
Washington Pacific	■	■	■	■	■	■	■	90.11
West Texas	■	■	■	■	■	■	■	90.22
West Virginia	■	■	■	■	■	■	■	90.01
Wisconsin	■	■	■	■	■	■	■	90.22

ONE OF THE VBS OPTIONS PAYS OFF AGAIN



IS VBS WORTH IT?

Is VBS worth it? Is it worth the money, the time, the sweat, and the tears? There's a little home mission church in Enterprise, Ore., that would give a resounding "Yes" to that question.

With some fear and trepidation and lots of prayer our new young pastor, Doug Money, made plans for the first VBS to be held in this church for several years. Supplies were ordered for 30 students with the understanding among us that we would return all unused supplies immediately after Bible school in order to get full refund.

The first answer to prayer came when the teen group from Burns, Ore., the Right T.R.A.C., offered their help for a week of Bible school. Their offer was firmly accepted and plans were laid. The teens started earning money, practicing singing, and learning how to work in a Bible school.

The second answer to prayer was ideas garnered from district assembly. With these to spur us on, it was decided to have a unique kind of Bible school and give it lots of publicity. It was further decided that any and all children would be welcome, even those who were attending church regularly elsewhere. We felt whoever would come should be able to hear the plan of salvation and have an opportunity to accept this free gift.

The first day of Bible school arrived with 17 registering and we were praising the Lord for such a good response. The schedule called for softball, hiking, horseback riding, swimming, and boating on the nearby lake. By the end of the week the Lord had shown us what He meant by Eph. 3:20—"Now to him who by the power at work within us is able to do far more abundantly than all that we ask or think" (RSV)—as there were 41 in attendance the last two days.

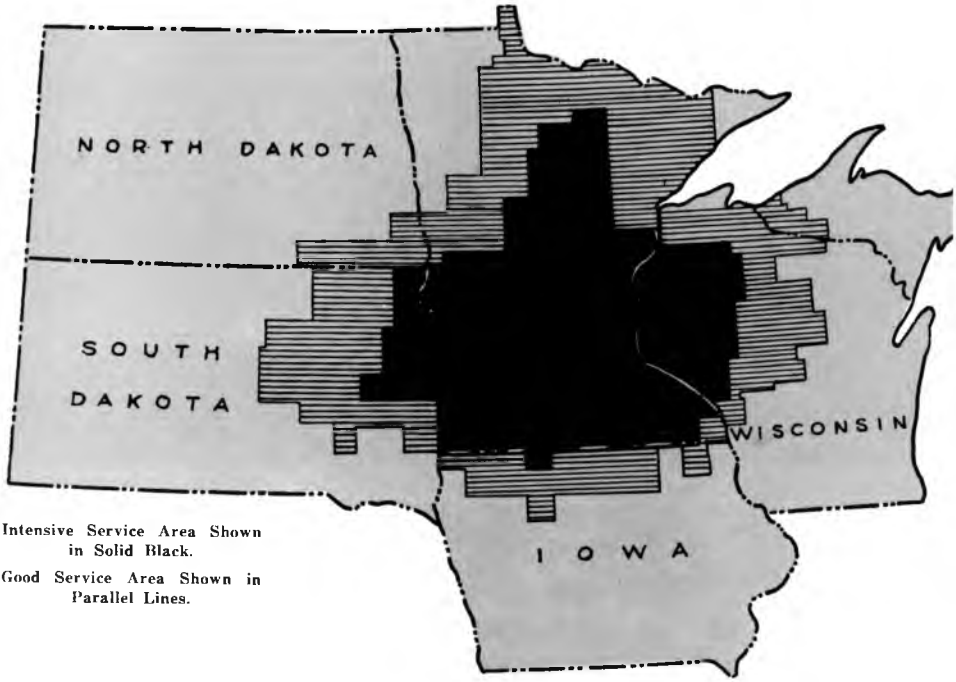
But the most thrilling of all were the scenes of the last two chapels—children bowing at an altar of prayer—over half of those in attendance—finding the Saviour and new life in Him. What joy unspeakable to see our altar full and overflowing!

And yet that wasn't all. We felt there couldn't be anything more exciting happen but the Lord didn't stay His hand. The teens from Burns had been spending each evening with one or two of our Sunday school teens and had attracted a few others along the way. After an inspiring Bob Richards film on Friday evening, three young men knelt and found Christ. They had never been in our church before, but they saw something different about these kids, something they knew they needed. Praise God!

Is VBS worth it? Are the time, money, sweat, and tears worth it? Ask the pastor of a little home mission church in Enterprise, Ore. Ask the teens if a Pioneer, IMPACT VBS is worth it.

—*Beverly Luke*

JUST ONE STATION . . .



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North Arkansas
South Arkansas
Australia
British Isles South
Southern California
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Dakota
Dallas
Indianapolis
Iowa
Kentucky
Eastern Kentucky
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Eastern Michigan
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THE PREACHER'S WIFE

Mrs. B. Edgar Johnson

Come Ye Apart

By Marjorie Wallace

Pastor's wife, Port Angeles, Wash.

"DAD, YOU'RE WANTED on the phone!"

"Ed, just look at Ronnie's report card. You'd better have a father-and-son talk with him."

"The car payment is due today. Better pay the dentist some too."

"Oh, yes, Ed, the Bennetts are coming over to talk to you about church membership. Better see them before your board meeting."

And so it goes . . .

The pressures on our husbands as preachers of the gospel, administrators, building planners, home evangelists, social welfare workers, counselors, financiers, and so often taxi drivers and referees, are enormous. Not the least of these is the job of being a father, husband, and provider.

Is it any wonder the strain of the ministry takes its toll on so many of our fine, capable, God-loving men?

I firmly believe that it is within God's plan for these men to remove themselves from this strain for a short stay out of town at least once a month. They need this chance to completely relax, to get away from the phone, to chat over a cup of coffee with their wives—without children or members overhearing. To view God's handiwork; to swim, run, golf, hike, and pray!

It is not with admiration that I listen to someone brag that he has not been away for a vacation in several years. Out of respect for my husband, the children, and our church, I encourage my busy husband to drive at least 80 miles once a month to spend a day or so. It is possible to relax in your own church surroundings, but the concerns of the people are still very much with you unless you are able to drive a distance, and envision new, refreshing scenery, and in doing so the problems seem to get lighter.

