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THE

PREACHER'S MAGAZINE

—proclaiming Christian Holiness—

inside this issue:

THE ABILITY TO FAIL

The Editor

THE FACES OF A FACILITATOR

James R. Thompson

HOLY RECKLESSNESS

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Barth Smith

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THROUGH MARK**

Ralph Earle

THE

PREACHER'S MAGAZINE

JAMES McGRAW

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MAY, 1973

VOLUME 48 NUMBER 5

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The Ability to Fail



PSYCHOLOGIST ROLLO MAY writes that one of the most important qualifications for a pastor who counsels with troubled people is "the ability to fail." In this highly competitive, success-oriented society of ours, the phrase sounds rather unusual at first; but upon further reflection, it appears the good doctor may have a point.

He means, of course, that a pastor cannot help everyone that he hopes to help. There will be some individuals who do not respond to his efforts, and there will be some couples who will go ahead with their divorce plans, in spite of his patient and wise counsel. He uses the best counseling techniques available and yet he sees his efforts come to nought, and his help does not bring about the happy endings he expects. The minister who is unable to cope with his own feelings of "failure" when lives become even more entangled, and souls are eventually lost after his best efforts go awry, must suffer unbearable agonies as he blames himself for "failing."

Satan is quick to take advantage of the situation with his accusations. He likes nothing better, it would seem, than to taunt a conscientious minister after such an experience. He goads the man of God into using precious energies and expending his already limited stamina going back over the case again and again in his troubled mind to see where he missed his chance to bring someone through a crisis. What went wrong? he asks. Or worse, he wonders, Should I ever try again, after the miserable failure I made of this?

And so the question remains, Should not the preparation for pastoral ministry include the willingness to face the unpleasant truth that one does not in every case see the results for which he hopes and prays? The worn cliché spoken so often by the sports buff, "You can't win them all," applies also to the preacher. The acid test of his character may well be the performance he gives when he can fail without falling into despair. His most precious of all skills may be his "ability to fail" and yet go right on trying again. His great strength will be in his resistance to the suggestions of Satan that he weaken his faith and dissipate his energies in pointless self-recrimination every time he does not see as much good accomplished as he had hoped.

The writer of the Epistle to the Hebrews describes in the eleventh chapter many examples of thrilling successes in the struggle against the powers of darkness. By faith worlds were framed, Noah made an ark before anyone

had ever heard of rain, and Enoch was permitted to walk with God and never die! The inspired writer warms to his subject and goes on with the list of victories. The Red Sea was rolled back, Jericho's walls tumbled down, Abraham offered his son Isaac, and Moses chose God's people instead of Pharaoh's throne. These brave men and women wrought righteousness, waxed valiant in fight, stopped the mouths of lions, and escaped the edge of the sword.

But is this the complete picture? Or is there more to see before reaching any hasty conclusions as to what "success" and "failure" are in God's book?

There are "others" mentioned in the same chapter who also belong in this list of stalwarts. They also were men of faith, "of whom the world was not worthy" (11:38). They were tortured, scourged, mocked, and imprisoned. They wandered about in sheepskins and goatskins. They were destitute, afflicted, and tormented. Some of them were slain with the sword, and some were even "sawn asunder." They had faith, too, but in our book they would be listed as "failures," wouldn't they?

But it is their "ability to fail" that places them there in the same chapter of Hebrews with all the "successful" heroes of the faith. We all want to be men of faith, but we want to be like those in the first 35 verses of Hebrews 11. Are there any volunteers for verses 36 through 40?

The truth is, there is no such thing as a "failure" among men who are fully dedicated to God, completely possessed by Him, and sent forth by Him with the Sword of the Spirit and the shield of faith. The only way such an evangel could fail would be for him not to be true to the best that he knows, and not to determine to stay in the center of God's will. When the term "ability to fail" is used, therefore, something else is intended than the meaning found in the divine dictionary, for the Lord God does not think as we do about success and failure. He measures it with the criteria of obedience, devotion, faithfulness, and love. He does not seem at all impressed by status, showmanship, or parades of piety.

St. Paul knew this when he declared, "I have planted, Apollos watered; but God gave the increase" (I Cor. 3:6). Too often our attention has been drawn toward the planting and the watering mentioned here; it should better be directed toward the gracious increase, which is God's to give.

And make no mistake about it; God is still very much in the business of doing just that.



What a man believes is not to be determined by his declarations, but by the assumptions by which he habitually acts.

—Victor Hugo

Evangelistically Speaking—

"My heart overflows with praise to God and thanksgiving to His people for my privilege of being a full-time evangelist."

I'm Proud to Be an Evangelist

FIRST, may I express my appreciation to the editor for this department in the magazine, by which he hopes to keep before our readers the emphasis of this vital work and to focus attention upon the men who are dedicated to the work of full-time evangelism.

I have been a full-time evangelist in the Church of the Nazarene for more than 12 years. These have been wonderful years, and I am thankful that the Lord has allowed me to serve Him and the church in this capacity. Nothing could be more rewarding than to see the fruits of these years.

I appreciate the open door that the Church of the Nazarene has afforded

me as an evangelist. Our people have been gracious, and have, for the most part, taken excellent care of me. They have responded to the message.

I am amazed (though not surprised) at the faithfulness of the Holy Spirit week after week as He comes to honor the Word, and to answer the prayers of His people in giving revival to the church, saving the lost, and sanctifying believers.

After these 12 years, my one concern is that we will keep alive a consciousness of the *importance* of evangelism in our church, and that we recognize that those whom God calls as full-time evangelists have an important mission to fulfill. The primary task of the Church is evangelism. The full-time evangelists are not *all* of it, but they are a *part* of it. Old-line churches that have lost the fire of evangelism have at the same time had fewer and fewer full-time evangelists.

We are faced with the danger of an under-emphasis on "mass" evangelism. I believe in "personal" evangelism. I believe in "visitation" evangelism.



by
Forrest
McCullough

Tullahoma, Tenn.

I believe in "on-the-spot" evangelism. We must "go out" if the people "come in." But this does not mean we are to eliminate old-fashioned, Spirit-anointed preaching that brings penitent souls to a public altar, where in an atmosphere akin to heaven they can pray through to real, vital, lasting victory.

We must retain the fire in our services and around the public altar. When it comes to "mass" evangelism, the full-time evangelist in the holiness church should be a symbol and a "specialist" in this field.

Eph. 4:11-12 says, "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." It is interesting to notice that the order here places "evangelists" even before "pastors and teachers." Too many evangelists have allowed themselves to be looked down upon as just an unnecessary "misfit" with nothing else to do but "go in the field." But in God's book, the evangelist has a vital part in Kingdom building.

We must be evangelists by *choice* (God's choice) and not by *chance*. We, therefore, "magnify our office." We say to the church: We love you; we want to serve you; we feel that you need us. Therefore we accept with joy the place in which God has put us, and we ask only that our church keep alive the feeling that revivals are worth it. Our church has been built this way, and we want to see it built to an even greater church in the same manner.

It is God who calls a man to leave the comforts of home, the joys of being close to people in a pastorate, and the

security of a set paycheck, to go out to full-time evangelism. It is God who upholds him in times of loneliness, temptation, and anxiety about his material needs. It is God who anoints him to preach, opens the hearts of the people, revives the church, and gives souls. It is God who gives him a church to work in that loves him, gives him leaders that believe in him, gives him pastors and people who support him. It is God who comforts his wife while he's away, protects the family from physical harm, and helps him to "save his children." One day it will be God who says, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things."

We, as the full-time evangelists, will therefore "do the work of an evangelist." We will not try to do the work of the pastors nor the superintendents, but we will do that to which God has called us, with all our might. We will not shirk our responsibility; we will not "whine" when we are "mistreated"; we will not seek place or position. We will gladly, joyfully, and excitedly fill our place to help keep alive in our beloved church a feeling of the importance of the "mass" evangelism that we represent.

We ask only for a place to fulfill this calling. We think that it is as inconceivable to have "conferences on evangelism" without evangelists on the program as it is to have a "missionary conference" without missionaries, or a "pastors' seminar" without pastors. We ask to be included in the *total* program of the church, to be recognized as a vital *part* of a great church.

We, by your help, will do all we can to add dignity to our God-given calling.

The Church must quit the foolish business of practicing pediatrics before it practices obstetrics. We must become born before we can walk as Christians in the world.

—Selected

This I Remember-

Memories of Early Holiness Leaders

By Joseph Gray*



James B. Chapman

IF YOU DON'T want to leave at four o'clock in the morning, don't tell Brother Gray that you want to go. He will push you out on the coldest morning of the year at the exact time you tell him you want to go." With a twinkle in his eye, Dr. J. B. Chapman thus presented me to the district assembly in Spokane, Wash., in 1937 as I rose to make my pastoral report.

He was referring to an episode in the winter of 1934. He had been the speaker at the Midyear Preachers' Convention of the Northwest District at Moscow, Idaho. I was pastor of a home mission church at Pendleton, Ore. We had some very special needs there that are no part of this story. I found that Dr. Chapman had not been engaged by anyone for the weekend after the convention, so I summed up all my courage and invited him to Pendleton for the weekend.

He graciously consented to come, and he poured himself into that weekend as fully as he would have done if it had been a great revival. He told me later that it was a real challenge to him after speaking so many times to larger crowds. But he accepted the challenge and did a tremendous piece of work.

As always, he stood to his feet and began speaking in a conversational tone before some people realized he was preaching. He soon warmed up

and preached to that small audience as if he were preaching to a thousand.

Two or three interesting and amusing things happened during that weekend. Because we were in a home mission pastorate and had attended the convention that week, our food budget was somewhat limited while our guests were there. We had a large squash in the cellar and not too many other vegetables except potatoes. We asked Mrs. Chapman if they liked squash. She assured us they did, although at a later time he confessed that it was one of his least favorite vegetables. But they ate squash with a smile. We felt as though we were entertaining old friends rather than great dignitaries.

To understand the next incident you need to know that James B. Chapman had worked with his hands when he was a young man. He was proud of the strength in them. He was the only man I ever knew who could take a pop bottle cap between his thumb and forefinger and squeeze it together double without any apparent effort. I understand that one day earlier in his life he crushed several dozen of them, while others vainly tried to squeeze one.

On Saturday evening Mrs. Gray brought me a small package of Sunday school supplies and asked me to get the pliers from the car. At that time packages from our Publishing House came wrapped with copper wire. They were hard to open. Dr. Chapman had been opening large packages of books at the assemblies, for he sometimes acted as his own book agent. With the heavier

Another in a series of articles presented to acquaint our readers with early leaders in the holiness movement.

*Lubbock, Tex.

packages of books it was easy to pick up the package, give it a quick jerk, and let the weight of the books break the wire. So he told Mrs. Gray there was no need for me to go out in the cold; he would open the package.

This was a small package of quarterlies with no appreciable weight, and the snapping technique did not work. He jerked the wire a few times, then tried to break it with the force of his strong hands.

Mrs. Chapman tried to persuade him to give up, but he had started the task and he meant to finish it. The wire cut deep into his hands, so he took out his pocket handkerchief and wrapped it around them. His face grew red with the effort. By this time Mrs. Chapman began to laugh. She got up and stood in the corner and covered her mouth to stifle her almost hysterical giggles.

Finally, with a great heave, Dr. Chapman broke the wire. Then he quietly said, "Next time I will let you get the pliers."

The third episode is the one to which he referred in presenting me to a later assembly. It was a blustery weekend, so I made arrangements to put his little Overland car in a heated garage. He was due in Boston the next Sunday. I knew that with that small car and the wintry roads it would crowd him to make the trip. So on Sunday afternoon I asked him what time he wanted to leave Monday morning.

"Oh, I think I had better leave about four o'clock in the morning, so as to get in some good mileage the first day," was his reply. "But don't bother to get up. Mrs. Chapman and I will get on the road without disturbing you."

But that was not my idea of western hospitality. No guest was going to leave my house on a cold morning with an empty stomach. So about three in the morning I got up and shook up the stoves and refueled them. Ruth prepared breakfast. By five minutes to four we were through with breakfast

and our devotions. He and I walked the two blocks to the garage to get his car. By five after four the Chapmans were off in the early morning darkness and headed for the cold bleakness of the Blue Mountains.

He told me later, "I have grown so used to folks getting around slowly that I usually set my departure time about two hours before we really expect to leave. That way I get on the road about the right time. I really did not expect to leave that morning before six, and then planned to stop in town for breakfast. But you took me at my word. Next time I'll be more careful what I tell you."

This is an example of the human, lovable side of a great man. He loved a joke and knew how to use an anecdote effectively. But along with his homespun manner he had the dignity and poise of a great man. He truly "walked with kings."

His sermons were masterpieces, yet to the uninitiated they seemed like effortless little talks. Two things from his early years greatly influenced his preaching.

First, he came up in a school of preachers where the test of a man's spirituality was the loudness of his voice in preaching. In an effort to break away from this, he went almost to the other extreme. He spoke in a low, conversational voice, and would be well into his sermon before you realized it. But there was a depth and power to his preaching that really gripped you. In later life he felt that he had gone too far in this direction. So he undertook to get more warmth into his preaching. In this he was successful. His General Assembly message on "Christ and the Bible," and his message to the district superintendents on "The Revival We Need," were examples of an unforgettable quality in his messages.

