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THE

PREACHER'S MAGAZINE

—proclaiming Christian Holiness—

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TO THE KNOWING**

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THE

PREACHER'S MAGAZINE

JAMES McGRAW

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The Landmarks of Life



THE VISITOR TO LONDON will admire the elegant beauty of St. Paul's Cathedral, designed by Christopher Wren after the great fire of 1666, and still standing in stately dignity after three centuries. Londoners point to it with a mixture of pride and pain, for they remember that among all the buildings in that part of the city, only St. Paul's was untouched by Hitler's bombs during the Battle of Britain three decades ago.

The question has been asked, "Why, among all the ruined buildings destroyed by enemy bombers, was St. Paul's allowed to stand unmarked and without a scratch?" The Nazi high command may have had an answer to that question, but the people of London have their own answer. They believe St. Paul's was spared because the pilots of the Luftwaffe knew a good landmark when they saw one. It was used as a point of reference as they bombarded the surrounding area, which was strategic for them in their determination to bring the tight little island to its knees.

Factual or legendary, the story does make sense. Landmarks are useful. Who among us has not depended upon them to help us find our way through the many crossing paths that could have led us away from our goal? It may have been a big tree, a red barn, a river bridge, or a deep ditch in open country; or it could have been a stop sign, a signal light, a water tower, or just plain Exit 12 in a busy city. Whatever the landmark, it was important. If we overlooked it, we were lost.

All of which reminds us that in times like these, when it is considered to be naive to resist any suggestion of revolutionary change, we would do well to heed the admonition of the scripture to "remove not the ancient landmark, which thy fathers have set" (Prov. 22:28). Landmarks were necessary in the day of the sage and prophet—they protected property rights and they marked boundaries. They are even

more important in our day. They save us from the tragedy of aimless confusion and they keep us in the paths of righteousness.

One ancient landmark that is in danger of being removed these days is “a good conscience,” which Paul declared in his letter to Timothy was equally as vital as “faith” (1 Tim. 1:19). The conscience landmark is too valuable to be taken lightly. Some things are right, and some things are wrong, no matter what Fletcher and other “new morality” proponents may say about it. It should be worthwhile to submit to some introspection at this very point.

Consider the third commandment, “Remember the sabbath day, to keep it holy” (Exod. 20:8). A good landmark, that one. Six days to do all the work, and then the Lord has blessed the Sabbath and given His people some guidelines so they can keep it hallowed and holy for their good and His glory. This landmark is in danger of being removed in our generation. It is becoming just one more holiday, one additional day in a long weekend, another day to play. You do not have to be legalistic to be concerned lest the Lord’s Day disappear from view and be lost in the busy scramble for pleasure and amusement.

Then there is the landmark of pure and simple honesty. How clearly does it stand out as a guide for young and old in the principles of moral conduct? It is eroded when people reason that “everybody else does it,” for not only is that not true, it is not relevant. Everybody else bowed down and worshiped the golden image the king had made, but the three Hebrew children did not. They were right, and everybody else was wrong. Jesus knew what He was saying when He declared that few would find the narrow way, while the overwhelming majority would go along the broad way that leads to destruction.

And what of Christian courtesy? Are we in the process of removing this ancient landmark while we struggle to keep pace amid the pressures that threaten to break us? Our adversary, Satan, would like nothing better than to see us isolated inside our own skins so that we forget how to reach out toward those who need the touch of love and courtesy that men of God can give.

The landmark so evident in the experiences of some of our holiness pioneers could be lost to our view if we allow it to be removed. It is what the Israelites called the *Shekinah*, the presence of God, the glory of the Lord in our midst. The same Presence that met Moses when he went up into the mount so that “the sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel” (Exod. 24:17) will be with us if we want Him to be. Visitors going through Phineas Bresee’s church were interested in a building that had come to be known as “the glory barn,” but Bresee would say to them, “Oh, but you should see this place when the glory of the Lord comes down upon it!” God’s power and presence in the midst of His congregation. What a landmark for our generation!

Some of the ancient landmarks are worth the effort to preserve. May it please God to save us from the temptation to remove them.