My husband maintains that his work is never done. Nevertheless, we plan a date, in the middle of the week, and I make a reservation somewhere, pack a few things, and we are off. Of course we always leave a phone number with the secretary of the board. It would take just a few hours to hurry home in case of an emergency. Often we stay with friends in a large town nearby, or, if we have a few dollars extra, a resort or motel is ideal. I notice my husband's tensions wearing off as we leave city limits. He starts to whistle or hum, and in no time God is giving him needed strength and comfort.

An Early Church leader was feeding birds one day. One of his members happened by. "You're wasting your time, Pastor," he chided. The good minister replied, "The bow that is always bent cannot shoot straight."

Jesus often went away alone to recoup himself. He felt the need to get away from those that drew upon His spiritual strength. Our men need to separate themselves to refill their reservoir of spiritual strength, or their reserves will run dry.

Jesus instructs His disciples in Mark 6:31 to "come ye yourselves apart into a desert place, and rest a while."

It is sometimes difficult to make the necessary arrangements for this time of rest. God will reward your efforts. Set a date, pack a few items, and then leave cares and burdens behind.

Try it—you'll like it!

My farm employer used to tell me—

"Be Sure You Feed Before You Milk"

SOME OF MY TEEN YEARS were spent as a hired hand on a farm, after Mom died and our home broke up.

The farmer with whom I stayed and worked gave me some timely advice which I find to be helpful even now in the gospel ministry. He used to say, "Use your head for something besides a cigarette holder," and, "Be sure you feed before you milk."

The day came when I realized that my head was not designed to be a cigarette holder. And since serving these years in the ministry, I have learned the wisdom of (spiritually speaking) "feeding before you milk." I've learned that the more I am able to feed my flock, the more they are able to produce for the Kingdom's sake.

Jesus said to Peter, "Feed my lambs . . . Feed my sheep . . ." (John 21: 15-17).

Another has said that sheep must be fed each day, sheared once a year, but skinned only once in a lifetime.

My employer also used to say, "Put a little molasses in the feed once in a while, and the cows will give more milk." Experience has taught me that this method is effective—whether milking cows, driving a horse, or feeding the flocks of God.

Too often, as ministers, we fail at this point. We expect our people to produce all the time—show gains in every department—without being fed spiritually.

On the farm when I attempted to milk without first feeding, I invariably ran into trouble. And more than once I have experienced difficulty among my church flock before I realized that I had not properly fed them. One cannot blame the cow for kicking when there's no feed in the trough.

This experienced farmer also impressed upon me that he would not feed his cattle and stock ears of corn with rotten grains on the end. I had to shell off these rotten parts.

If such a practice is so important on the farm, how much more in spiritual matters! If we get into the habit of giving poor feed to our flocks, we should expect nothing but poor service—and I might add, a great deal of kicking and unrest.

Feeding the flock is the responsibility of every minister of God—what-

By Earl D. Hyatt

Pastor, Church of the Nazarene
Tullahoma, Tenn.

ever his status in the kingdom's work. But if we don't watch out, we will find it more interesting to "milk" (push, drive, promote) than to "feed." This phase of the work is important, but only in its place—second place. The "local flock," "district superintendent's flock," and "general superintendent's flock" all must be fed.

It is true that the cow that gives the milk and the horse that pulls the load can nibble along in the pasture and make it by themselves for a while. But the bad seasons come and the farmer must provide a nourishing diet in order for them to produce.

If we expect to lock the heads of our respective flock in place in the stalls (places of service in the church), it would help to put a little "sweet feed" (love of God and joys of heaven) in the trough. For the more contented and happy the flock, the more production and the less kicking there will be.

Paul said, "But I determined this with myself, that I would not come again to you in heaviness. For if I make you sorry, who is he then, that maketh me glad, but the same which is made sorry by me? . . . having confidence in you all, that my joy is the joy of you all" (II Cor. 2:1-3).

Paul is really saying in essence that, if he makes his flock happy, his flock will make him happy. And so it goes.

"Be sure you feed before you milk."

It was not Elisha's preaching that impressed the Shunammite woman—it was his goodness

The Role of the Modern-Day Minister

WHETHER HE LIKES IT or not, the modern-day minister is caught up in his day. There can be no holding on to the past or waiting out a plague of new concepts; he must face up to today. Questions that quickly arise regarding the role of the minister in today's world are: Is the ministry outdated? Is the world developing a new religious concept and system minus the traditional clergyman? What is the role of the modern-day minister? We will all readily agree that the role of the minister has changed—even in the past five or 10 years.

by
John W. May
Ashland, Ky.

The God-called preacher has a vital role to fill in the modern world, and it is not found in the namby-pamby nothingness of little sermonettes that tell people only what they want to hear. Neither is it to be found in a spineless, social gospel where everything goes—a ministry that is for anything, and against nothing. A preacher must not be like a thermometer, mere-

ly indicating the temperature; he must be like a thermostat, controlling the temperature. He must make a spiritual climate in which his people can live.

Preach

There is a real and desperate need for the preaching of truth. The apostle declared, "We preach Christ crucified." The urgency of this message must not be diluted today. This is what makes the ministry meaningful, preaching pertinent, and the gospel glow. If anything characterized the New Testament ministry, it was incandescence. Hebrews declares, God made "his ministers a flame of fire." In a day of demonstrations, confrontations, labor battles, racial, social, and economic tensions and upheavals, and depraved permissiveness, the preacher must preach under the banner of truth. In one of his popular songs, Johnny Cash has the youth of today ask, "What is truth?" This must be answered from the pulpit without equivocation and with a spirit of God-given optimism concerning the ultimate triumph of gospel truth.

It has often been said that a call to preach is also a call to prepare to preach. This is an indisputable fact. Classroom study, however, will not automatically make a preacher. The Word must be diligently searched for relevant texts, and the messages saturated with earnest, prevailing prayer. What minister has not felt God's hand in his back, as it were, when he has preached? This unction is not accidental. It is the result of the purpose of God for every minister. His power performs it, and His presence blesses it.

Practice

In spite of the permissiveness of our day, the world is looking for a minister who lives right. People cringe when they see him doing questionable things that they themselves may do. Nothing will substitute for a man's practicing what he preaches. God's good man must live as unto God. If the minister gets in trouble today, it must not be in the area of everyday living. He must establish priorities, the greatest of which is goodness. Let it be said that a man does not possess an adequate supply of social graces, that he lacks administrative ability, that he has poor pulpit delivery, but *never* let it be said that he is not a *good* man. It was not Elisha's preaching that impressed the Shunammite woman; it was his goodness. She remarked to her husband, "Behold now, I perceive that this is an holy man of God, which passeth by us continually."