The second factor that influenced his preaching was that some of his early associates did not believe in using

notes of any kind in the pulpit. I remember one preacher who always put his Bible in his pocket after reading his text, to stress the fact that he was using no notes.

Although a painstaking and thorough preacher, Dr. Chapman spoke from notes in his brain rather than from paper. I am sure that at Pendleton in 1934 there was no note of any kind on the pulpit. As the years went by, he did occasionally use brief notes. I remember when he gave his lectures at Pasadena College on "The Terminology of Holiness," he stated that for the first time he was speaking from a written manuscript. Later these lectures were published as a book.

In addition to being a great preacher, Dr. Chapman was a gifted writer. His editorials in the *Herald of Holiness* were high peaks of practical writing. As the founder and first editor of the *Preacher's Magazine*, he ministered in a practical way to the needs of many young preachers. His books on holiness themes are outstanding classics.

He had a passion for education. He was the man who saw most clearly in our early days that we must train our own preachers. His editorial on "Cats in the Mill," was a classic. He was an educator in the early days of his ministry. He sponsored and boosted the Bible Institute at Peniel as far back as 1905. He served as president of the college at Peniel in 1917. Following that he was president of the General Board of Education for several years.

Little wonder his mind and heart envisioned a seminary above the college level—a dream that became a reality in 1945 when Nazarene Theological Seminary came into being. Dr. Hugh C. Benner spearheaded the planning and became the first president of NTS, but it was James B. Chapman who first had the dream.

Dr. Chapman was always neat in appearance and conservative in dress.

He was a little heavy for his height, and was completely bald, but his face was pleasant and kindly. In the pulpit there was an air of radiant glory about his features.

He had the ability to put the other fellow completely at ease. In the spring of 1952, as district secretary of the North Dakota District, it fell my lot to place before the assembly a series of motions and resolutions to bring the title of the Sawyer Campgrounds up to date. I had consulted with the Secretary of State as to how it should be done. But as a comparative newcomer on the district I was not sure whether all the delegation would appreciate my instructions.

Dr. Chapman put me completely at ease, and smoothed my path by saying, "Brother Gray has a series of motions to present to you to clear up the title of the campground. He is an expert in such matters, and has secured the advice of others. I am sure if you will listen to him he will be able to tell you exactly what to do. You can clear up the matter in a few minutes by passing the motions, or you can drag it out for hours with a series of ballots. So please listen and accept the motions this fine young man has to offer." The matter was taken care of in a few minutes.

He could bring out the best that was in you by a few well-chosen words. He expected the best from you, and you responded eagerly to live up to these expectations.

Dr. Chapman can best be described as a practical mystic. Bud Robinson once said, "The saints are the tallest people on earth. They have their feet firmly planted on the ground, but they have their heads in the heavenlies with Christ Jesus." I know of no better words to describe Dr. J. B. Chapman as I knew him. He was a practical man of affairs, but he also walked in the heavenlies seeing visions. And he made those visions real to others.

An analysis of pastoral counseling
by a Spirit-filled army chaplain who
is helping servicemen to cope with their problems

The Faces of a Facilitator

THERE ARE MANY THINGS about counseling that create confusion. The term itself is not well defined. The process of counseling is often misunderstood and there is a tendency to short-cut or expect too much to happen during any given period.

Counseling may be viewed as an effort to facilitate an individual's coping with situations that have proven difficult. A counselor, then, is a facilitator. He facilitates adjustments to life. How does one become a facilitator?

First of all, facilitators must be willing to be genuine. We need to shed our masks and become real persons. Do we only play the role? Do we "cop out" by having a quick word of prayer and write a prescription for reading the Scriptures, or are we willing to get in touch with our feelings—our real selves—and then share that self with others? Being a real person can pose a threat to many. It is strange that we

want others to be open, revealing, and giving, but at the same time we give so little in return. Maybe the question is, Am I willing to trust others with the real me? I believe that the cold, analytical, detached individual cannot function as an effective facilitator. Only as we share ourselves do we create a healthy and healing relationship.

Second, facilitators must be able to understand what the other person is saying and feeling. An empathy for feelings is the essential point. Are we willing to share in the agonies of another man's life? I have some concern when I hear someone say, "I enjoy being a counselor." To me, this person is not sharing. He is not giving the kind of support that is needed during the travail of the soul. Surely, another person's turmoil and anxiety, frustration, and disappointment are not enjoyable!

Facilitators must give acceptance. Carl Rogers calls this unconditional positive regard, which can be interpreted as a psychological phrase for *agape* love. Only when we know, or believe, that we are being loved and accepted will we begin to trust. We must be willing to accept anyone who comes to us, or we will not be able to facilitate change in his life. This does not mean that we condone his behavior; we love him. The counselor needs to ac-



by
**James R.
Thompson**

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cept the fact that he cannot be all things to all people. There will be some whom we cannot seem to accept. In these instances honesty is necessary, and immediate referrals need to be made.

It is important to confront without judgment. In dealing with spiritual matters, it is necessary to point to God as the Judge, but we must not set ourselves up as judges. Honest feedback concerning the results of continued behavior is necessary. But in doing this there is a maxim to remember: "Insight does not create change!" To know what is wrong does not create the motivation to be different.

Counseling can also be understood as an ability to establish a relationship which is meaningful to another person. This involves effective communication. It might be said that counseling is talking to a person on the "adult" level (transactional analysis concepts of adult-parent-child). Effective counseling is not advice giving. In Heley's *Strategies of Psychotherapy*, he asserts that an individual will do almost anything to maintain his autonomy. How many times have we given good, sound advice only to have it totally ignored!

In facilitating change we do not make decisions for another person. We minimize our agenda for him. We give alternatives and possibilities. We guide toward immediate, easily achieved goals, and build toward the long-range life-style changes. In all of this it should be remembered that no one

comes to a counselor on a completely willing basis. To admit to being inadequate to handle life's problems is, in most cases, a reinforcement of already strong feelings of inadequacy.

Effective counseling will facilitate: (1) new orientations, (2) new philosophies, (3) changing of distortions, (4) the puncturing of hostilities, (5) awareness of defense mechanisms, (6) the resolution of anxieties, (7) the assuming responsibility for what one is and accepting the fact that he can be different if he wants to be different.

Gestalt psychology gives a different slant on the concept of responsibility. Responsibility is response-ability. Is the individual able to have a positive response to his circumstances? When we are able to respond adequately to our circumstances, then we become responsible individuals.

Finally, a facilitator should be familiar with the various counseling theories. Books by such men as Rogers, Harris, Berne, Glasser, and Skinner should be on the shelf along with our commentaries. The effective facilitator will not be caught in the trap of using only one technique or theory. Techniques should be learned and effected so that they can be discarded when not needed.

Other than the crisis experience of salvation and the infilling of the Holy Spirit, there offers no greater opportunity to facilitate an individual's adjustment to life than the pastor who is willing to be a real person to his people, a facilitator of growth and change.

There's some pretty good humanism in our society today, but remember, the best of that humanism is simply a hangover from the heritage of committed faith in God of a bygone time. Only so long can we draw out of the bank account of that heritage—without putting faith and commitment back into the bank account—before we become bankrupt.

R. H. Maneilly



THE OVERTONES OF THE MINISTRY

By Raymond C. Kratzer

Dist. Supt., Northwest Dist.
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V. Holy Recklessness

THE COMPONENT PARTS of a musical production are many and varied. It is difficult to assess what makes up a successful composition in terms of pleasure to the hearers. At times a seemingly perfect number will have little effect upon people, while another rather mediocre presentation will "ring the bell." That indescribable "something" is what makes the difference. This could be described as an "overtone."

The success of a musical performance, even on the modern scale, is to be able to throw oneself into the situation until there is a sense of soul impact that overrides the mere playing or singing of notes. The masters of traditional music get so "lost" in their performances that an indescribable ecstasy—an overtone—splashes onto the hearers. Even the "mod singers" of today (a type of music not conducive to esthetic values) move their audiences of youth until they are carried away with it. Here is a factor the ministry must not ignore or neglect. Jeremiah one time decided to be a "proper preacher," just sort of reacting in a blasé manner. But the deterioration of his personality and the urgency of the hour got through to him. Here is what he said: "... his word was in mine heart as a burning fire shut up in my bones, and I

was weary with forbearing, and I could not stay" (Jer. 20:9).

The man of God must refuse to be mechanical or unemotional in his work. If he moves people, he must be moved. If he stirs others to action, there must be a holy ferment in his own soul. In reality, when the preacher thinks about his whole perspective, he cannot help but get excited about it. Ps. 39:3 gives us a graphic picture of the metamorphosis of reflective thinking in the Christian perspective: "My heart was hot within me, while I was musing the fire burned: *then spake I with my tongue.*"

A preacher to be effective in his preaching ministry must "get up in the collar" occasionally. He may even speak so loudly at times that his face will get a bit red, and his throat a bit sore because he is stirred by the Spirit of God with human needs, with God's imperative, and with the urgency of things.

Someone has said, "We need more tears in our religion and in our ministry." Perhaps if issues tore at our hearts sufficiently, we would have tears of compassion as we presented the sympathy of divine absolution.

On the other hand, a "holy recklessness" does not imply a thoughtless abandon of the emotions because one is

unusually stirred. Rather, it is a planned attack on lethargy, on mediocrity, and on deadly formalism. I have seen preachers who got so carried away on some religious hobby that their excitement caused them to say unwise and irrelevant things. Their seeming zeal lacked knowledge, and harmed rather than helped the cause. The overtone of their presentation was "as sounding brass, or a tinkling cymbal."

Some men have exuded a moving spirit when they expounded truth, although their volume did not approximate a cyclone. Theirs was the dynamic of an electrical charge born of the unction of God in their souls, together with the intensity of the truth that gripped them. I recall vividly a dear old preacher who was unable to stand throughout his sermon because of failing strength. But his Spirit-anointed message, well formulated and poured forth from a burning heart, moved the entire congregation.

May God help us to move from a matter-of-fact type of ministry to a do-or-die method. The urgency of the hour demands a "touch of eternity" in our approach to the work of the Lord. We are evangelists of the Most High God, to whom has been entrusted the message of reconciliation. The acceptance of our message may mean the salvation or the damnation of those we come in contact with, depending on that extra "overtone" which may make the difference. As Jude puts it: "And of some . . . making a difference . . . pulling them out of the fire" (22-23).

This whole approach of the "extra effort," the "additional note," the "planned bombardment" can and should be a part of the whole work of the ministry. And when we go all out for God, refusing to be licked by momentary setbacks, the Holy Spirit will infuse us with new life, help us to develop challenging plans, and thrill us with amazing progress. Barren altars, diminishing attendance, and

losing statistics will be reversed.

Don't be afraid to set some ambitious goals, and then go out to reach them. How about one new family per month won to the Lord and added to your church? Spend enough time in prayer for God to bathe your soul with compassion. Study your strategy thoroughly enough until your "web of concern" will be placed expertly about the object of your plans. Involve all the help you may need in prayer warriors, planned visits, and personal evangelism. Don't let your time-goal slip by without coming to grips with a direct, compassionate appeal to those you have set out to win.

You may be surprised how God will hook onto your efforts and prepare the quarry for the final surrender—to Him! Remember in your strategy that you are out to save a lost soul and bring him to Christ—not necessarily to the church. This is only a secondary motive. And this is where we fail so often. Instead of the approach: "I wish you would come to my church," it should be: "I wish you would become acquainted with my Christ—He's the Answer to all of our needs."

Revivals are often ineffective because of too little holy recklessness in their plans. One pastor said: "I didn't get any advertising out for this meeting because people don't read it anyway." Result: a small, weak revival. Others often expect a designated time, a good evangelist, and a comfortable church building to do the job. These all help, but little will be done unless better plans are laid.

The most effective meeting results from the best of preparation. It would be worth a try to organize prayer groups many weeks before a planned revival. Then a class for Christian workers could be trained in dealing with people at an altar. Likewise, these persons could be instructed to sit in strategic places throughout the church, near to where potential seek-

ers sit. When the altar call is being made, they can be available to inconspicuously speak to needy souls by whom they are standing, offering to accompany them to the altar. They could likewise be alerted to go immediately to the altar with anyone who might step forward, to pray with them.

Months before a proposed revival is to take place, the Christian Workers' Band should be lining up prospective seekers. Special efforts should be made to get them out to the regular services to acclimate them to the atmosphere of the church. They should be nurtured by fellowship gatherings, home visits, dinner engagements, recreational fel-

lowship, and a dozen other ways. And this type of persistent, compassionate concern cannot help but assist the work of the Holy Spirit, without which all human efforts will fail. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Ps. 126:6).

Oh, what a symphony could be produced if . . . if . . . if our pastors and people would but tune the instruments of their sanctified personalities to reverberate the overtone of compassion, born of holy recklessness! Oh, let us get excited, become red-hot for God, and see the tide turn in our Zion!

The Parable of the Healthy Soil

(A parable for concerned pastors)

A gardener worked hard to encourage his plants to grow and to bloom. He sought everywhere to find the best plants to place in his garden. He used only the true Seed. He gave himself to assist each of his plants to bring forth the blooms of which they were capable. When they failed to bloom, or did not grow in a healthy way, he would prop them up with stakes or tie them together. At times he would even cut off weak branches to save the good. He spared no energy to see that all insects or bugs or harmful influences were kept from his plants. He even, at times, would pluck up young plants which did not show early signs of growing to healthy plants.