Neglecting the doctrine of holiness may not be due to opposition or disbelief—it is often a failure to make a place for it in the preaching program

Preaching Holiness

Part One: Why?

Why should we preach holiness? By “holiness” we mean the doctrine and experience of entire sanctification and its related themes.

First, because entire sanctification is the distinguishing doctrine of the holiness churches—so these churches lose their primary purpose for existence when that message is not preached and discussed by the leaders.

Second, because each person set apart as a minister of these churches pledges to preach this doctrine for his own good and for the good of the church. Each minister, therefore, should be faithful to this pledge in his activities within the church.

Third, because it is recognized that when the ministry of a church is silent on any particular doctrine for a generation, that doctrine, in a very large measure, will be lost to the church. So to preserve the doctrine of entire sanctification and the life

of holiness, ministers and teachers of the churches must proclaim and teach it.

Fourth, people have united with these churches because they *are* holiness churches, and they support them generously, and often sacrificially, for that reason. Therefore they have every right to expect the ministers to proclaim the doctrine. To neglect this message is to fail in their responsibility to these members.

Fifth, the message of holiness is stressed in the Scriptures in both the Old and New Testaments. They also emphasize that the experience of entire sanctification has been purchased for God’s people in the atonement made by Jesus on Calvary. Throughout the Scriptures it is stressed as an experience of grace vitally needed by God’s children. When ministers neglect this truth they are not proclaiming the full message of the gospel. It is feared that the neglect of the preaching of holiness is more widespread than we recognize.

The reason for this neglect need not be attributed to opposition or to disbelief of the doctrine. Rather it is more a failure to purposely make a place for such sermons in the preaching program of the church year. There are so many Sundays



by
D. Shelby Corlett

Evangelist
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with special emphases—programs from church headquarters call for pulpit proclamation, and attractive themes press themselves upon the pastor—that without realizing it the year goes by and the message of holiness has been neglected.

Also, pastors may take too much for granted by assuming that the people of the church already have a full understanding of the teaching of holiness, so there is no need to preach it frequently. But the fact is that the people do not have such an understanding of the doctrine. They need the message frequently.

But when these reasons and situations are examined, all of them tend to indicate a lack within the preacher himself. That is, the message of holiness does not have the important place in the heart and mind of the preacher that it should. Unless a preacher is possessed with a conviction of the supreme importance of this truth and of the necessity of the experience of entire sanctification in the hearts of his people, it is easy for him to neglect the message.

What brought our holiness churches into existence? It was because our founding fathers had a deep conviction that the message of holiness was essential, and the need to bring believers into the experience of entire sanctification was urgent. They were constrained by the love of Christ and the indwelling presence of the Holy Spirit, and since other churches were neglecting or opposing this truth they had to proclaim it. They had to found churches to preserve the truth and establish the believers.

One of the traits of these early preachers was the persuasion that the message of holiness was scriptural—and they themselves had entered into and were living in an experience and life which corresponded to those teachings. Their theology was experience-oriented, as was the Apostle

Paul's and John Wesley's. They knew that God had done something real and wonderful in their lives through the work of the Spirit in entire sanctification. They were certain He would do the same in the lives of their listeners. They were explicit in defining the reasons why people needed this experience, so they faithfully pressed the claims of the gospel, and people were sanctified.

Based on this faith in God, on their loyalty to the Scriptures, and their love for God and people, they preached the message of holiness—at all costs—and founded churches. We, the successors of these devoted and loyal people who brought into existence the churches in which we now preach, dare not betray them through our neglect of this message.

We will fail to be successful preachers of holiness today unless we share the same convictions our fathers had. One pastor confessed that he had had little interest in the message of holiness. Then in a period of heart-searching before God he was convicted by the Holy Spirit, not only of his lack of interest in this area, but his lukewarmness in practically all of the spiritual activities of the pastorate. He had kept up the organizational and statistical requirements of the church, but his heart was not warm with God's presence. His preaching was routinely nominal.