Evangelicals are agreed that the greatest world need today is a revival, but such a revival is not automatic. It will take the practice of what we hold as true and vital. It is getting the fingernails dirty in the grind of everyday life; it is scuffing the shoes in the asphalt jungle in which we live and work. We need more than pleasing platitudes. We need down-to-earth practice.

Produce

If the truth of God is propagated, it cannot be done by God alone. It must be disseminated by man; it must be sounded forth by man; it must be ladled out faithfully by the people of God who feel the weight of the world on their shoulders. We are production-minded—so much so that most of us humbly bow at the "shrine of St. Statistics." We have learned to count noses and sometimes ears. We wear ourselves out on a statistical treadmill. We measure with an inaccurate yardstick and weigh with an unbalanced scale. Such words as "success" receive the inordinate attention of many ministers. There is a horrifying fear that we shall wind up being called "Rev. What's-His-Name." Consecration and commitment are vital powers here. There are temptations to detract, hindrances to deter, and roadblocks to

cause detours.

The modern-day minister must give of himself to be used of God to produce Christians and resultant holy living. It is of paramount importance that his experience and relationship with God be deep enough that he will not be swamped by the surface swells of life, and his spirit buoyant enough that he will emanate confidence. There are forces in the world that can make a man; there are forces that can break him. He must produce a continuity of fruit bearing in his own life.

What are the forces that stunt a man's ministry, that circumscribe his usefulness to the kingdom of God? Economic need? Inadequate equipment? Not getting the so-called "breaks" in life? Physical handicaps? The Scriptures do not picture St. Paul as a strapping big man with a booming voice and overwhelming personality. Instead we are led to believe the reverse to be true. John Wesley is said to have been less than five feet tall. Dwight L. Moody was uneducated formally; George Whitefield, asthmatic; and Uncle Bud Robinson, afflicted of speech. They made it in spite of their handicaps.

The greatest problem to production may be the man himself. He may feel the impulse to run like Jonah when faced with great issues. He may sit under some juniper tree feeling alone and forgotten like Elijah. He may feel, as the disciples, like raining coals of fire on the heads of Christ rejecters. He may even feel like the woman who was asked if she had ever tried heaping coals of fire on the head of her irascible husband, and replied, "No, but I tried scalding water once."

The late Hardy C. Powers once told of a terrible hotel fire in a large city. Firemen were working valiantly to rescue trapped guests as the roaring fire raged from floor to floor. Finally the captain called his men to him and asked for a volunteer to climb to a certain floor and look for guests who might be trapped. He said he would not assign a man to take such a risk, but asked for a volunteer.

A young man named Johnny volunteered. He climbed in a window on that floor, and because of the dense smoke got down on the floor and crawled down the hallway, entering rooms on his hands and knees, looking for those who might have been overcome by smoke. Then it happened! As he reached up on a bed his hands came in contact with a body, a man lying unconscious. He rose to his knees, slid his arms under the body, and tried to lift him and carry him to safety. The smoke was too intense and he sank back to the floor. Desperately he tried again and again, each time getting weaker.

As he tried once again, almost unconscious himself, he suddenly felt a hand on his shoulder, and a familiar voice spoke in his ear, "It's all right, Johnny; I'll help you." His captain had followed him up the ladder. He did not expect him to go it alone, and did not desert him in his time of need.

Many a preacher, trying to snatch souls like brands from the burning, and feeling his own desperation and weakness, has had a similar experience. He has felt God's hand on his shoulder, and the familiar voice has rung in his ear, "It's all right; I'll help you. I will not leave you nor forsake you."

Put no trust in frames and feelings. Care more for a grain of faith than a ton of excitement. Trust in God alone and lean not on reeds of human help. Be not surprised when friends fail you—it is a failing world.

—Charles Spurgeon

IN THE STUDY

Journeying with Jesus Through John

April 1

JESUS' HIGH-PRIESTLY PRAYER (c. 17)

SCRIPTURE: John 17

INTRODUCTION: Matthew 6:9-13 is popularly known as the Lord's Prayer. But it is actually the Disciples' Prayer, which Jesus taught them to pray. The real Lord's Prayer is John 17. Here we find Christ as our great High Priest praying for us.

The chapter divides itself very naturally into three parts. In verses 1-5, Jesus prays for himself; in verses 6-19, He prays for His disciples; and in verses 20-26, He prays for the Church.

But we wish to note the specific petitions that Jesus made. He prayed definitely for three things for His followers.

I. THEIR PRESERVATION (vv. 11, 15)

Twice Jesus prayed that His own might be kept. Specifically He said: "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil" (v. 15) or, "the evil one" (Satan). There is no way of telling whether *ponerou* is neuter or masculine. In the genitive case the same form is used for both. And both meanings here make good sense. We have to live in this world, but we can be kept from its evil. At the same time we need to be kept constantly from the snares of the devil.

Twice Jesus said of His disciples: "They are not of the world, even as I am not of the world" (vv. 14, 16). In the world, but not of the world—that is the status of the Christian. Jesus clearly intended that His followers should live in society, not try to escape it in monastic living. But, as Paul says, "Don't let the world around you squeeze you into its own mold" (Rom. 12:2, Phillips).

II. THEIR SANCTIFICATION (vv. 17, 19)

Jesus also prayed twice for the sanctification of His own. "Sanctify them through thy truth," (v. 17) is in the Greek: "Sanctify them in the truth." Then He added: "Thy word is truth." Jesus, the Living Word, said of himself: "I am the . . . truth" (14:6). It is *in Him*, and only in Him, that we are sanctified. The sanctified life is the life *in Christ*. To put it another way, sanctification is union with Christ—in His death, resurrection, and abiding presence. There is no true sanctification apart from Him. And the Bible, the written Word, is that in which we find the way of holiness depicted.

Jesus went on to say: "And for their sakes I sanctify myself, that they also might be sanctified through the truth"—Greek, "in truth," or "truly." Christ consecrated himself to the Cross, in order that through His death there His followers might be truly sanctified.

The verb "sanctify" is *hagiazo*. It comes from the adjective *hagios*, "holy." The *z* in Greek is causative. So the verb basically means "make holy." And that is what

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

Christ prayed would be done with His own. We must be made holy to live with a holy God in a holy heaven.