When his plants did not produce blossoms they were capable of bearing, he grieved. He doubled his efforts at pruning, spraying, cutting, and staking.

Then one day the Master Gardener spoke to him and said, "You do well to be concerned about the beauty of the garden. If, however, you would spend more time enriching the soil in which the plants are growing, you would not need to be so concerned about the staking or cutting or the plucking of unpromising young plants. The rich soil and the good Seed, along with the loving cultivation, will allow your plants to bring forth the blossoms for which they have been made. You will then have the joy of presenting from your garden the fruit of healthy plants."

—Gordon Wetmore

Church Administration— Luxury or Necessity?

TODAY'S PASTOR can no longer view church administration as a luxury. According to recent studies, pastors report spending 50 percent of their working hours performing functions related to church administration. It is shocking to realize that the average minister spends about half of his working hours carrying out administrative tasks.

We have come a long way from the "country store" concept of administering the church. The old country store had no projected plan or purpose. Planning, if done at all, was short-range and inadequate. Things were done in a haphazard and harried manner.

The old "country church" was treated in the same way. In fact, some people still feel that disorganized worship services are a sign of spirituality. In the old country church, pastors would sometimes take pride in the fact that they spent little time in administrative tasks.

Today's pastor will probably take one of the following attitudes toward church administration:

1. The pastor can rebel against all administrative details and keep these activities down to a low ebb. This type

of pastor will probably reject most of the suggested denominational programs as being "busywork" which is imposed on the local church. He may be heard to occasionally say, "Administration is not what God called me to do."

2. The pastor may say that administration is the total responsibility of the laity. In making this assertion, the pastor places himself on a pedestal above the so-called trivial work of church administration. The pastor leaves administrative work to volunteer workers and offers to them neither guidance nor encouragement. He says, "I'm going to turn the practical affairs of the church over to laymen and devote myself to more spiritual matters."

3. The pastor may seek to be an administrative perfectionist. This type of pastor seeks the seclusion and shelter of the pastor's study and spends an excessive amount of time on administrative planning, promotion, and performance. He is known as a planner rather than a preacher. He becomes so immersed in the details of church organization, budget promotion, building expansion, and other administrative tasks that he cannot see the overall work of the church.

Obviously, none of these attitudes and approaches toward church administration is adequate. Many pastors fall into an administrative rut by adopting one or more of them. The three faulty approaches come out of a basic misunderstanding of what church administration is, and what it ought to accomplish in the local church.



by
Barth Smith

Dean, Nazarene Bible College
Colorado Springs

What is church administration? The word “administer” is a perfectly good word. It means “to serve.” The concept of service is basic to an understanding of the church. Therefore, in the context of the local church, church administration means to plan, organize, and provide staff members in the local church. It is purposeful activity. It involves the necessary activities in the local church which will help to forward and facilitate the realization of God’s purpose for the church. Church administration involves setting objectives and goals for the church and moving toward the accomplishment of them on a flexible timetable. All members of the church should be involved in the administrative responsibilities—not just the pastor and few key laymen.

The proper approach and attitude toward church administration is one of viewing it as a ministry to people. The ministry of church administration is not something cold and computerized. It is concerned with *people* primarily and *processes* secondarily. Church administration must always be person-oriented rather than program-oriented. Since the church is “people,” church administration must provide a ministry to people or else it fails.

In the church of today, a minister must be oriented toward church administration. As long as the local church is running around 25 or 30 in average attendance, the pastor can view administration as something of small concern. But as the local church advances numerically, administration can no longer be considered as a sideline. Laymen who are acquainted with sound administrative principles, procedures, and practices in the world of business expect the church to use sound principles of church administration. The pastor who is a poor administrator may be able to bluff his way through the work of the church for a while, but soon the laity grow weary of inadequate planning and disorganized meet-

ings.

Therefore church administration is not something tacked on to church work. It is a vital part of our ministry. It must always remain *God-centered* and *person-oriented*.

Practical Points

that make a difference

She Led the Way and They Followed

Dear Son:

Our pastor’s wife is a “brick.” She isn’t as young as she used to be, and ordinarily would not be called upon to paint and fix up the Primary Department. But it had been left so long that she felt something had to be done!

Do you know what she did? With the approval of the Sunday school she started—and then others became interested. On a “slave day,” the teens painted the chairs in mod colors, a cabinetmaker encased the windows. The teachers were fascinated, and an adult class bought carpet.

The room is not new, but it is as attractive a Primary Department as you will see. The children remark every Sunday about what has been accomplished through the week. And why? Because our minister’s wife sparked a movement that is running throughout the church.

Son, your example, however menial for the moment, can spark cooperation. “Dignity” is compatible with “work” in any man’s language.

Love,
Dad

Finished So Soon?*

*Thoughts and Prayers of a Pastor
whose work is done . . .*

I wanted to do more—perhaps five years more. There's so much not yet done, and so few workers.

O God, now I lie here with so-called terminal cancer, and I have to *know personally* that this, too, is one of the "all things" that You are making work together for good—somehow. I've preached to others that Rom. 8:28 is true, "And we know that *all things* work together for good to them that love God, to them who are the called according to his purpose." I know You called me. I know this is Thy Word, and I believe Thy Word. Therefore I just *have to believe*, right now, and know that in my case this *is* true.

I am so thankful, Lord, for all the wonderful letters and messages that have come saying that my ministry has helped people. But I know, and am glad, that I don't have to depend upon that now—only upon Christ, my Saviour.

Dear Lord, my children haven't finished their education yet. My daughter is doing well in Your service and in the university, but my son needs Your special help these days. Help them both, Lord!

My wife—if she has to go back to work when You take me home, give her needed strength; help her not to grieve too much, for we've had many wonderful years together in Thy service. Give her Thy grace.

Then, Lord, there are finances and business arrangements to be made. Give me grace and wisdom to help my family prepare for what lies ahead—when I must leave them.

Help my former churches and their pastors. Bless the pastor here who shows such Christian concern for me and my family. And the good doctors who are doing their best to help me.

I know, Lord, that unless You give me a big miracle, I shall be coming to be with You real soon. Thy Word says, "To be with Christ . . . is far better," and I'm ready to come when You say so.

And I know, Lord, that You will take care of my family. I commit them to Thy care . . .

**Thoughts and prayers of the late Rev. W. Russell Robinson as he lay dying after 30 years in the ministry—contributed by his beloved widow, Frances M. Robinson.*



Pastoral Ponderings

... *his own house* (1 Tim. 3:4).

By G. Lewis VanDyne*

TODAY IS WEDNESDAY—it is also a school holiday. When there are children in the family, and those children are ages six and eight, school holidays take on a special meaning.

Of course Wednesday comes at a rather busy time in the pastor's week. There are still calls on Sunday's visitors, the sick, and the absentees. Prayer meeting comes—holiday or no holiday. Next Sunday is not far away enough for comfort, especially when you had planned to get both sermons well on their way by this time.

Suddenly the man who seems to have a way with words when he stands before a congregation finds himself floundering with an audience of two (or three—including his wife) who demand to know the logic of doing nothing special with the family on such a lovely day as this.

A quick consultation with himself (mixed with a generous measure of rationalization) brings the pastor to the surprising conclusion that he just might spare some time for exploration. There has been some problem recently with oil on the beaches and a personal examination will make him more conversant on the subject.

With everyone loaded into the car we set off for some unexplored areas of our community. First a walk through the mud of a new housing development with spectacular views of ocean and mountains (the rich in this city need

the gospel as much as the poor).

From the hilltop we go down to the beach front to survey firsthand the oil damage. While sitting there, we spot a young man going out into the surf. Is it?—Yes, it is—one of our own church teens. He sees us and comes out of his way to our car to chat before going on out into what looks to my unpracticed eye like not-so-good surf. Soon he returns after several tense moments as we watch him lose his board in the angry surf. His mother is in the hospital; his father is out of work. He and his sister have not been too regular in church. He is a senior in high school and he *must* give his heart to Christ. I pray, "Lord, help me to get closer to him and win him to You."

After a hamburger and a chat with the owner of the local "best hamburger in town" place, we go home and do some work around the house. Then, at the pleading of Peter, who learned to ride his bicycle just this week, we set out on a bicycle trip "out of the neighborhood." Five miles and eight tired legs later we arrive home, where the "queen of the parsonage" has a piano lesson to give, a meal to fix, and a family to get ready for prayer meeting.

I go to my study for some preparation for the service, and listen with thankful heart to the sound of happy children playing ball in the driveway outside my window.

"Thank You, Lord, for giving me the privilege of being the pastor of *my* family too."

*Pastor, Santa Barbara, Calif.



PASTOR'S SUPPLEMENT

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

Pioneers Are Not Out-of-date

By General Superintendent Coulter

The spirit of the "pioneers" is not dead in the Church of the Nazarene.

In recent days I have witnessed several incidents of home mission pioneering that are most inspiring. In one case, a young man has left a "prestige" position in another denomination to attempt to start a new Nazarene church in a city of 2,500 people. He has no nucleus, no building—but he has faith and a firm conviction that God is directing him according to His will. He is witnessing on the streets, passing out tracts, talking and witnessing to high school students, and holding Bible studies in homes wherever possible. He has no church building to which to invite people, but holds services in homes which are opened to him.

Another young man in another city is renting a building for services on Sunday. Since the building is used by another organization on Saturday night, it involves work on Sunday morning, sweeping and cleaning out liquor bottles to prepare for church services. Since the building is available only on Sunday, the little nucleus of brand-new Christians uses it all day long for fellowship, Bible study, prayer, and preaching services.

Sounds like the "good old days," doesn't it!

The truth is, this kind of activity is appropriate to every generation. It is the result of a vital, living faith, a genuine life commitment to Christ, and a burning desire to make them known to others.

I am heartily in favor of a well organized, well financed program which buys land and builds a new church building in a "target" city giving a full-time pastor an adequate salary. But I am also in favor of the time-honored method of "digging out" a church by going to the people, building a nucleus, penetrating a community, and giving a ministry of love and concern for those who have been neglected by the traditional churches.

Perhaps we need to think more in terms of practicing here at home what we expect of those who labor as missionaries in other lands. Too often we have a deep reluctance to put into practice the kind of activity required of our missionaries. But if visitation, prayer meetings, Bible studies, and personal witnessing are the means by which churches are established there, why not use these methods here?

One of our most successful missionaries told me of being sent to a city to establish a church. There were no buildings available. There were no Protestants in the city. He had no nucleus with which to start. He began by holding Bible studies wherever people would permit him to do so. He said that he had never completed a study of the Gospel of John with an individual without winning that person to Christ. Today a flourishing church carries on the work he started.

Among the many challenges presented to the General Assembly in Miami Beach, there is one which needs to grip the heart of our district superintendents, pastors, and people—"400 new churches organized during this quadrennium"!

To accomplish this goal, money must be given, plans must be made, surveys must be conducted, pastors must be willing to "lend" members to get new churches established. But beyond all this, scores of men must be willing to accept home mission pastoral responsibilities without feeling that they are "second-class citizens" in the Nazarene kingdom. If it's glamorous to establish a new church in New Guinea, why isn't it glamorous and glorious to do so in New York?

Trail breakers in this great home missionary venture are still needed. The need for pioneers is just as pressing today as ever before. I believe God is looking for men of vision, devotion, and sacrifice to plant churches all across the land.



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Department of Home Missions
Division of Church Extension

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Address of Pastor

Name of Church

District

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June—

July—

August

ar's average of ____

summer's average of ____

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dict superintendent win a "Walk with
details. (Must be "Jet" to qualify.)

ATHER BE FLYING?

Dear Pastor,

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*Edward S. Mann
Executive Secretary*

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Melton Wienecke, Director
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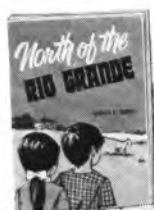
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For more information write to:

Robert W. Crew, Executive Consultant
Division of Life Income Gifts and Bequests
Church of the Nazarene International Headquarters
6401 The Paseo, Kansas City, Missouri 64131

I would like information about:

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(such as farm or residence)
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- Gift Annuities
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Unitrusts
- Charitable Remainder
Annuity Trusts



POLICY STATEMENT

Department of

PENSIONS AND BENEVOLENCE

GENERAL BOARD
CHURCH OF THE NAZARENE
 6401 The Paseo, Kansas City, Mo. 64131

Revised October 1, 1972

HISTORY

An organized endeavor to provide financial assistance for retired ministers of the Church of the Nazarene was first established in 1919. This organization was known as the General Board of Ministerial Relief. In 1923 this group became a part of the General Board and was known as the Department of Ministerial Relief. In 1940 the name of the department was changed to the Department of Ministerial Benevolence. The "Basic" Pension program was ratified and a new budget formula was voted acceptance by all 1969-70 district assemblies. The first monthly "Basic" Pension benefit began April 1, 1971. As a result of the 1972 General Assembly action the name of the department became the Department of Pensions and Benevolence.

INCOME

The Department is supported by the Pensions and Benevolence budget received from each local church. The current year's apportionment is based on the total spent for local interests less monies spent for buildings and improvements and church indebtedness as reported at the previous district assembly. (The Pensions and Benevolence budget is equal to 4 percent of the sum of Column 9, less Column 1 and Column 2, in the annual financial report of the local church to the district assembly.)