In this time of heart-searching before God, in humble obedience he kept saying "yes" to Him until he experienced a mighty outpouring of the Holy Spirit. Since then his life and ministry have been vibrant with the presence and power of the Spirit. He has a new love and concern for people. God is helping him to preach holiness with such blessing that people are being sanctified and are living in the fullness of the Spirit. Revival has come to the church because the

pastor has been spiritually revived.

Such a practice is not new to the holiness movement. Frequently the older leaders would take time in special prayer for new and rich out-pourings of the Spirit upon their own hearts. They felt they had to do this "to preach with unction" under the anointing of the Spirit. Did not Paul say to Timothy, "I now remind you to stir up that inner fire which God gave you" (2 Tim. 1:6, Phillips)?

Did not the Early Church, when faced with an emergency, wait before God and pray until the place in which they were gathered was shaken, and they were all filled with the

Holy Spirit (Acts 4:31)? This was not a new Pentecost, it was a fresh filling with the Holy Spirit to equip them to meet the issues of their day and to continue on victoriously in the work of Christ—as the remaining verses of the chapter indicate.

If it were necessary for Timothy to "stir up that inner fire," for the Early Church to pray through to a new filling of the Holy Spirit, for our fathers to have frequent renewals of the Spirit's fullness, will anything less enable us as preachers of holiness to meet the needs of people today?

With such renewals of the Spirit we find a *why* for preaching holiness.



Pastoral Ponderings and Prayers

Send Me Out, Lord

By G. Lewis VanDyne*

TODAY I MUST CALL in homes and businesses of the community to touch lives personally. I must spend more time doing this in order to have a ministry that is directed to where people actually live and work.

This kind of thing requires more ingenuity and tact than appears at first glance. A great deal of perseverance is also an important ingredient. Timing is essential to a good call and one must have more than human talent and technique to know when to appear in the right home.

Finding the family at home is a common problem. As a man I must be careful to go when the man of the house is in. To avoid any problems of this nature my wife is an indispensa-

ble as well as inspirational helper.

"Lord, make me a physician of the highways and byways of this community—going to where people are lying wounded along the road of life. Help me to see the importance of taking the ministry of the local church to where people live, bleed, and die. Save me from getting too wrapped up in the ministry of the program, the pulpit, and the pew, and drive me out into the hedges and highways—out into the streets and freeways.

"I pray for guidance to the right homes. I hate to feel that I am wasting time—mine or someone else's. Give me eyes to the life all around me as I go out into the parish You have described for me in Your will.

"Here I go, Lord. Please go with me!"

*Pastor, Church of the Nazarene, Santa Barbara, Calif.

Good organization is as unnoticeable as the digestive system of the body when it is functioning properly

The Pastor as Organizer

What Is Organization?

Simply stated, it is the process of arranging people and things to get the job done better in the church. It involves dividing the work of the church so that it may be completed with a minimum use of resources. It is a means to an end. It is the invisible framework that holds people together as they work toward accomplishing a specific job.

It is an instrument, a tool in the hand of a worker. It was never intended to replace the church worker. Where pastors get in trouble with organization is when they expect organization to do all the work by itself.

Organization is like education. Education is not to get us out of work, but to help us do our work better, with less effort. This is basically what organization is.

You have to set up your organizational structure in the light of the people you want to use and the job you are trying to accomplish—then correlate the two.



by
Barth Smith

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Churches with too much or too little organization are disorganized rather than organized.

A lot of the chaos that comes in a church, which people blame on bad organization, is because they have lost their sense of mission and purpose. Organization is often blamed for the chaos when the real problem lies much deeper than that.

Organization was used in the New Testament. Christ sent out disciples two by two. That was organization. He told them what to do when they went. That was objective. He asked them to report on what they had achieved on the journey. Therefore, reporting is a necessary part of organization. So you have fixed responsibility, fixed assignment, and fixed reporting—all of which are sound organizational principles.

What is the church? It is an organized organism.

So organization is little more than the equitable distribution of a work load and the synchronization of a work effort. Where the people know what they are to do, each one with a load that is bearable and in keeping with his abilities, and all of them working in unison toward the same objective—there is organization.