Verse 18, sandwiched in between 17 and 19, says: "As thou hast sent me into the world, even so have I also sent them into the world." We are not sanctified to enjoy some experience selfishly; we are sanctified to serve. It is not either holiness or evangelism. The combination of verses 17-19 shows us that God's will is holy evangelism. That should be our main concern, as it was His.

III. Unification (vv. 11, 21-23)

Christ prayed twice for the *preservation* of His own and twice for their *sanctification,* but He prayed five times for their *unification.* In verse 11, He said, "That they may be one, as we are." The unity of the Trinity is the basis for requiring unity in the Church. In verse 21, Jesus prayed for it twice: "That they all may be one . . . that they also may be one in us." And then He added a very significant purpose: "That the world may believe that thou hast sent me." Disunity in the Church causes disbelief in the world. How sad that this problem has been compounded across the centuries!

In verses 22 and 23 we read: "That they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me." Martin Dibelius said, "Disunity is a sign of the Spirit's absence." For He is the One who brings unity when He fills our hearts with divine love.

What Christ was praying for was not ecumenical union but spiritual unity. This in possible only as we are one *in Christ.*

April 8

THE DANGER OF DENIAL (18:17)

Scripture: John 18:15-27

Introduction: Peter was a sincere enthusiast; he never did anything halfway. When Jesus said to him, "You can't follow Me now where I am going" (13:36), Peter asserted vigorously, "I will lay down my life for thy sake." And he meant it. But Jesus knew Peter better than Peter knew himself. He informed His ardent apostle: "The cock will not crow, till you have denied Me three times."

I. The Cause of Denial

Peter did risk his life for his Master. When the Temple police came up to arrest Jesus, Peter swung his sword at the neck of a servant of the high priest. Fortunately the fellow ducked and lost only an ear instead of his head. But then Jesus told Peter to put up his sword. At least, Peter had tried to defend Jesus.

He loved his Master enough to follow Him to the high priest's house. That was more than most of the others did! The only other one who followed was John, who was known to the high priest (v. 15). Unwittingly John got Peter into trouble. For when he asked the maid to let Peter in, she questioned the latter about being Jesus' disciple. Three times Peter denied his Lord (vv. 17, 25, 27).

II. The Consequences of Denial

The Synoptic Gospels tell us that, when the rooster crowed, Peter remembered Jesus' words and wept bitterly (Matt. 26:75; Luke 22:61; cf. Mark 14:72). We can well imagine the agony and darkness of his soul during the ensuing hours on Friday and Saturday. But on Sunday, Jesus appeared to him and forgave him (Luke 24:34).

III. The Cure of Denial

Peter felt that he was ready to die for Jesus. What he did not realize was the depth of his inward depravity. But after his heart had been cleansed and filled with the Spirit at Pentecost (cf. Acts 15:8-9), he was able to face the Sanhedrin unafraid and accuse its members of crucifying Israel's Messiah (Acts 4:8-12). It was Pentecost that made the crucial difference in Peter.

April 15

THE GRAND FINALE (19:30)

Scripture: John 19:19-30

Introduction: About the turn of the century Albert Schweitzer wrote a book entitled (in English) *The Quest of the Historical Jesus.* In it he claimed that Jesus expected the kingdom of God to come during His lifetime. When it did not, He died a disappointed Man, crying: "I'm done for,

finished. It's all over now." Is that the meaning of our text? No, it was not a wail of despair, but a cry of triumph: "It is finished." What is implied in this?

I. Old Testament Types and Prophecies Fulfilled

"It is finished" is just one word in Greek —*tetelestai*. It is the perfect tense and means: "It has been brought to completion," or, "It is consummated." Christ's death on the Cross was the consummation of the plan of salvation. Now all the Old Testament types had been fulfilled—Abraham offering Isaac, the Tabernacle, the sin offering, etc. Also many prophecies had been fulfilled. They are too numerous to mention. A hundred fingers in the Old Testament point forward to Christ. One day He was born in Bethlehem (cf. Mic. 5:2). But also one day He died on a cross, bearing the sins of the world (cf. Isaiah 53). Now He could cry: "They have all been fulfilled."

II. Righteous Demands of the Law Satisfied

Christ lived the only perfect life ever lived on earth. The three greatest men in the Old Testament were Abraham, Moses, and David. Every one of them failed at some point. But not Jesus.

We can never *achieve* righteousness; we must *accept* it. Theodore Cuyler said: "When thought advances beyond the cross, it goes over a precipice." We must either accept the shed blood of the Son of God or give the shed blood of our sons on fields of battle. That is the dilemma that faces civilized nations today.

III. The Work of Redemption Finished

The first hint of this was given in Gen. 3:15. God said that the serpent would bruise the heel of the woman's Seed. And so Satan did bruise Jesus' humanity. But God also said that the Seed of the woman would bruise Satan's head. On the Cross, Christ dealt a deathblow to Satan and his kingdom.

Conclusion: The Cologne Cathedral was five centuries in building. Finally the edifice was completed. The last act was to put the cross in place on top of it. As this was done a great shout went up from the spectators: "It is finished." So it was with the plan of salvation.

April 22

LOVE VICTORIOUS (20:16)

Scripture: John 20:1-18

Introduction: Love is the greatest force in the universe. What gravity is to the physical universe, love is to the spiritual, psychological, and social universe. It holds it together.

I. Love Seeking (vv. 1-10)

Mary Magdalene, out of whom Jesus had cast seven demons, loved her Lord with great devotion. She had followed Him from Galilee to Jerusalem. But there she had seen Him nailed to a cross. Every groan that escaped His lips was like a dagger thrust in her heart. She had watched Him die and had seen the place where He was buried. With other women she went to buy spices that Friday evening. But sunset came and the Jewish Sabbath began. Nor was there time to anoint Him after the sunset on Saturday marked the end of the Sabbath. She had to wait till morning.

Mary didn't sleep much that night. Early in the morning she rose, dressed quickly, and hurried toward the tomb. The flowers were blooming and the birds were singing, but she had no eyes to see or ears to hear them.

Finally she reached the sepulcher, only to find the stone rolled away from the door. Shocked, she ran to tell Peter and John, who raced to the tomb. John, younger and fleeter of foot, arrived first. Typically, he paused reverently at the entrance. Then came the Big Fisherman, who typically "barged" right in. They both saw the clothes lying there. But John, with the eye of faith, saw more. It was not a grave robbery; it was a resurrection! "He saw, and believed."