The Pensions and Benevolence Fund also consists of gifts, donations, gift annuities, wills, and legacies specifically designated for the fund.

Capital funds of the Department are invested by the Investment Committee of the General Board, using a "separate account" system. The Investment Committee is directed to use professional investment counsel to advise in the investment of these funds in order to receive maximum income at a minimum risk.

90 PERCENT PROGRAM

"Double coverage" life insurance is provided to all eligible ministers on districts paying at least 90 percent of the Pensions and Benevolence budget.

MINISTERS' RETIREMENT BENEFITS

The assignment of the Department of Pensions and Benevolence includes "Basic" Pension or monthly Benevolence Assistance for all eligible retired ministers and widows of ministers not covered in any church organization employees' pension program (i.e., employees of General Board and educational institutions).

An individual shall receive "Basic" Pension or monthly Benevolence Assistance, whichever is larger, but in no case both.

PENSIONS AND BENEVOLENCE

SERVICE DEFINITION

One year of service is defined as one year of full-time active ministerial service while serving as a district-licensed or ordained minister on a district participating in payment of the Pensions and Benevolence budget (formerly NMBF). The Department follows the same definition of service as the Federal Internal Revenue Service and Social Security Administration.

The years of service of ordained and licensed ministers of any denomination or group of churches uniting with the Church of the Nazarene shall be accepted on the same basis as service rendered to the Church of the Nazarene.

OTHER DETERMINATIONS

"Basic" Pension or Benevolence Assistance is granted to only one minister of the immediate family, even though both husband and wife have been active ministers in the Church of the Nazarene.

Ministers under age 65 requesting "Basic" Pension or Benevolence Assistance must submit, with their application, a statement of disability as judged by Social Security or an equivalent statement for those in Canada.

"BASIC" PENSION

ELIGIBILITY

Ministers: Ordained ministers in good standing in the Church of the Nazarene who have reached age 65 and have been voted retired by their district assembly may be eligible for "Basic" Pension if all other qualifications have been met. (In some cases licensed ministers with service equivalent to that of an elder may be eligible. They should confer with district leadership.)

Widow: An elder's widow who is a member in good standing in the Church of the Nazarene may be eligible to receive "Basic" Pension at age 62 or thereafter. She may receive 60 percent of the amount for which her husband was eligible. Her marriage must have occurred before or during her husband's years of active service and before he began to receive the "Basic" Pension.

The widow of a second marriage must have been married to her husband for at least three years prior to his death. If the widow is under age 62 she shall be granted credit only for the number of years of active service rendered by her husband during the time that she was married to him. Upon reaching age 62 she shall be granted full credit for her deceased husband's total years of active service in the church.

Widower: In the case of a widower of a retired elder the "Basic" Pension procedure would follow the guidelines for a widower as provided through Social Security. (The primary Social Security guideline is that the widower must have been receiving at least one-half or more of his support from his employed wife.)

DETERMINATION

"Basic" Pension is determined by:

- Years of full-time active service in the Church of the Nazarene.
- Cooperation with the Pensions and Benevolence budget.
- Financial capability of the Pensions and Benevolence Fund.

FORMULA

The formula for "Basic" Pension is \$2.50 per month for each year of service—minimum of 20 years—maximum of 40 years.

PENSIONS AND BENEVOLENCE

BEGINNING DATE

The "Basic" Pension may begin as soon as the first of the month following receiving retired relationship by the district assembly. "Basic" Pension begins when an eligible applicant makes proper application and approval is granted. If an applicant does not make application until later, the benefit is not retroactive to the time of receiving retirement status but may begin on the first of the month following the approval of the application.

Normally a minister will take retired relationship at the district assembly. Should he desire to retire during the assembly year, provision has been made for him to do so, if all other requirements have been met. He should then contact district leadership for further direction.

APPLICATION

Request for application may be made by writing to Dean Wessels, executive secretary, Department of Pensions and Benevolence, 6401 The Paseo, Kansas City, Mo. 64131. Applications must be approved by the district superintendent and official retirement certified by the district secretary.

DISABILITY BEFORE AGE 65

Disability "Basic" Pension follows the Social Security determination for disability. The minister will be granted service credit for actual years of service—minimum of 10 years. If a minister desires to apply for disability, he should contact district leadership for instructions.

MINISTERIAL SERVICE AFTER RETIREMENT

After meeting eligibility requirements for "Basic" Pension, a retired minister or widow may continue to preach and serve in a temporary capacity.

Except:

- (a) Serve as the designated pastor of a Church of the Nazarene.
- (b) Receive an evangelist's commission or list a slate in the *Herald*.
- (c) Serve as a full-time assistant or associate pastor or any other full-time Nazarene church-related employment.

REVIEWED WITHIN FIVE YEARS FROM BEGINNING—April 1, 1971

The Pension Program is to be reviewed within five years. The next step could provide a way for ministers and congregations to provide pension benefits in addition to the initial "Basic" Pension. This could possibly be through a contributory (money purchase-formula benefit) type of program.

PENSION REVIEW COMMITTEE

Additional regulations are determined and irregular requests reviewed by a Pension Review Committee appointed by the Board of General Superintendents. Their decisions shall become policy when approved by the Department of Pensions and Benevolence, the Board of General Superintendents, and the Finance Committee of the General Board.

TAX-SHELTERED ANNUITY—AS SUPPLEMENT

The Supplemental Retirement Plan using a Tax-sheltered Annuity for employees of nonprofit organizations is available. Practically, it will help to provide additional benefits to all retirement programs including "Basic" Pension, monthly Benevolence Assistance, and Social Security. It provides greater retirement protection for the ministers of participating congregations.

SCALE OF "BASIC" PENSION

ELDERS

| <u>Years of Service</u> | <u>Monthly Benefit</u> |
|-------------------------|------------------------|
| 20 | \$50.00 |
| 21 | 52.50 |
| 22 | 55.00 |
| 23 | 57.50 |
| 24 | 60.00 |
| 25 | 62.50 |
| 26 | 65.00 |
| 27 | 67.50 |
| 28 | 70.00 |
| 29 | 72.50 |
| 30 | 75.00 |
| 31 | 77.50 |
| 32 | 80.00 |
| 33 | 82.50 |
| 34 | 85.00 |
| 35 | 87.50 |
| 36 | 90.00 |
| 37 | 92.50 |
| 38 | 95.00 |
| 39 | 97.50 |
| 40 | 100.00 |

Effective October 1, 1972

SCALE OF "BASIC" PENSION

WIDOWS

| <u>Years of Service</u> | <u>Monthly Benefit</u> |
|-------------------------|------------------------|
| 20 | \$30.00 |
| 21 | 31.50 |
| 22 | 33.00 |
| 23 | 34.50 |
| 24 | 36.00 |
| 25 | 37.50 |
| 26 | 39.00 |
| 27 | 40.50 |
| 28 | 42.00 |
| 29 | 43.50 |
| 30 | 45.00 |
| 31 | 46.50 |
| 32 | 48.00 |
| 33 | 49.50 |
| 34 | 51.00 |
| 35 | 52.50 |
| 36 | 54.00 |
| 37 | 55.50 |
| 38 | 57.00 |
| 39 | 58.50 |
| 40 | 60.00 |

Effective October 1, 1972

PENSIONS AND BENEVOLENCE

● DETERMINATION

1. Assistance may be granted on the basis of the individual's financial need, cooperation, years of full-time active service in the Church of the Nazarene since October, 1908 (three years minimum); and shall be contingent upon the ability of the church to pay.

2. The net income of both husband and wife is always considered as total income from all sources when granting monthly Benevolence Assistance.

3. No provision has been made to grant Benevolence Assistance in those cases where the minister could have participated in Social Security as a minister and failed to do so.

● APPLICATION

All requests for monthly Benevolence Assistance must originate with District Advisory Board.

Each application (new or renewal) and all information concerning the applicant shall be submitted to the presiding general superintendent and to the district assembly, to be referred to the District Advisory Board. Upon their recommendation it is sent back to the district assembly for action. If the district assembly approves the application, benefits may be granted for one assembly year; or in the case of a renewal, a payment may continue for another assembly year. If a renewal application is not approved, all payments shall cease within three months (90 days) after the assembly.

Each applicant must file a renewal application with the Department of Pensions and Benevolence in time for action by his district assembly.

In the interim between district assemblies, applications for assistance, which have been approved and recommended by the District Advisory Board and the district superintendent, shall be treated as temporary requests. If approved by the Board of General Superintendents, and the Department of Pensions and Benevolence, assistance may be granted only until the next ensuing district assembly of the district upon which the applicant holds membership.

SCALE OF "BASIC" PENSION ELDERS ON DISABILITY

| Years of Service | Monthly Benefit |
|--------------------|---------------------------------|
| 10 | \$25.00 |
| 11 | 27.50 |
| 12 | 30.00 |
| 13 | 32.50 |
| 14 | 35.00 |
| 15 | 37.50 |
| 16 | 40.00 |
| 17 | 42.50 |
| 18 | 45.00 |
| 19 | 47.50 |
| 20 and above | Same as Retired Elder's Benefit |

Effective October 1, 1972

MONTHLY BENEVOLENCE ASSISTANCE

● ELIGIBILITY

Ministers: Ordained or licensed ministers in good standing in the Church of the Nazarene who have reached age 65 and have been granted retirement relationship by their district assembly, and classified as "retired" in the district minutes, may be eligible for monthly Benevolence Assistance if all other qualifications have been met.

Widows: A minister's widow who is a member in good standing in the Church of the Nazarene may be eligible to receive Benevolence Assistance if her marriage occurred before or during her husband's years of active service and before he began to receive assistance from the benevolent fund. *In the event a widow remarries, Benevolence Assistance automatically ceases.*

The widow of a second marriage must have been married to her husband for at least three years prior to his death. If the widow is under age 62 she shall be granted credit only for the number of years of active service rendered by her husband during the time that she was married to him. Upon reaching age 62 she shall be granted full credit for her deceased husband's total years of active service in the church.

Widower: In the case of a widower of a retired minister the procedure would follow the guidelines for a *widower* as provided through Social Security. (The primary Social Security guideline is that the widower must have been receiving at least one-half or more of his support from his employed wife.)

"STANDARD" MONTHLY ASSISTANCE

● MINISTER

The basis for granting "Standard" monthly assistance shall be \$40.00 per service year, not to exceed \$1,200 annually. "Standard" monthly assistance may be granted to supplement income from all other sources except income from the Nazarene Supplemental Retirement Program (Tax-sheltered Annuity), so that the combined total, including Social Security and Benevolence Assistance, shall not be in excess of \$3,600 annually for a minister with one dependent and \$2,400 annually for a minister with no dependents.

● WIDOW

A minister's widow may be eligible to receive Benevolence Assistance equal to 60 percent of the amount for which her husband would have been eligible. "Standard" monthly assistance may be granted to supplement income from all other sources, except income from the Nazarene Supplemental Retirement Program (Tax-sheltered Annuity), so that the combined total, including Social Security and Benevolence Assistance, shall not be in excess of \$1,920 annually.

PENSIONS AND BENEVOLENCE

"INCREASED" MONTHLY ASSISTANCE

"Increased" monthly assistance (above the "Standard" scale) may be granted in cases of greater need. The basis of granting "Increased" monthly assistance shall be as follows: The amount of \$20.00 per service year, not to exceed \$600 annually, may be granted to supplement income from all other sources, so that the combined total, including Social Security and Benevolence Assistance ("Standard" and "Increased"), shall not be in excess of \$2,400 annually for a minister with one dependent, and \$1,800 annually for a widow.

Application for such increases may come at the time of renewal through the regularly recognized channels, namely, the district superintendent, the District Advisory Board, and the district assembly. No increase may be made retroactive beyond the date that the final approved application for increase is received in the Pensions and Benevolence Office.

SPECIAL CASES

● STATE AID

In cases where an individual is receiving state aid, the Department of Pensions and Benevolence may grant a monthly medical contingent credit, not to exceed the amount which could be granted as "Standard" monthly assistance. This credit may subsidize state aid in a manner approved by the state, so that the state-aid benefits would not be reduced and so that Benevolence Assistance would not become a substitute for any additional state aid to which the individual would be entitled. These medical contingent credits shall be accumulative from month to month, not to exceed a 12-month balance.

● EARLY RETIREMENT DUE TO DISABILITY

In the case of a minister who is totally disabled and is receiving monthly benefits from Social Security, monthly Benevolence Assistance may be granted according to need and years of active service as though he were of legal retirement age.

● EARLY RETIREMENT WITHOUT DISABILITY

In the case of a minister in the United States who is eligible for Social Security benefits and who retires early without disability, monthly Benevolence Assistance shall be permanently reduced in harmony with the Social Security Administration reduced benefits actuarial formula.

● MINOR CHILDREN

The minor child (under age 19) of a deceased minister may be granted an amount equal to one-half of the widow's benefit. This assistance shall be granted to supplement income from all sources so that the combined total, including Social Security and Benevolence Assistance, shall not be in excess of \$3,000 annually per family.

● EMPLOYED WIFE

In a case where the wife is employed and helping to support the family, a minister may be granted up to 60 per-

cent of the amount for which he would be eligible were his wife not working.

EMERGENCY MEDICAL ASSISTANCE

● REGULAR

Grants for medical emergencies may be provided to active or retired ministers or to their immediate families. Such applications must originate with the District Advisory Board and the district superintendent and must be approved by the Board of General Superintendents and the Department of Pensions and Benevolence.

The Department expects every minister to carry basic hospitalization insurance for himself and his family. And every person 65 and older who is eligible is expected to participate in Medicare, Plan B. The Department of Pensions and Benevolence assists in expenses beyond the amount which is covered by the insurance and/or Medicare.

Normal childbirth is not considered under medical emergency benefits.

The amount granted shall be determined as follows: The net balance of medical expenses (including only doctor, nurse, medicines, and hospital care), less insurance reimbursement, shall be the consideration for emergency assistance.

1. If an individual has an annual income of more than \$4,800, he shall assume the first \$200 of the net balance and the Department may grant up to 80 percent of the remaining balance.
2. If the individual has an annual income of more than \$2,400, but less than \$4,800, he shall assume the first \$100 of the net balance and the Department may grant up to 80 percent of the remaining balance.
3. If the individual has an annual income of \$2,400 or less, he shall assume the first \$50.00 of the net balance and the Department may grant up to 80 percent of the remaining balance.
4. If the individual is on the "Basic" Pension or Benevolence rolls, he will not be required to assume any deductible and the Department may grant up to 80 percent of the total net medical cost.

The regular medical emergency grants from the Department may not exceed \$500 in any 12-month period.

● EXTREME

In cases of extreme medical costs, when a family has had more than \$1,000 "out-of-pocket" medical expenses in a 12-month period, the Department may grant \$500 for the first \$1,000 (the maximum amount allowable for regular assistance) AND 50 percent of the amount over \$1,000. However, the maximum emergency grant, including both regular and extreme medical emergencies, may not exceed \$1,000 in any 12-month period.

FUNERAL ASSISTANCE

Funeral assistance shall be made available for the minister or immediate family in case of need.

A maximum of \$500 (less any Social Security lump-sum

PENSIONS AND BENEVOLENCE

death benefit) is allowable and may be granted upon request.

NOTE: Those already protected by any group life insurance program of the Department shall not be eligible for funeral assistance benefits.

For further information write:

Dean Wessels, *Executive Secretary*
Department of Pensions and Benevolence
6401 The Paseo, Kansas City, Mo. 64131

SCALE OF BENEVOLENCE ASSISTANCE

MINISTERS

| Years of Service | **"Standard" Assistance | | ***"Increased" Assistance | |
|------------------|-------------------------|-----------------|---------------------------|-----------------|
| | Amount per Month | Amount per Year | Amount per Month | Amount per Year |
| 3 | \$ 10.00 | \$ 120.00 | \$ 15.00 | \$ 180.00 |
| 4 | 13.50 | 162.00 | 20.00 | 240.00 |
| 5 | 16.50 | 198.00 | 25.00 | 300.00 |
| 6 | 20.00 | 240.00 | 30.00 | 360.00 |
| 7 | 23.50 | 282.00 | 35.00 | 420.00 |
| 8 | 26.50 | 318.00 | 40.00 | 480.00 |
| 9 | 30.00 | 360.00 | 45.00 | 540.00 |
| 10 | 33.50 | 402.00 | 50.00 | 600.00 |
| 11 | 36.50 | 438.00 | 55.00 | 660.00 |
| 12 | 40.00 | 480.00 | 60.00 | 720.00 |
| 13 | 43.50 | 522.00 | 65.00 | 780.00 |
| 14 | 46.50 | 558.00 | 70.00 | 840.00 |
| 15 | 50.00 | 600.00 | 75.00 | 900.00 |
| 16 | 53.50 | 642.00 | 80.00 | 960.00 |
| 17 | 56.50 | 678.00 | 85.00 | 1,020.00 |
| 18 | 60.00 | 720.00 | 90.00 | 1,080.00 |
| 19 | 63.50 | 762.00 | 95.00 | 1,140.00 |
| 20 | 66.50 | 798.00 | 100.00 | 1,200.00 |
| 21 | 70.00 | 840.00 | 105.00 | 1,260.00 |
| 22 | 73.50 | 882.00 | 110.00 | 1,320.00 |
| 23 | 76.50 | 918.00 | 115.00 | 1,380.00 |
| 24 | 80.00 | 960.00 | 120.00 | 1,440.00 |
| 25 | 83.50 | 1,002.00 | 125.00 | 1,500.00 |
| 26 | 86.50 | 1,038.00 | 130.00 | 1,560.00 |
| 27 | 90.00 | 1,080.00 | 135.00 | 1,620.00 |
| 28 | 93.50 | 1,122.00 | 140.00 | 1,680.00 |
| 29 | 96.50 | 1,158.00 | 145.00 | 1,740.00 |
| 30 | 100.00 | 1,200.00 | 150.00 | 1,800.00 |

****"Standard" Assistance:** The maximum annual income allowable from all sources, including Social Security and monthly Benevolence Assistance (excluding money received from the Nazarene Supplemental Retirement Program), is \$3,600 for a minister and his wife; \$2,400 for a single minister.

*****"Increased" Assistance:** The maximum annual income allowable from all sources, including Social Security and monthly Benevolence Assistance (excluding money received from the Nazarene Supplemental Retirement Program), is \$2,400 for a minister and his wife; \$2,100 for a single minister.

Effective October 1, 1973

SCALE OF BENEVOLENCE ASSISTANCE

WIDOWS

| Years of Service | **"Standard" Assistance | | ***"Increased" Assistance | |
|------------------|-------------------------|-----------------|---------------------------|-----------------|
| | Amount per Month | Amount per Year | Amount per Month | Amount per Year |
| 3 | \$ 6.00 | \$ 72.00 | \$ 9.00 | \$ 108.00 |
| 4 | 8.00 | 96.00 | 12.00 | 144.00 |
| 5 | 10.00 | 120.00 | 15.00 | 180.00 |
| 6 | 12.00 | 144.00 | 18.00 | 216.00 |
| 7 | 14.00 | 168.00 | 21.00 | 252.00 |
| 8 | 16.00 | 192.00 | 24.00 | 288.00 |
| 9 | 18.00 | 216.00 | 27.00 | 324.00 |
| 10 | 20.00 | 240.00 | 30.00 | 360.00 |
| 11 | 22.00 | 264.00 | 33.00 | 396.00 |
| 12 | 24.00 | 288.00 | 36.00 | 432.00 |
| 13 | 26.00 | 312.00 | 39.00 | 468.00 |
| 14 | 28.00 | 336.00 | 42.00 | 504.00 |
| 15 | 30.00 | 360.00 | 45.00 | 540.00 |
| 16 | 32.00 | 384.00 | 48.00 | 576.00 |
| 17 | 34.00 | 408.00 | 51.00 | 612.00 |
| 18 | 36.00 | 432.00 | 54.00 | 648.00 |
| 19 | 38.00 | 456.00 | 57.00 | 684.00 |
| 20 | 40.00 | 480.00 | 60.00 | 720.00 |
| 21 | 42.00 | 504.00 | 63.00 | 756.00 |
| 22 | 44.00 | 528.00 | 66.00 | 792.00 |
| 23 | 46.00 | 552.00 | 69.00 | 828.00 |
| 24 | 48.00 | 576.00 | 72.00 | 864.00 |
| 25 | 50.00 | 600.00 | 75.00 | 900.00 |
| 26 | 52.00 | 624.00 | 78.00 | 936.00 |
| 27 | 54.00 | 648.00 | 81.00 | 972.00 |
| 28 | 56.00 | 672.00 | 84.00 | 1,008.00 |
| 29 | 58.00 | 696.00 | 87.00 | 1,044.00 |
| 30 | 60.00 | 720.00 | 90.00 | 1,080.00 |

****"Standard" Assistance:** The maximum annual income allowable from all sources, including Social Security and monthly Benevolence Assistance (excluding money received from the Nazarene Supplemental Retirement Program), is \$2,100 for a widow.

*****"Increased" Assistance:** The maximum annual income allowable from all sources, including Social Security and monthly Benevolence Assistance (excluding money received from the Nazarene Supplemental Retirement Program), is \$1,800 for a widow.

Effective October 1, 1973

Presenting the 1973 designs...

Pastor's Remembrance Plan

Public-Relations Program

A systematic method for recognizing those special occasions of your members and for contacting prospects. Requires an investment of just pennies per member and only minutes of time each week.

Designed with dignity and beauty, appropriately expressing in prose, scripture, and prayer the love and interest of a pastor. Printed on a rich-grain card stock. 4½ x 5¾". Matching envelope.

GREETING CARDS

- G-731 "A Birthday Prayer from Your Pastor"
- G-732 "An Anniversary Prayer from Your Pastor"
- G-733 "A Prayer in the Time of Illness from Your Pastor"
- G-734 "A Prayer in the Hour of Bereavement from Your Pastor"

Package of 12 (identical cards) \$1.20

RECORD SUPPLIES

R-124 INSTRUCTION SHEET. Outlines the procedures for the Pastor's Remembrance Plan. **FREE**

R-125 FAMILY RECORD CARD. Provides space for required information. Size, 4 x 6".

Package of 50 for \$1.25; 2 pkgs. for \$2.00

R-126 CHURCH RECORD DATA SHEET. Four sections (days) per sheet for entering birthdays, anniversaries, and other information on that date. Size, 8" x 11". Package of 100 for \$2.50

R-127 VINYL BINDER. 3-ring, 10 x 11½". **\$2.00**

S-537 MONTHLY INDEX DIVIDERS. Black leather tabs for three-ring binder. Set, **\$2.25**

S-146 RECORD CARD FILE BOX. For R-125 cards. **\$2.10**

NOTE: Suggested quantities for church of 150 in attendance: 100 R-125; 100 R-126; 150 Birthday; 50 each of Anniversary, Illness, and Bereavement.

Pastor —

If you have not yet made this PASTOR'S REMEMBRANCE PLAN a part of your total ministry, you will want to join the hundreds of pastors already using it with success.

NAZARENE PUBLISHING HOUSE

POST OFFICE BOX 527, KANSAS CITY, MISSOURI 64141

THE PREACHER'S WIFE

Mrs. B. Edgar Johnson

Lord, Save My Child!

THIS CRY from heartbroken parents is heard often in our churches (and our parsonages) these days. We share the burden with those whose children have forsaken the faith, become rebellious, and in general messed up their lives.

Although we still maintain home influence to be the strongest factor in a child's life, admittedly home influence has been weakened because our children spend more and more time under the influence of school, their peers, TV—and even the numerous church activities subtract from the child's homelife.

The greatest heartache for a parent is to have a child fail to follow Christ. In our distress we may become trapped in some pitfalls.

First, there is a tendency to place blame. We usually begin by blaming ourselves. Where did we fail? How did we go wrong? Then we start sorting through the past and find all manner of areas where we feel we may have failed. Most of us can look back and see where we could have—and possibly should have—done differently in many ways. But to persist in this blame will ultimately crush us under a load of remorse.

One troubled parent found herself constantly echoing the words of David, "O my son Absalom, my son, my son

Absalom!" substituting the name of her own wayward child. Believing she must have failed, she'd plead, "Lord, lay not *my* sins [failures] to her charge!"

Days and weeks of this blame brought on such a sense of failure and depression that Satan was able to block any active faith in behalf of the daughter.

This self-blame is a natural response. But—justified or imagined—there is no redemption in continued remorse, for either the lost child or the distraught parent. Perhaps you *have* been too permissive, or too rigid, or too involved. Of course you will shed bitter tears and ask forgiveness for the failures—if indeed they were. But there comes a time when you must *accept* God's forgiveness and *cease* blaming yourself.

One grief-stricken mother kept telling God that she would be willing to go to hell—be lost herself, never see the face of her Lord—but the child must be saved. This sounds, at first, like real intercession, but this mother discovered that in her case she was actually putting her child before her own relationship with God. The Lord reminded her that "he that loveth son or daughter more than me is not worthy of me." She came to the place where she could say, "Lord, You are first in my life. If my child is lost eternally, my love and desire to serve and glorify You are primary." This is a part of real com-

mitment.

Again, we may blame someone else. Maybe we blame circumstances, an erring Sunday school teacher, the child's peers, the school. Undoubtedly there were persons and circumstances that did contribute to the downfall. We must pray through these too. Until we can forgive, relinquish all bitterness, all blame, we cannot pray in true love and faith.

Another reaction is to censure the child. We must not nag or "preach" or "sic" others on him. Some who do not dare approach their children any longer repeatedly entreat others to talk to them, beg the pastor to confront them, or "trick" them into situations where they will be "cornered." To harangue and criticize only serves to reinforce the barriers.

The experience of one of the prominent radio preachers has been of help to many. This minister's son had rebelled against God, and as is natural, the father took every opportunity to admonish the boy. One day, after they had been playing golf together, as they returned to the car, the concerned father again started to press the claims of Christ upon the boy. His son turned viciously upon him and exclaimed, "Dad, will you get off my back!" The stunned father, in a flash of insight, realized that he had done all he could do, said all he could say, and in that moment he relinquished the boy to God completely. He answered quietly, "All right, Son, I'm off your back. I'll never mention God or your soul to you again. You know how I feel, and that I'm praying, but from this hour I'm turning you over to God. You're in His hands now." And he meant it. Some time later, of his own accord, the son called from the university in a distant city and asked if he could come home and enroll in a Christian college. Today he is in service for God.