II. Love Sorrowing (vv. 11-15)

The two disciples returned home. After all, they were sensible men, and there was nothing more to see. Besides, they were getting hungry!

"But Mary" (v. 11). Those words are full of significance. The men could go away, but Mary was held there by love. She stayed and suffered. She waited and wept—waited to see Jesus. And she was finally rewarded. But to the angels at the tomb she wailed: "They have taken away my Lord" (v. 13).

Turning around, she half saw through

tear-filled eyes that some man was standing there. When he asked her why she was crying, she, supposing him to be the gardener, said: "Sir, if thou have borne"—same verb as used of Judas taking money out of the bag—"him hence, tell me where thou hast laid him, and I will take him away."

III. Love Seeing (vv. 16-18)

Bowed down with grief, eyes filled with tears, she had not really looked at the man. Suddenly—her heart felt!—her ears heard, "Mary"—her eyes saw! It was Jesus!

Falling down at His feet, she probably threw her arms around His ankles and clung to Him. She would never let Him go! But Jesus gently pushed her away. "Touch me not." But what He really said was, "Don't cling to Me." She must let Him go in the flesh, that she might receive Him in the Spirit—forever.

Easter is the prelude to Pentecost. Without Pentecost, Easter would have been just another dream castle, dissolved in the rising sun of hard reality. Gethsemane and Calvary were dark hours. But morning dawned at the empty tomb, and the full light of day broke forth at Pentecost.

April 29

"LOVEST THOU ME?" (21:15)

Scripture: John 21:10-17

Introduction: Simon Peter was always a very active man. He could not stand to wait around any longer, doing nothing. So one day he said, "I'm going fishing." The six disciples with him said, "We'll go too."

That night on the Lake of Galilee they caught nothing. Early the next morning Jesus stood on the shore, half obscured by the mist rising from the lake. "Boys, do you have anything to eat?" He called. Their answer was short and sad: "No." He then told them to throw their net on the right side of the boat. Soon they had such a large catch that they could hardly handle it. Hauling it in, they had breakfast with Jesus.

I. The First Question (v. 15)

After breakfast the Master asked Peter, "Do you love Me?" The Greek is: *agapas me*—"Do you love Me with full loyalty?" Probably Peter instantly recalled his threefold denial of his Lord. He knew he couldn't honestly say, "*Agapao se.*" So he replied, "*Philo se*"—"I have affection for You; You are dear to me; I care for You; I am Your friend." The Good Shepherd said, "Feed My little lambs."

The full question of Jesus was: "Lovest thou me more than these?" This could be interpreted three ways: (1) Do you love Me more than you love these other disciples? (2) Do you love Me more than you love these fishing outfits? (3) Do you love Me more than these other disciples love Me? The first can be dismissed as unlikely. So the choice lies between the other two. In the light of Peter's assertion, "Although all shall be offended, yet will not I" (Mark 14: 29), and his subsequent denials, the third seems most likely.

II. The Second Question (v. 16)

Again Jesus asked, "*Agapas me?*" And once more Peter answered honestly: "Yea, Lord, You know that I love You" *(Philo se).* This time the Shepherd said, "Feed my sheep." But it is a different Greek verb. In verse 15 it was *bosko,* "feed"—now used as a trade name by one food product. But here it is *poimaino,* which means "to shepherd." What the Master said was, "Shepherd My sheep."

III. The Third Question (v. 17)

The third time Jesus dropped down to the lesser word for *love* that Peter had used. He asked, "*Phileis me?*" This is what hurt Peter. It was not that Jesus asked him the *third* time, "Lovest thou me?" but that the third time He asked, "*Phileis me?*"—"Do you even care for Me?" That broke Peter's heart. He cried out: "Lord, You know all things; You know that I love You" *(philo se).* It was not until after Pentecost that Peter could say, "*Agapao se*"—"I love You with full loyalty."

Conclusion: The supreme test of *life* is *love.* And the supreme test of *love* is *loyalty.* Peter had failed this test at the high priest's palace. But often our failures can lead to our greatest victories, as in Peter's case. The same man who wilted before a young woman's accusing finger faced an immense crowd on the Day of Pentecost, preached a great sermon, and won 3,000 converts to Christ. We too can let our stumbling blocks become steppingstones to a greater future.

Tested, Tried, Proven

SCRIPTURE: Job 1:6-12

TEXT: . . . *a perfect and an upright man* (1:8).

INTRODUCTION:

A. Three times God affirms Job to be a "perfect man."

B. Story of Job in the midst of all his losses (cc. 1 and 2).

I. IN THE EYES OF SATAN—Job *could be made* a failure.
Satan answered, "But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face" (v. 11).

A. This story clearly shows that Satan's knowledge and power are limited.

B. Also, Satan is "a liar, and the father of it" (John 8:44).

C. Satan proposes in his distortion of truth to destroy our fellowship with our Maker.

D. Satan endeavors to place the untrue illusions of sin before all men.

II. IN THE EYES OF MAN—Job *was* a failure.
"Then said his wife unto him . . . curse God, and die" (2:9).

A. Job's earthly losses appeared as failure to his friends. "My friends scorn me" (16:20).

B. His fellowmen felt he was on the ash heap of despair. "They had made an appointment together to come to mourn with him" (2:11).

C. His wife told him to "curse God" for such injustice to him (2:9).

III. IN THE EYES OF THE LORD—Job was *a perfect man.*
"And the Lord said . . . Job . . . a perfect and an upright man" (2:3).

A. The problems of life are the valid test of our spiritual experience.

B. The depth of our consecration to God is tried by the difficulties in life.

C. The child of God knows that his "strength is made perfect in weakness."

D. "In all this Job sinned not, nor charged God foolishly" (1:22).

CONCLUSION:

A. Our Christian faith cannot be built upon what Satan tells us, for "he is a liar, and the father of it."

B. Our Christian faith is not secured to what man thinks of us—"Man looketh on the outward appearance."

C. Our faith is established upon the true Rock, Christ Jesus. "God . . . knoweth the hearts."

D. God will highly honor man for his continued faithfulness through trying times.

1. "The Lord gave Job twice as much as he had before" (42:10).

2. "So the Lord blessed the latter end of Job more than his beginning" (42:12)

J. WALTER HALL, JR.

Turning Defeat to Victory

SCRIPTURE: Phil. 1:12-20

TEXT: *For I know that this shall turn to my salvation* (Phil. 1:19).