I saw this very thing work in one of my friend's home. God cannot answer

our prayers until we commit the situation to Him.

Finally, we must show acceptance and love to the child. I cringed when I heard one grandparent righteously declare that she had informed her granddaughter she could never enter her home again until she straightened up. She completely severed her lifeline by that ultimatum.

More than once my mother told me, "Daddy and I trust you to the end of the world, but *if* you should ever get in trouble of any kind (even though it would hurt us deeply), come to us—we will stand by you." Again, I remember her saying, "You know how we want you to marry a Christian and have a Christian home, but should you determine in spite of everything to marry outside our approval, never, never run away. We will give you the nicest wedding we can." We felt secure in their love. We knew we could break their hearts, but never exhaust their love, or forfeit their acceptance.

One lady testified that the Lord showed her that in a given situation she had been "righteous, but not right." I thought this through, and learned something. Some parents need to reverse their "legalism" and ask forgiveness of their children, renew their acceptance and love, before they can hope to win the child. (This does not mean condone evil practices in the home, but to demonstrate real love to the sinful child.)

God cannot reach our unsaved children through us until we fully commit them to Him. This is harder sometimes than it appears on the surface. As long as we are blaming ourselves, or the child, or others, we have a clogged channel. We must climb above the blame, above the sense of failure, above the criticism, until in perfect love we can place the son or daughter in the hands of God—and trust.

Next month we'll pursue further the "prayer of committal."

Faith in **ACTION**

We Wrote a New Marriage Vow

The following is the ceremony used at First Church of the Nazarene in Ottumwa, Ia., one Sunday morning.

Dearly Beloved,

We are gathered here in the presence of God and in the sight of these witnesses to reaffirm what the power of love in and through the family and church has done, is doing, and will do. We believe love properly expressed through some family has been and will continue to be an honorable, justifiable, and influential contributor to the welfare of each other and to our world. We also believe that the church and its teachings about the GREATEST LOVE have been and continue to be a guiding light for us to express our love to each other.

When this love of God is taken seriously through the instruction of the church, it gives a firm foundation for our homes to develop a meaningful union of ideas and feelings as well as a strong basis for the assurance of love all of us need. The unity of a strong love, which always seeks ways to make one another better, stands in constant need of renewal with God, with our families, and with our church family alike. It is to this time of renewed dedication and new strength we come to these vows which are now before us.

May this reaffirmation of love and faith through our church, our individ-

ual homes, and our combined homes, bring forth greater service to the *one God and Father of us all*, and to our relationships with each other.

May all of us through these vows not come to rest on what has been in the past, but ever learn to move forward to a greater future, that whether there be harmony or conflict, joy or sadness, we will have truly learned that our dedicated love, along with the transforming love of God, will help to show others that the obstacles can be overcome.

I require and charge each of you here assembled to recognize that you stand before God, who knows all of your secret desires and wishes, and if you will make the first vow to walk humbly with your Heavenly Father and to live according to His laws, all of the expressions of love will become greater. God's love in you, and through you, will bring not only to you, but to others, the witness of what joy and peace can do in our world.

(Ask the members of each family to join hands, reaching out to include anyone near them who does not have a family member with him.)

Do each of you here assembled affirm God's way in your individual life as *the way*, as well as the best way for all mankind?

Do you pledge your first love to God and the things of His kingdom, and will you live out this expression in all of your relationships with your family

By Charles W. Smith

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and with others?

Will you affirm that God can lead His world through many hurts and divisions if we are but faithful?

If you affirm God's way in your lifestyle, will you answer these questions by affirming, "I do."

(Repeat after me:) I will, by the strength and love of God, continue to love, honor, protect, provide for, and forgive those of my personal family, those who are of God's family, and those with whom I come in contact in God's world, and thereby through this vow remain loyal in word and deed until we are called to God's eternal kingdom.

(Repeat after me.) We have together reaffirmed our love for God, for our families, and for God's way in our lives and in His world. We now pledge to

give our best, as we go forth, to show this love in useful, constructive, meaningful, and transforming expressions, this day, this week, and forevermore through the unity of God the Father, the Son, and the Holy Spirit. Amen.

Forasmuch as we have consented together in the unity of love through what God has called each of us to be and to do, may we go forth, not to divide, but to show that God's Spirit unites us in our church, in our homes, in our work, and in our social activities. May the unity God brings in love never be put aside, but let us keep before each other what the beauty and peace of love can do, now and always. Amen.

Special song follows: "The Lord's Prayer."

Prayer for all by the pastor.

The Perfect Preacher

A recent article in the *Christian Beacon* suggests that the perfect preacher has been found!

After hundreds of years, a model preacher has been found to suit everyone! He preaches exactly 20 minutes and then sits down. He condemns sin, but never hurts anyone's feelings.

He works from 8 a.m. to 10 p.m. in every type of work, from preaching to custodial service. He makes \$60.00 a week, wears good clothes, buys good books regularly, has a nice family, drives a good car, and gives \$30.00 a week to the church. He also stands ready to contribute to every good work that comes along.

He is 26 years old and has been preaching for 30 years. He is tall and short, thin and heavyset, handsome. He has one brown eye and one blue, hair parted in the middle, left side dark and straight, the right brown and wavy.

He has a burning desire to work with teen-agers, and spends all his time with older folks. He smiles all the time with a straight face because he has a sense of humor that keeps him seriously dedicated to his work.

He makes 15 calls a day on church members, spends all his time evangelizing the unchurched, and is never out of his office.

From the *Wesleyan Advocate*

Since what God has to say is so much more important than anything man can say, let us sound forth His Word for our times.

Have God's Men Forgotten His Name?

SOMETIMES when I go to God's house I get a bit lonely to hear about Him. There are days when I sit in the house of God and listen to His spokesmen, but they speak about Sunday school drives, financial problems, conferences, bus ministries, and "who has been scribbling in the songbooks." Some of God's oracles speak so much about what the people are doing, and what they will be doing, that they allow themselves only a few minutes to speak of God.

Recently I sat in a beautiful brown-stone-front church, full of people, pomp, and ceremony, and listened to God's spokesman for 25 minutes. He quoted everybody about how we ought to be good, but never mentioned God's name once. He did come close by once referring to God as "Him."

I listened intently to the eloquence of the voice representing heaven telling us about sociological-economical lore, but failing to set God before us. More like Ralph Nader was one of God's voice-men, warning about Ford's safety belts and the recall of all "junks on four wheels." Another super-patriot set the people on the edge of their seats spelling out the doom that the Communists were bringing upon this country. The ecology buffs were calling

mortals to the task of "converting those cans." Down in the valleys of Viet Nam, and high in the skies with B-52's, one of God's pulpiteers led us, but never near God's name nor His Word.

One "man of the cloth" informed us that, with all the preliminaries, he had only five minutes to relate 15 minutes of news about the Holy Spirit. He led off by telling where Alvin Toffler was wrong in *Future Shock*.

I would have guessed it was an Anglican church that I was visiting when the holiness preacher spent five minutes opening and closing his sermon, apologizing for his approach to and from the subject of the Holy Spirit, because he had to also talk about the gift of tongues.

What God has to say is still more important than what man has to say. Man has had his say for too long now. The "I believe," "the way I see it," "I feel this way about it," and other opinionated guesses are not as important to hungry hearts as "Thus saith the Lord."

It is a joyous occasion to visit God's house and feast on the words from the man of God as he speaks (1) from God, (2) to God, and (3) through God. A message of God satisfies the hunger for God much more than words about Russians, spacemen, and church woes.

God's men won't forget God's name at His house, will they?

By a concerned friend

IN THE STUDY

Marching with the Master Through Mark

(May 6—December 9)

The main characteristic of Mark's Gospel is *action*. Jesus is presented as the Mighty Conqueror, conquering disease, death, demons, and the forces of nature. He calls us to enlist in His army and march with Him.

May 6

REPENTANCE (1:15)

SCRIPTURE: Mark 1:1-15

INTRODUCTION: Every true revival begins with repentance. So when the time came for the Messiah to appear in Israel, God prepared the way for His coming by sending a forerunner. John the Baptist came six months ahead of Jesus, preaching in the wilderness: "Prepare ye the way of the Lord" (v. 3). He proclaimed "the baptism of repentance for the remission of sins" (v. 4). That is, one has to repent before his sins can be forgiven. People were baptized only as they confessed their sins (v. 5).

When Jesus appeared on the scene, He had the same message, with one addition. He said: "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel" (v. 15)—the Good News. What is repentance?

I. A CHANGE OF MIND

The Greek word for "repentance" is *metanoia*. It is compounded of *meta*, "across," and *nous*, "mind." So it basically means "a change of mind."

To many people this seems to be a very weak definition. Ask the average person, "What does it mean to repent?" and he

will say, "It means to be sorry." That is *really* weak! People are sorry because they are caught, sorry because they feel guilty, sorry because of the consequences of their wrongdoing. In all these cases they are sorry for *themselves*. This is not repentance.

The Scriptures clearly teach that sorrow, in and of itself, is not repentance. We read: "For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death" (II Cor. 7:10). The latter is being sorry for oneself, not for his sins. But even godly sorrow is not repentance; it is what *produces* repentance.

A little girl said, "It is being sorry enough to quit." That comes much nearer the truth. Actually, repentance is a change of thinking regarding God, the Bible, Jesus Christ, salvation, sin, the world, oneself.

Many people shed a few tears, ask forgiveness, and go right back to sinning. They have not repented. When one truly repents, he is done with sin.

II. A CHANGE OF HEART

Repentance is a change in our basic attitude. Whereas we had wanted to go our own way and please ourselves, now we



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want to go God's way and please Him. He has our heart—our affections, desires, and wishes. That is repentance.

III. A CHANGE OF LIFE

When one really repents, his whole life is changed. He turns his back on the old life of sin.

One night a man was preaching on repentance. He left the platform and began walking down the center aisle of the auditorium. As he did so he kept repeating, "I'm going to hell; I'm going to hell." Suddenly he turned around and headed back toward the platform. Now he was saying, "I'm going to heaven; I'm going to heaven." That is what repentance is: turning squarely around and going in the opposite direction.

May 13

TOO BUSY NOT TO PRAY (1:35)

SCRIPTURE: Mark 1:21-38

INTRODUCTION: We have noted that Mark is the Gospel of action. This is highlighted by the fact that almost every verse in the first chapter begins with "and." Also nine times we find the Greek word *euthys*, which is translated "immediately," "straightway," "forthwith," and "anon" (vv. 10, 12, 18, 20, 21, 28, 29, 30, 42). (It is not found in the best Greek text of v. 31.) We pass quickly from one event to another. In fact, in this chapter alone we have no less than nine distinct incidents.

Our Scripture lesson describes a very busy Sabbath day in the life of Jesus, and ends with His going out to pray alone. The busier we are, the more we need to pray.

I. CASTING OUT A DEMON (vv. 21-28)

It was Jesus' custom to attend the synagogue service each Sabbath day. He thus set us the example of church attendance.

As He was teaching, the people were astonished at His "doctrine" (v. 22). But the Greek word *didache* simply means "teaching" and should be so translated.

In the synagogue was a man with "an unclean spirit." That is, he was in the control of it, held a prisoner. "Unclean spirits" is Mark's favorite designation for demons (11 times).

The demon testified to Jesus' deity: "I know thee who thou art, the Holy One of

God" (v. 24). But Jesus did not solicit testimony from such a source. He silenced the demon and drove it out of the man.

II. HEALING PETER'S MOTHER-IN-LAW (vv. 29-31)

When Jesus and His disciples got back from the synagogue, the host was embarrassed. Just as we like a good Sunday dinner, so the Jews had their main meal after the Sabbath service, often inviting guests. But here the lady who was to have served dinner was sick in bed. The Master quickly remedied the situation.

III. SUNSET HEALING (vv. 32-34)

Word of what had happened in the synagogue that morning spread all over town. Probably some people also heard about the healing of Peter's mother-in-law. So as soon as the sun set—the Jewish Sabbath was from sunset Friday till sunset Saturday—the people began bringing their sick to Jesus to be healed.

The Early Church is unanimous in saying that Mark's Gospel gives us what Peter preached. In verse 33 we have a little Petrine touch. As Peter looked out the door, it seemed to him that the whole city was gathered in the street in front of his house.

Jesus "healed many that were sick of divers [diverse] diseases, and cast out many devils" (v. 34). The last word is *daimonia*, "demons". The word *diabolos*, "devil," is always singular. There is only one devil, but there are many demons.

IV. SUNRISE PRAYER (vv. 35-38)

In spite of a very long, busy day of teaching and healing, Jesus got up early the next morning and went outside the city to find a quiet place to pray. He needed to restore His resources and get fresh guidance from His Father. If He needed to do this, how much more do we!

To emphasize how early it was when Jesus rose, three adverbs are used together. *Proi* means "early"; *lian* means "very"; and *ennucha* means "by night." Evidently Jesus got up at daybreak and slipped out of the house.

The people of Capernaum wanted Him to stay with them and heal more people. But His main mission was to preach. So He went on to other towns.

In the *Abingdon Commentary* (p. 1001), J. Newton Davies writes: "To live nobly in

the living room of life depends on our having an inner chamber whose doors we can close and in whose silence we can hear the words of God by which alone man can live."

May 20

THE FAITH THAT WORKS (2:5)

SCRIPTURE: Mark 2:1-12

INTRODUCTION: James writes in his Epistle: "Shew me thy faith without thy works, and I will shew thee my faith by my works" (2:18). Since faith does not come from works, the last part of this is better translated: "And I by my works will show you my faith."

How did Jesus see the faith of those who brought the paralytic? By their works! We would suggest the proposition: "The faith that works [does something] is the faith that works."

I. THE SETTING

Perhaps the paralytic had been told on that notable Sabbath day in Capernaum how Jesus had cast a demon out of a man in the synagogue. He may also have heard about the healing of Peter's mother-in-law. He wanted to go to Jesus that evening, but there was no one to take him.

We can imagine that at dark some friend or relative came in and told the paralytic about the many who had been healed in front of Peter's house that evening. When the sick man expressed his regret at not being there, the friend may well have said, "We'll take you tomorrow." But the next day Jesus was gone.

Days of disappointment followed. But one day the word got around that He was back. Verse 1 should be translated: "And when He entered Capernaum again after some days, it was heard: 'He's at home!'" Again the crowds gathered.

II. THE SCENE (vv. 1-4)

We have mentioned *action* as the main characteristic of Mark's Gospel. Another prominent one is vivid detail. Though Mark is the shortest Gospel, he often adds details that are omitted in the accounts in Matthew and Luke. So here Mark is the only one who mentions the fact that there were four men who brought the paralytic to Jesus. This

helps us to picture the scene. Each man grabbed a corner of the mat on which the sick man was lying and, using it as a stretcher, they carried him through the streets.

When they arrived at the house another problem appeared: there was no way to get through the tightly packed crowd and reach the Master Healer. Not to be outdone, the four men struggled up the outside stairs onto the roof. There they (literally) "unroofed the roof."

The typical home in Palestine had a flat roof. It was built by laying beams and covering them with brush or thatch. The better homes, such as Peter's, used tile instead (cf. Luke 5:19). On top of this, dirt was spread and then rolled hard to shed rain. So we read: "When they had broken it up"—better, dug it [the dirt] up—"they let down the bed." Mark alone uses the Latin word *krabbatan*, which means a pallet or mat. (Mark, writing in Rome, uses more Latinisms than the other Gospels have.)

III. THE SEQUEL (vv. 5-12)

"When Jesus saw their faith"—the faith of the four friends and the sick man—He said to the paralytic, "Son, thy sins be forgiven thee." But instead of a wish, the Greek has a statement, either, "Your sins *are* forgiven," or, "Your sins *have been* forgiven." It was an accomplished fact.

Some "scribes" (teachers of the Law) were sitting there and saying to themselves: "This man is blaspheming. Only God can forgive sins." Jesus answered their challenge by offering to demonstrate that He had forgiven the man's sins, by causing him to walk. The answer to the twofold question in verse 9 is that the first is easier "to say" and get away with. The second would put Him on the spot. But He went ahead and said it, and the man walked.

CONCLUSION: Around us are many who are paralyzed by sin. If four men—Brothers Prayer, Persistence, Patience, and Perseverance—would take hold of any sinner's case, the chances are good that he could be brought to Christ.

May 27

JESUS AND THE PHARISEES

(2:16, 18, 24)

SCRIPTURE: Mark 2:14-28

INTRODUCTION: The second chapter of Mark's Gospel records four times when the Pharisees leveled their criticisms at Jesus. The first was when He forgave the sins of the paralytic (vv. 5-8). (The "scribes" were Pharisaic teachers of the Mosaic law.) The other three we are looking at in this message.

I. EATING WITH SINNERS (VV. 14-17)

Jesus called men who were busy. First it was four fishermen. Then it was a prosperous tax collector. He is here called Levi (v. 14), but he is better known as Matthew (Matt. 9:9), the writer of the first Gospel. He was sitting at the "receipt of custom." This is one word in Greek, *telonion*. It may be translated "tax office," "toll house," or "customs house." Perhaps the best translation is "tax booth"—an open stall beside the street.

Matthew not only left his important, lucrative occupation. He made a big feast for his friends and colleagues (cf. Luke 5: 29). This was a farewell banquet, probably with the added purpose of introducing his co-workers to his new Lord.

We are told that "many publicans and sinners sat [Greek, 'reclined'] also together with Jesus and his disciples." The term "publicans" should be translated "tax collectors." The actual *publicani* were the wealthy Romans who were responsible for the taxes of large districts. But the *telonai* of the Gospels were the local Jewish tax collectors.

The term "sinners" should probably be put in quotation marks. These were the ones whom the Pharisees considered to be "sinners" because they were not careful to observe all the minute regulations of the "tradition of the elders." The tax collectors were also considered to be contaminated by their frequent contact with their Roman superiors.

So now the Pharisees—the name means "Separated Ones"—criticized Jesus for eating with these "unclean" Jews. The Pharisees were careful to avoid all association with such people. This was their concept of holiness, and it is the concept that some holiness people have today.

II. NOT OBSERVING REGULAR FASTS (VV. 18-22)

Verse 18 should be translated: "Now John's disciples and the Pharisees were

fasting. And they come and say to Him: 'Why are the disciples of John and the disciples of the Pharisees fasting, but Your disciples are not fasting?'" The occasion for this criticism was one of the regular fast days, which Jesus and His disciples were not observing.

The Mosaic law prescribed only one fast day a year, the Day of Atonement (Lev. 23:27). But during the Babylonian captivity a new emphasis had been put on fasting. The Pharisees prided themselves on observing two fast days a week (Luke 18:12).

Jesus answered His critics by asking a pertinent question: "Can the bridegroom's attendants fast while he is with them?" (v. 19) Jesus was the Heavenly Bridegroom; the disciples were His attendants. One day He would be "taken away from them." (The verb *apairo* is found in this passage in all three Synoptic Gospels and nowhere else in the New Testament. It refers to both the Crucifixion and the Ascension.) Then they would fast.

The Master added two short parabolic illustrations (vv. 21-22). If a patch of unshrunk cloth is sewed on an old garment, there will be trouble when it is washed. A "rent" (*schisma*) will be made. And no one puts fresh grape juice into old wineskins—they had no glass "bottles" then. If he does, the fermentation of the grape juice will expand the volume. A new wineskin would stretch with the expansion of the fermenting liquid, but not one that had already been stretched. It would "burst," and both wine and wineskins would be lost.

The application of these true sayings is clear. The new, fresh religion of Christ could not be sewed as a patch on the old garment of Judaism or be poured into the old wineskins of Judaism. The joyous gospel message must be put in a new container, the Christian Church.

III. WORKING ON THE SABBATH (VV. 23-28)

One Sabbath day Jesus and His disciples were walking through some grainfields. ("Corn" is British for "wheat"; the Greek simply says fields "that had been sown.") The disciples began to pluck "the ears of corn." This gives an entirely wrong picture to an American reader. The disciples were actually plucking heads of wheat.

The ever watchful Pharisees immediately lodged their complaint. The disciples were

breaking the law! Not because they were helping themselves to the grain, for this was specifically authorized in the Mosaic law (Deut. 23:25), but because they were working on the Sabbath day. In the eyes of these picayunish Pharisees, plucking the grain was reaping, rubbing off the husks in their hands was threshing, and blowing the chaff away was winnowing! This is a good example of the petty unreasonableness of all legalism—whether in the first century or in the twentieth century.

Jesus replied by drawing two illustrations from the Old Testament (vv. 25-26). Then He called attention to an important principle: "The sabbath was made for man, and not man for the sabbath" (v. 27). For good measure he added: "Therefore the Son of man is Lord also of the sabbath." Our only responsibility on the Sabbath (Sunday) is to do what will please our Lord.



There Was a Division

TEXT: *So there was a division among the people because of him* (John 7:32).

Five divisions have occurred as God has unfolded His plan for mankind:

- I. The division in heaven when the angels fell
- II. The division between God and man in the Fall
- III. The division on the Cross when God looked away as Christ became sin for sinful man
- IV. The division that comes when man is separated from his sin through the blood of Christ
- V. The division which will come at the last judgment

(The following poem was written by the pastor to correspond to the five divisions of the message.)

There Was a Division

A quick tear of remorse,
A stern look of defiance,

Angels seen falling,
Heaven convulses—
And there was a division.

A new creation appears;
A new relationship is born;
Innocence reigns again.
A decision selfishly made—
And there was a division.

Heaven gives up its Firstborn;
The Father sends forth His Son;
Angels watch the unfolding plan.
A cry—"Why have You forsaken?"—
And there was a division.

God's plan is perfected;
Christ's blood is the price.
Sin's hold is broken;
Man knows real freedom—
And there was a division.

The trump sounds forth;
All glory appears;
All creation bows down;
The Book is opened—
And there was a division.

PHILLIP L. CORY

What Did Jesus Think?

SCRIPTURE: Phil. 2:5-9

TEXT: *Let this mind be in you, which was also in Christ Jesus* (2:5).

INTRODUCTION: Paul, in order to stress the need for unity and unselfish concern for others, takes as an illustration an epoch in Jesus' life—the time when Jesus left heaven to come to earth. He prefaces the illustration with these words: "Let this mind be in you which was also in Christ Jesus." Literally this sentence could read: "Think this in yourselves" (BBC). What it means is, "Think the same way Jesus did about other people."

There is a direct relation between what one thinks and his behavior. Paul gives us insight into Jesus' own personal thoughts and then His resulting action.

I. Jesus did not think He should grasp at equality with God.

A. Jesus was not a self-seeker.

1. Jesus did not clutch jealously to equality with God.

2. Man is selfish.
 - a. Adam was—sought equality and sinned.
 - b. He wanted equality with God.
3. We say, "I am not selfish."
 - a. It sneaks in at us through excuses.
 - b. Luke 14:15-20—list of excuses.
- B. Jesus emptied himself.
 1. He poured out His divine privileges to become man.
 2. Man is to empty himself—become an empty container for God's use.

II. Jesus thought He should become a Servant.

- A. He took the very form of a slave.
 1. Christ was not like Greek gods, who were said to become men, but keep divine privileges.
- B. Servanthood of Jesus is example of unity.
 1. Calvary
 2. Ministered to people
- C. God desires us to be servants.

III. Jesus thought He should be obedient unto death. "He humbled himself, and became obedient unto death" (v. 8).

- A. Live for God until the day we die.
 1. Christ was always obedient.
 2. Obedience was so steadfast, it stood the test of actual physical death.
 3. Greater test of obedience is the test of time.
 4. Christians' endurance shows obedience and commitment.
- B. Submit ourselves as a living sacrifice.
 1. This illustrates the degree of commitment.
 2. It is total and complete.
 3. It is death to self. Our selfish interests give way forever to God's interests.
- C. Christ's obedience unto death stood for the salvation of men.
 1. We can be obedient unto death by being witnesses.
 2. We make Christ's obedience unto death effective when we

make His loving act of death known to others.

CONCLUSION: Dr. Bob Jones, president of Bob Jones University, was on a speaking tour in Alabama. It was raining when he went to leave. After prayer he started on muddy roads. Ten miles in the country he slipped into a ditch. He felt certain he was to leave, so walked to a small farmhouse. He found a man with children around him. He was trying to dress one little fellow. Jones inquired if he could have help getting the car out. The man looked up with tears running down his face. "I'll help as soon as I can dress these children. I buried their mother yesterday."

Dr. Jones took one little girl on his lap and put stockings on her, helping with the others, as he told the father of the Lord Jesus.

"I ought to be a Christian," the man said. "My wife talked to me a lot about it, and I have these kiddies to raise."

Dr. Jones said, "We'll settle that right now."

This is the way Christ thinks.

LYLE POINTER

Reasons to Rejoice

SCRIPTURE: Phil. 1:18; 2:28; and 4:10; 3:1 and 4:4

TEXT: *Finally, my brethren, rejoice in the Lord* (3:1).

INTRODUCTION: Ten rules for being perfectly miserable:

1. Think about yourself.
2. Talk about yourself.
3. Use the personal pronoun "I" all the time.
4. Demand agreement with your own ideas and views.
5. Sulk a lot.
6. Expect to be appreciated.
7. Be suspicious.
8. Be jealous and envious.
9. Never forget a criticism.
10. Trust nobody but yourself.

Philippians is a letter of joy. *Rejoice* or *joy* is used over 20 times. Whole point of the Epistle is joy, gladness, happiness. Paul gives three good reasons to rejoice.

I. REJOICE BECAUSE CHRIST IS PREACHED (1:18).

A. Joy is essentially Christian.

1. Joy is not the same as fun or happiness.
2. Joy is an enormous "sense of well-being or fulfillment" (Webster).
3. There are Christians who think the longer the face, the holier the life.
4. Christianity is a joyful religion.

B. Christ brings joy.

1. Joy surrounding Christ's birth.
2. Wise men—"rejoiced with exceeding great joy" (Matt. 2:10).
3. Resurrection and grave were matters of joy.
4. Joy connected with Jesus' ministry as well as events.
 - a. On eve of death while discussing the Holy Spirit, He says He wants His Spirit to infuse each one, "that my joy might remain in you, and that your joy might be full" (John 15:11).
 - b. Jesus is saying He wants His Spirit to infuse each one of us, that we may have a sense of well-being that His joy gives.
 - c. "Ask, and ye shall receive, that your joy may be full."
 - d. There is no such thing as the presence of Christ in the life that is void of joy.
5. Real joy comes from the presence of Christ in the inner person.
6. Jesus was a joyful Person.
7. That's reason to be happy—Christ is preached.