INTRODUCTION: A marine who hadn't gotten mail for weeks was finally handed a letter while lying in a foxhole, with bullets whizzing overhead. It was a bill for $3.52 and the note read, "If this bill is not paid in five days, you will find yourself in serious trouble."

There are difficulties and there are *difficulties.*

I. ADVERSE CIRCUMSTANCES ARE ENCOUNTERED

A. Bondage—"the things which happened unto me" (12)

1. Bondage of Paul

2. Our bondage

a. Misunderstanding

b. Unsaved children

c. Unsaved spouse

d. Self-evaluation

B. Loss of friends—"supposing to add affliction to my bonds" (16)
   1. Turned against Paul.
   2. Paul knew nothing of personal jealousy or personal resentment.

II. Adversity conquered—"This shall turn to my salvation" (19).
   A. Achievement of salvation
      1. Meaning of salvation (best interpretation). He believed God allowed him to get into those situations and meant to turn them to his happiness and usefulness in time, and for his joy and peace in heaven.
      2. Paul knew he had two great supports:
         a. Support of prayer
         b. Support of Holy Spirit
   B. Abandonment to God—"Christ shall be magnified in my body, whether it be by life, or by death" (20).
      1. Not fatalism
      2. Commitment to God
      3. Given to God unreservedly
      4. Abandonment to God does not mean annihilation of self, but of selfishness.

III. Adversity changed to advantage
   A. Christ's gospel advanced—"furtherance of the gospel" (12)
      1. "Furtherance"—to cut down in advance
      2. Captors evangelized (13)
      3. Jury heard
   B. Source of strength for others—"waxing confident by my bonds" (14)
      1. Natural thing is to grumble and complain in attempt to make others feel sorry for us.
      2. Be triumphant—be a man with God's help.

Conclusion: Our difficulties are not too great but what with God's help our defeats may be turned into victory.

Lyle Pointer

It Takes Two

Scripture: Phil. 2:10-13 (NEB)

Text: *Work out your own salvation . . . God . . . works in you* (Phil. 2:12-13).

Introduction: For centuries there have been two separate and contentious groups of people who cannot agree about man's salvation. It all started with two men—Pelagius and Augustine.

Pelagius said that man saved himself. Augustine said that God saved man, and that man could not do anything to promote or prevent his salvation.

Pelagians and Augustinians have argued for years. It is unfortunate, because neither was absolutely right, nor absolutely wrong, for "it takes two." God has His part and man has his part in salvation. God and man must work cooperatively.

I. *God's part in our salvation*—"For it is God which worketh in you" (13).
   A. God puts in us the desire to be saved.
   B. God delivers us from sin. Man's efforts are not enough.
   C. God puts in us the desire for holiness.
      1. God continues to encourage us to grow spiritually.
      2. If sin is to be conquered, we have to rely upon God.

II. *Our part in salvation*
   A. We must work out our own salvation.
      1. Work out—bring to completion, to a full, complete, and perfect accomplishment and conclusion.
      2. Paul is saying: "Don't stop halfway; don't be satisfied with partial salvation. Go on until the work of salvation is fully and finally worked in you."
   B. We must be obedient—"Ye have obeyed" (12).
   C. We must be vigilant—"Fear and trembling" (12).
      1. Means "act as though you are in possession of something rare and precious."
      2. Look out for sin.
   D. We must cooperate with God.
      1. Without man's cooperation God is helpless.
      2. Any gift has to be received or taken. God must have a recipient of His plan.
      3. The offer of God is there; man must reach out to accept the offer.

4. "There can be no salvation without God, but what God offers man must take."
5. "It is never God who withholds salvation; it is always man who robs himself of it."—Barclay.

CONCLUSION: A little boy asked his father for assistance in repairing his broken wagon. When the job was done, the boy looked up and said, "Daddy, when I try to do things by myself, they go wrong. But when you and I work together, they turn out just fine."

When we join efforts with God in working out our salvation, things turn out just fine.

LYLE POINTER

Safety First

SCRIPTURE: Phil. 3:1-7

TEXT: . . . *for you it is safe. Beware* (Phil. 3:1-2).

INTRODUCTION:

"Look out for lift trucks."
"Stop machine before adjusting."
"No running." "No throwing."
"No horsing around."
Safety slogans—constantly repeated!

Paul says, "To write the same things . . . is not grievous."

"Rule of repetition: We can never hear the saving truths of Christianity too often. Just as we do not tire of food which is essential to life. We expect to eat bread and drink water every day. We can listen again and again to the bread of life and water of life."—Barclay.

To tell you what I have told you before is not irksome. It is safe for you. You must beware of dangers. Beware of spiritual dangers, of pitfalls.

I. BEWARE OF SPIRITUAL FALSEHOODS—"Beware of dogs . . . evil workers."
   A. False teachers
      1. Judaizers
      2. Modern false teachers
         a. Offbeat cults
         b. Mainliners
         c. Common men who mouth pet philosophical clichés
   B. False doctrines
      1. Law vs. love, or works vs. faith
      2. Saved and live way you want to

II. BEWARE OF SELF-CONFIDENCE—"confidence in flesh."
   A. Futility of self-reliance
      "Christian is man who has no confidence in the flesh, the man who places no confidence in merely human things."—Barclay.
   B. Futility of self-salvation

III. BEWARE OF LOSING TOUCH WITH GOD.
   A. Worship God in Spirit.
      1. Worship by Spirit of God.
         a. Holy Spirit of God
         b. Holy Spirit fills our hearts with proper response to Him.
   B. Rejoice in Jesus.
      1. He is true Teacher—rely on His Word.
      2. Place your full confidence and trust.

CONCLUSION: Silver mines in Colorado caused intense excitement. Thousands rushed in. The stagecoach was the only transportation, through dangerous mountains. Breakdowns delayed a stage one day, and it was dark when the coach reached Mosquito Pass. Driver dared not go down at night because of narrowness of road. Yet they would freeze if they stopped. A passenger wearing a white rubber coat volunteered to go down the road ahead of them, so the driver could see. Took many hours, but they got there. All would have perished had they not followed the leader who risked his life.

Our Saviour went up rugged path of Calvary to point new and living way for us to follow and thus live safely.

LYLE POINTER

NOT IN VAIN

To talk with God
No breath is lost—
TALK ON!

To walk with God
No strength is lost—
WALK ON!

To wait on God
No time is lost—
WAIT ON!
—Selected

BULLETIN BARREL

Gethsemane

Came Jesus to Gethsemane
With His disciples there,
His troubled soul to find relief
Through solitude and prayer.

Sorrowful unto death was He,
As He prayed alone, apart;
His anguished soul bowed down with grief—
Grief from a broken heart.

"O Father, let this cup pass, I pray;
This hour I would shun.
But if it cannot be removed,
Thy will, not Mine, be done."

His followers soon in sorrow slept.
Temptation—oh, the power!
Christ's command so soon forgot!
"Could ye not watch one hour?"

"Sleep on now," said He; "take your rest.
My hour is at hand.
Betrayed am I, condemned to die,
By the hand of sinful man."

Alone, alone, so all alone—
In dark Gethsemane,
He pledged to die, that you and I
Might live eternally!

—Lamar Dobson

° ° °

Through the message of Easter we have an endless hope instead of a hopeless end.

° ° °

Easter verbs: Come! See! Go! Tell!

° ° °

Duty makes us do things well, but love makes us do things beautifully.

It is not how much we have, but how much of us God has, that counts.

If our faith cannot move mountains, it ought at least to climb them.

Resurrection

A day will dawn, of all the days the fairest,
When I shall stoop to bind my sandals on,
And take the still, white road—of all, the rarest—
The day I shall be gone.

Up the steep way that I have come, to rest me,
I stood before a Cross uplifted high;
Then knelt beneath its shade, and there confessed me,
The while the careless throng went, careless, by.

So down the last, still road I shall go, singing,
Binding white immortelles about my head,
To Journey's End, and bells of Easter ringing—
"I am the Resurrection," Jesus said.

—Nell Ruth Roffe

° ° °

Some men have a good aim in life but never pull the trigger.

° ° °

Gossip

I saw them die, though still alive.
A mammoth struggle to survive
Ended in a sad defeat,
Too hurt to stand upon their feet.

No, not a knife or gun was used.
These goodly saints were just abused
By the cutting tongue of a jealous friend;
Their words caused them to offend.

Killed was more than life, indeed.
Killed was influence much in need:
Killed was character by idle talk;
Killed, the light of a godly walk;

Killed, the good that they could do,
By a careless word or two
Falling from a tattler's face,
Gossip that would bring disgrace.

You gossip now in Jesus' name,
But Satan helps you play the game.
So just perhaps, when life is o'er,
You'll gossip then in hell's uproar.

—T. W. Mitchell

HERE AND THERE AMONG BOOKS

Conducted by the Editor

All books reviewed may be ordered from
Your Publishing House

Jesus Power

By Sherwood Eliot Wirt (Harper and Row, 1972. 132 pp., cloth, $4.95.)

The author's thesis is that everyone seeks power within his particular circle of influence and that this power game is the source of much of the world's unhappiness and grief. On the other hand, there is Jesus Power, a supernatural, spiritual power, available to man on certain conditions, the dynamic force of love, and the only source of satisfying power. In the human "power game," man seeks power over other people, power over nature, power over supernatural forces, and power over himself. But he always fails, and whatever measure of success he seems to achieve, he is never satisfied.

Jesus Power begins with the "depowering" of man, the renouncing of human power and complete submission of himself to God's Spirit. In the mysterious moving of the Holy Spirit, He works through human personality to bring revival and renewal—the power of love that cannot be programmed or promoted, but is the one power needed in the Church today.

Jesus Power can be seen in the Jesus People movement and in the revivals at Asbury College and in Canada. This power is ready and available to the powerless church today, if we will but tap the unlimited resources of the Spirit of God.

This is a challenging book that should be read by every pastor. It could mean the transformation of a congregation. It contains the antidote for the ministry that seems to be going around in circles, without power and without results. It does not attempt to offer a "program," but a vision of what God can do.

ALPIN P. BOWES

Study Helps for Home Use and Bible Study Groups—

A Personal Bible Study Guide, by Alfred and Dorothy Martin (Moody, paper, 62 pp., 95c)

Mark, a Self Study Guide, by Irving L. Jensen (Moody, 112 pp., $1.50)

I Corinthians, a Self Study Guide, by Irving L. Jensen (Moody Press, paper, 112 pp., $1.50)

II Corinthians, a Self Study Guide, by Irving L. Jensen (Moody Press, paper, $1.50)

James, a Practical Faith, by Murray W. Downey (Moody Press, 1972. Paper, 143 pp., $2.25)

The Pastoral Epistles—A Study Guide to the Epistles of I and II Timothy and Titus, by E. J. Blaiklock (Zondervan, paper, 1972. 127 pp., $1.50)

Moody Press and Zondervan, along with other publishers, are producing paperback editions of study helps for home use and for group Bible studies. Alfred and Dorothy Martin offer an example of topical approach, in a layman's study of the doctrine of God, who He is and what He does. The other books suggest ways of gaining a deeper understanding of the Scriptures, such as "spend most of the time with the Bible itself, and don't read into the text

any meaning that is not there . . . let context—the surrounding words and phrases —be your ally in interpreting any particular passage . . . be continually on the lookout for spiritual lessons taught in the passage."

No doubt other books, similar to these, will be coming out in a series of helps for individual and group studies of the Bible.

A Place to Belong

By Robert A. Williams (Zondervan Publishing House, 1972. 175 pp., $3.95.)

One of the current emphases in the Church lies in the direction of what the New Testament calls *koinonia* (fellowship, community). There is a revival of interest in small groups meeting together in Bible study and "sharing." The author of this book believes that this movement is the "most potent, most priceless, and most daring venture there is," but needs to be reexamined if spiritual renewal is to become a reality through this method.

Being a Baptist, he takes a Calvinistic view of being "open" enough to admit you are a sinner; therefore holiness people will react at once at this point. However, even those whose hearts are fully cleansed by the power of the Holy Spirit can slip into the habit of being defensive about their faults and weaknesses.

Pass this one if you are not particularly interested in group dynamics, but if you are excited about the *koinonia* as the key to biblical fellowship, you will overlook the Calvinistic bias and find some help.

Books Received

V. Raymond Edman: In the Presence of the King

By Earle E. Cairns (Moody Press, 1972. 255 pp., $4.95.)

Biography of the late president and chancellor of Wheaton College, and before that a pastor, missionary, and professor, much loved by his colleagues and students. Billy Graham writes the foreword.

World in Rebellion

By John E. Hunter (Moody Press, 1972. 143 pp., paper, $1.95.)

Presents what the Bible has to say about the defiance of authority and the rebellion seen on every hand today. It gives as the antidote for this contemporary problem the sincere submission to the lordship of Jesus Christ.