II. REJOICE BECAUSE OF CHRISTIAN FRIENDS (2:28).

A. Joy in being together

1. Life is full of separations.
2. Always joy when friends are joined together. Special dimensions when Christians gather.
3. People go to parties to find joy but it doesn't work.
4. Real joy comes from deep down inside—"You have My joy."

5. There is mistaken idea that only forbidden things bring joy.

- a. Laughter may be loud, but joy is far away.

B. Joy from friendly Christian concern (4:10)

1. Philippians had been concerned about Paul. They had not been able to help him before, even though they had wanted to. He accepted their gift to him while in jail.
2. Paul's heart was warmed.

III. REJOICING IN THE LORD (3:1 and 4:4).

A. The extent of joy—"always" (4:4) and I Thess. 5:16

1. Paul had a peace in his heart which allowed him to rejoice.
2. His situation was not easy.
3. He knew future could well hold torture and death, but said, "No matter what, I can rejoice."

B. The source of joy—"in the Lord" (4:4)

1. There was an inner strength—peace of mind and heart; things were right with God—assurance. "For to me to live is Christ, and to die is gain."
2. Sin had no pull on his life.
3. Exterior circumstances did not determine whether or not he was joyful.
4. "Christian joy is independent of all things on earth, because the Christian joy has its source in the continued presence of Christ. Two lovers are always happy when they are together, no matter where they are. That is why the Christian never loses his joy, because Jesus is always with him" (Barclay).

CONCLUSION: Annie Vollotton did the line drawings for *Good News for Modern Man*, the American Bible translation of the New Testament in simplified English. Often when Miss Vollotton speaks before groups she invites people to sing with her. One of her favorites is the song, "Can you tell me why you are so peaceful? Can you tell me why you are so joyful? I love Jesus! He is powerful and faithful. He's my Friend."

One man introduced her this way: "She

demonstrates the truth of the statement, "Joy is the infallible sign of the presence of God."

Can people tell God lives in you, because of your joy?

LYLE POINTER

BULLETIN



BARREL

THIS IS LOVE

There is One who
loves me more than I have
ever loved another;

One who loves me more than I
have ever loved myself.

THIS IS LOVE:

Not that He gave me what I wanted,
But that He refused to accept
my excuses;
And still refuses;
And I can trust Him always
to refuse.

THIS IS LOVE:

Not that He praises me,
But that He will take from me
nothing less than my very best.

THIS IS LOVE:

That for me to be holy mattered
so much to Him
He counted not CALVARY
too great a price to pay.

—ANNA D. GULICK
(source unknown)

CLASSIFIED ADS

WANTED: A good recipe for preparing a Sunday school lesson in 15 minutes, as I am too busy to give more time.

WANTED: A recipe for interesting my class without the bother of being interesting myself.

FOR SALE: My teacher's Bible, as I haven't time for it. The lesson leaflet is good enough for me.

Modern Mother

She may not wear the full, flowing dress and the matriarchal hairdo of the preceding generation, but she can get ready for an active day in a jiffy.

Her kitchen may not send forth the same enticing odors of homemade bread and roast chicken, but the sloppy Joes, salads, and snacks she prepares are just as scrumptious.

Come washday, she may toss the laundry into an automatic and run off to a committee meeting, but she looks well to the way of her household.

She may not deliver her baby at home with the help of a neighbor, but she'll make it back to her post within a few days after the new arrival.

She may have traded the baby buggy for a car seat, but she is still proudly concerned over the safety and welfare of her child.

She has the same Saviour, the same Guidebook, the same standards, and the same love that godly mothers before her have had.

If she doesn't, she isn't worthy of the priceless privilege of being a mother. "Charm is deceitful, and beauty is vain, but a woman who fears the Lord is to be praised" (Prov. 31:30, RSV).

—Selected

SYMPTOMS OF SPIRITUAL CANCER—

1. Feelings easily hurt
2. Humiliation at any failure
3. Loss of interest when not appreciated
4. Angry when thwarted in plans
5. Clever at showing self to advantage
6. Impatient with others
7. Irritated when opinion is not accepted
8. Anxious to defend own position
9. Compulsion to fight those who think differently
10. Despising others
11. Blaming others
12. Self-pity
13. Chronically discontented

—Selected

Talk is cheap because the supply usually exceeds the demand.



HERE AND THERE AMONG BOOKS



Conducted by the Editor

All books reviewed may be ordered from
your Publishing House.

Outlines of Theology

By A. A. Hodge (Zondervan, cloth reprint, 1972, of an edition printed in 1879. 678 pp., index, \$9.95.)

A reprint of a classic theological textbook useful for a basic approach to theological study for those who wish to preserve the work of Hodge and others in the midst of attention to later and contemporary theologians.

The writing style is as simple as could be expected in treatment of such profound concepts. Questions begin each paragraph, with answers that attempt to show the various positions of doctrine. The Calvinistic position of Hodge, of course, is evident, but reading the book suggests why many Arminian theologians have quoted this source.

Types of Preachers in the New Testament

By A. T. Robertson (Baker Book House reprint in paperback, 1972. 238 pp., \$2.95.)

The qualities of 16 selected preachers in the New Testament—including Barnabas, Thomas, Titus, Timothy, and several others (but not Paul)—are presented and analyzed in this book. The characteristics that made

each an effective laborer in God's vineyard are discussed with a view to instructing and encouraging today's preacher.

This book, by the author of *Word Pictures in the New Testament*, is one among several produced from some of the classics by Baker in the series "Minister's Paperback Library." Books by Mavis, Chappell, Turnbull, Truett, and others are among those available in the series at from \$1.95 to \$2.95 for each paperback reprint. A good idea for the benefit of any who did not buy the hardbacks when they were in print, or who for other reasons want this material in paperback.

Searchlight on Bible Words

By James C. Hefley and John Beekman, compilers (Zondervan, 1972. Cloth, 198 pp., \$4.95.)

This is the only book of its kind this reviewer has seen, containing some of the best illustrations from the worldwide field of Wycliffe Bible Translators, the major Bible translating agency of our times. These illustrations were gathered from actual cases where Wycliffe translators were forced to interpret biblical concepts or phrases into native dialects and astonishingly discovered fresh understanding of these

concepts which they did not recognize in the English translations. Thus the ideas of the inspired writers are brought to life in the native languages and cultures of the world.

The illustrations are arranged alphabetically by topic and cross-referenced; also indexed are the scriptures, the countries, and the tribes.

An enriching source book for the Bible student who seeks a better understanding of Bible words.

Successful Ministry to the Retarded

By Elmer L. Towns and Roberta L. Groff (Moody Press, 1972. Paperback, 144 pp., \$2.25.)

This book presents a professional, practical look at the Christian education of a neglected but reachable group of people. It deals with an understanding of the nature of mental retardation, and seeks answers to such questions as how the mentally retarded persons can learn, how they can be counseled, and how their families can be helped toward better understanding.

This is one of many books designed to meet counseling problems for a specific type of need which the pastor may face. Others, as reviewed from time to time, include such specific types of needs as those of alcoholics, drug addicts, unwed mothers, men in the service, older persons, the poverty-stricken, the bereaved, the physically ill, and many more.

Jesus the Messiah

By Donald Guthrie (Zondervan, 1972. Cloth, 386 pp., \$6.95.)

The author says of his work, "Many deny the possibility of writing a life of Jesus, and it must at once be conceded that no 'life,' in the biographical sense, can be written. It is impossible to produce a psychological study of Jesus. This book presents an account of Jesus from a perspective of faith . . . and in this sense, the present study is in the nature of a personal testimony." Thus the book reflects the thorough scholar Guthrie (Ph.D., University of London, professor of New Testament studies, London Bible College) in a meditative mood. It suggests that a man thoroughly familiar with all the critical positions can read and expound scripture devotionally and practically.

Containing many photographs of the cities and places Jesus touched, and extensive subject and scriptural indexes of the material, the book would be useful in personal Bible study and group Bible study.

An Introduction to Contemporary Preaching

By Daniel Baumann (Baker Book House, 1972. Cloth, 302 pp., \$6.95.)

The author states that the book is "introductory in nature," and so it is, but it is well organized and worthy of consideration by those in the preaching ministry. It is written in textbook style with each chapter outlined and all major topics in bold type. Hundreds of quotations are included, with the sources given at the end of each chapter. In fact, the author lets other writers carry the weight of each chapter, with few comments of his own.

This book goes to a much greater depth than most introductions on homiletics, however. It has some excellent things to say about basic speech theories and principles and our rhetorical heritage. It is up-to-date. The discussion concerning one of the newer forms of preaching—dialogue preaching—would be of interest to many pastors.

The author is knowledgeable and well-read on the subject of homiletics. He covers all the basic topics to an adequate depth. In this sense, the book would be a good review for any pastor and of more value in that the author looks critically and yet constructively at our preaching and worship services from another denominational tradition. This is always a healthy way to grow in maturity in the pulpit.

A. WENDELL BOWES

Encounter with God

By Morton Kelsey (Bethany Fellowship, Inc., 1972. 281 pp., bibliography, index, \$5.95.)

It seems almost ironic that an Episcopal priest, teaching education at Notre Dame, should issue a call for experiential religion within the orthodox Christian framework, but that is Kelsey's fascinating plea.

With real insight, he first shows how warped modern Western culture has become by overemphasizing the physical to

the exclusion of the spiritual world. In fact, utilizing insights from Carl Jung (who helped guide Kelsey to an authentic relationship with God) the author shows how the spiritual world impinges upon man's existence whether he acknowledges it or not. Many individual and social problems derive from man's unwillingness to confront and live with the spiritual world, which often intrudes upon the subconscious mind. That spiritual world, Jung found, may be either benevolent or malevolent, but happiness comes to those who obtain help from God to defeat the powers of Satan.

In the second part of the book, Kelsey offers guidelines to help needy souls find access to the God Who Is—and who is ever with us. Of particular worth are the counsels which help one grow in grace and enjoy an ever enlarging, creative spiritual life. Much that Kelsey says reinforces what the holiness churches have preached for 50 years. But sometimes we need reinforcement—and along with that one can gain much help and inspiration from Kelsey's analyses and advice.

GERARD REED

Preachers' Exchange



FOR SALE—Used religious books, including a set of *Handfuls on Purpose*; set of *Matthew Henry Commentaries* (6 vol.); and about 50 other books. Write for list to wife of deceased elder—Mrs. Olin B. Booth, 160 Sycamore St., Florence, S.C. 29501.

WANTED—Complete or partial set of *Biblical Illustrator*. Emory Macy, 7534 Jaynes St., Omaha, Neb. 68134.

WANTED—Alexander Maclaren's *Expositions of Holy Scriptures*. Buford Barnes, Rte. 2, Rising Sun, Ind. 47040.

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 Principles of the Pastorate**

A quaint British custom suggests some appropriate thoughts for today's pastor.

● **The Secret Society in the Church**

For people who reject the idea of "secret societies," some of us act like we belong to one.

● **Outreach Through Music**

Never underestimate the importance of the music in worship and outreach.

● **Thanks for the Interruptions**

Usually frustrating, they can become opportunities for greater service.

AMONG OURSELVES

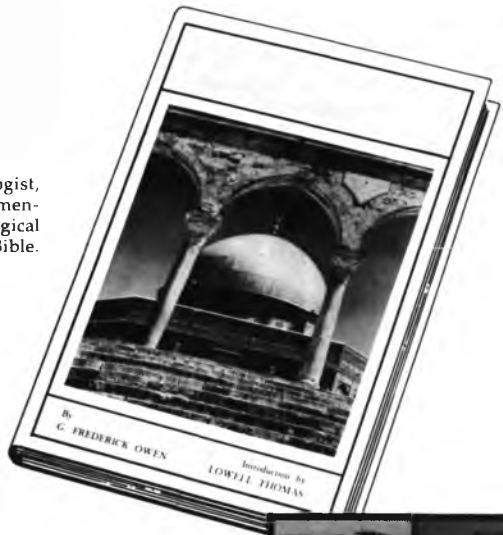
Success is the name, and competition is the game, according to the secular society of our day. But the dedicated pastor, evangelist, or missionary must keep himself unspotted from such worldly contamination of thought and learn "to fail," if you please. Read this month's editorial page before you reject the idea, for "failure" in the sense the world sees it may indeed be the ultimate of "success" in God's way of thinking. That should inspire all of us to reach out toward that mysterious *overtone* Dr. Kratzer calls "holy recklessness" (p. 10). The Early Church seemed to have an abundance of it. People in their times thought they were turning the world upside down. Today some of our good evangelists are doing a good job of boldly attacking the spirit of apathy among us with "holy recklessness," and for such we should be thankful. Evangelist Forrest McCullough speaks evangelistically on p. 3 and says it well. Just as important is the ministry of reconciliation about which St. Paul has much to say, and for which Chaplain Thompson pleads. Be sure to think prayerfully about his words (p. 8). Somehow it all brings us to the importance of our calling. These are good days to be preaching the gospel. Dr. Ralph Earle's Bible studies become more and more exciting as we go "Marching Through Mark" (p. 22). May God's "thumb in your back" have a little extra push in it during these exciting days.

Yours for souls,

A handwritten signature in dark ink, consisting of stylized initials 'J.M.' with a long, sweeping underline that extends to the left.

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