The City a Matter of Conscience and Other Messages

By George Sweeting (Moody Press, 1972. 128 pp., cloth, $2.95.)

The author began recently his administration as president of Moody Bible Institute, and presents 12 messages delivered while pastor of Moody Memorial Church. Some stimulating insights for sermon ideas, and a refreshingly noticeable Christ-centered approach to contemporary problems.

Christianity and the Occult

By J. Stafford Wright (Moody Press, 1972. 160 pp., paperback, 75c.)

With the popularity of Ouija boards, black magic, Satanism, telepathy, astrology, and horoscopes, this book attempts to provide an honest evaluation of today's supernatural happenings in the light of the Bible.

Mind, Man, and the Spirits

By J. Stafford Wright (Zondervan, 1972. Paperback reprint, 187 pp., bibliography and index, 95c.)

Author Wright's book, originally published in 1957 under the title *What Is Man?* deals with man's search for meaning in mysticism and the occult.

The New Testament in the Language of the People

By Charles B. Williams (Moody Press, 1972. Paperback reprint, 572 pp., $1.95.)

Those who have appreciated Williams' "private" translation of the New Testament, first published in 1937, will be interested to know of the paperback edition now available.

Homiletics

By Vernon L. Stanfield and others. (Baker Book House, 1972. Paperback, 156 pp., $1.65.)

This is a reprint of a part of the monumental volume published in 1967 by Baker under the title, *Baker's Dictionary of Practical Theology*, edited by Ralph Turnbull. *Homiletics* contains chapters by Stanfield, Paul Sangster, H. Grady Davis, Lloyd Perry, H. C. Brown, Jr., Ilion T. Jones, and

others on such subjects as the History of Homiletics, Sermon Illustrations, Sermon Structure and Design, Sermonic Style in Contemporary Terms, and others. The list of contributors is impressive enough to make the paperback worthwhile, especially for those who do not have the *Dictionary* in which this material appeared earlier.

Audio-Visual Media in Christian Education

By Gene A. Getz (Moody Press, 1972. 236 pp., $5.95.)

This book gives a concise, rather complete listing of audiovisual media, and suggestions for use. The book is generously illustrated and contains a useful bibliography.

It is written for church workers. The whole treatment is assuming objectives of those engaged in Christian education. This would be a valuable book for the church library. Certainly teachers, supervisors, superintendents, church school boards, and directors of Christian education should have access to the information and guidance.

MARY LATHAM

Preachers' Exchange

WANTED: *Christ in His Suffering*, by Klaas Schilder.—William Lynch, Bath, Ill. 62617.

WANTED: *Epistle to the Hebrews*, by Wiley; *McLaughlin Commentaries* (preferably a whole set, or any that you have); also W. G. Heslop, *Commentaries*.—Michael Gilliam, Kentucky Mountain Bible Institute, Vancleve, Ky. 41385.

FOR SALE: Back copies of the *Preacher's Magazine* (four copies missing), 1943: complete, 1946-72, excellent condition.—Robert E. Allinger, 6009 Franklin Blvd., Cleveland, Ohio 44102.

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

COMING next month

- **The Ability to Fail**
  In our success-oriented, highly competitive culture, the men of God should find strength in the knowledge of how God looks at all this.

- **Lord, Save My Child**
  A pastor's wife discusses the heartbreak of parents whose children are outside the fold.

- **Holy Recklessness**
  One of the "overtones" in the series points the way toward a revival of holy boldness.

- **Marching with the Master Through Mark**
  The program of Bible study and preaching moves into the *action* Gospel in May with study helps for the Gospel According to Mark.

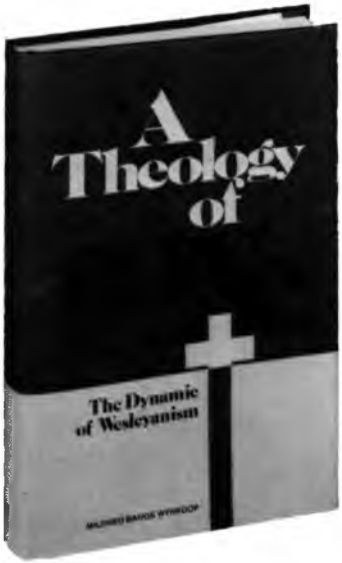
AMONG OURSELVES

The responses are beginning to come in, and they are definitely positive. These are the comments we have been hearing about the program of preaching presented each month by Dr. Earle under the general title "Journeying with Jesus Through John." It is not necessary, of course, to follow this program exactly as it appears here to realize its benefits. If it stimulates Bible study, opens the truth, and suggests to the mind some inspiration for sermon building, it will have been well worthwhile (p. 22). While rising to the challenge for better preaching, we are not forgetting the need for better *business* all around the pastoral office. Maybe spring is the logical time to think about renewed efforts toward gathering up all those "loose ends" (p. 1). That includes every arm of the church and every phase of its work, as Paul Martin so aptly expresses as he speaks "evangelistically." Those 3,000 converts represented all the imagination, all the planning, all the combined efforts, plus every available method known to evangelism. So it will be today, and so let it be!

Yours for souls,

J.M.

A Theology of Love



By Mildred Bangs Wynkoop, Th.D.
Professor of Theology and Philosophy
Trevecca Nazarene College

An effort to catch the spirit of Wesley and Wesleyan teaching—that the essence of holiness is love and that the evidence of love is utter commitment.

What is Wesleyanism? What, precisely, was Wesley's interpretation of holiness? Here is a comprehensive study of the basic insights of this great preacher concerning the doctrine and experience of entire sanctification.

This treatment is not a theology in the pure meaning of the term. It is more a spirit, an insight, an approach. It is dynamic, and this volume endeavors to break up the pervading static concepts which have restricted the impact of the message of holiness on our world.

The author quotes copiously from Wesley's own writings in an effort to capture the full import of his message. She examines with infinite care the scriptures which he uses in support of his conclusions. The essence of the "image of God," sin and holiness, the meaning of "moral," the psychology of holiness, cleansing, Christian perfection, are some of the areas discussed.

372 pages. Cloth board. **$6.95**

Other books by Dr. Wynkoop . . .

Foundations of Wesleyan-Arminian Theology

Presents the development of the Calvinistic-Arminian controversy.
128 pages. Cloth. **$2.95**

John Wesley: Christian Revolutionary

A thumbnail treatise on the doctrine and practice of Wesleyan theology.
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