Some people say that the individual loses his identity when organization is established. The opposite is really the case. In athletics you find a lot of organization—and yet where do you find more individual heroes?

Organization has helped to make them—it does not destroy their individuality.

Organization has been compared to the digestive system of the body. You are unaware of digestion so long as it is working. But when it ceases to function properly, you aren't aware of anything else. But that is indigestion, not digestion. When you become aware of it that means it is malfunctioning. Good organization is just as unnoticeable as the digestive system of the body when it is functioning properly.

Good organization is like the law of gravity. It doesn't make a sound. You feel the impact of it. You know it is there, but it doesn't make a noise. If you hear a motor knocking, you know something is wrong with it. That is what happens when you become conscious of organization. Something is wrong and it needs some adjustment.

Organization is an instrument in the hands of people, and the people are the main concern. Organization is never to take the place of people, but rather help people do their work better.

Principles of Church Organization

The pastor should be aware of some basic principles of organization. What organizational principles are applicable to a church?

The first is the span-of-control principle. This means there is a limit to the number of persons an individual can effectively supervise—the exact number will depend on the demands of the job.

A pastor can violate this principle by spreading himself too thin and trying to supervise the work of too many people. In many of our churches, a handful of laymen are carrying the major load of the church. This

must be changed. Through proper organization, the pastor can reduce his span of control to a point where he can be more effective as a spiritual leader of the church.

A second principle of organization is delegation of authority and responsibility. Delegation involves three things. It must include delegation of (1) authority, (2) responsibility, (3) accountability. Without these three elements of delegation, the principle is not practical or workable. Too often authority and responsibility are delegated but accountability is not.

It is important to delegate by the *results* you expect from a person. The normal tendency is for the pastor to tell a person *how* he wants a job done rather than telling him the results expected. People should be allowed to develop creative methods to reach the desired results. In keeping with this principle, the pastor must be willing to judge a person's work on the basis of *results*, rather than *methods*. People like to know what is expected, but they like to feel free in establishing *methods* to reaching results.

A third principle of organization is the unity-of-command principle. This means every person in the organization should be accountable to only one person.

In setting up a church organizational chart, no man can serve two persons. This principle is sometimes called the "one-boss theory." Here are some problems that can occur when this principle is violated: (1) The person is frustrated by trying to please more than one supervisor. (2) The person is confused by conflicting instructions from two or more people. (3) Coordination of work turns into chaos.

A fourth principle of organization is the division-of-work principle. This means activities, programs, and staff

responsibilities should be divided and grouped so they will contribute most effectively to attaining objectives. Similar church tasks can be grouped together under one department and enhance the quality of work. Committee work should be divided as equally as possible. By applying this principle, it may be discovered that some activities and jobs done in the church should be dropped if they are not accomplishing firm biblical and church objectives.

Principles of organization should be Bible-based, practical, and workable. Knowing and using certain principles of organization is an essen-

tial prerequisite to good administration. It permits the coordination of work and the effective team work needed to accomplish results.

Remember that organization does not move by itself. It must be moved by people who in turn are moved by the Spirit of God. So the whole organizational structure provides the outline, the means by which people can render services to meet human needs. What constitutes the outline? Job descriptions, good lines of communication which are helped along by a sound organizational chart, a clear policy and procedure manual, and a sound committee system that is functioning—alive and well.

GOD has a way of getting through to us so long as our hearts are honest and we desire His will above all else

Perpetual Victory

THERE IS NO MAGIC BUTTON to push to perpetuate revival in the soul. This comes from the consistent, and often persistent, yielding to God's revealed will. As in the beginning, so in its continuance and survival.

The surrender of Gethsemane's "thy will be done" preserved in the

daily walk of the Psalmist's "I delight to do thy will, O my God" will insure perpetual revival in the Christian's heart and life.

The magic button of revival, then, turns out to be the sanity and security of God's will. God's wonderful grace takes revival out of the "rabbit's foot" department, far from the push-button area of charm and hocus-pocus, to the overshadowing presence of God's Holy Spirit. As Jude admonished, "Keep yourselves in the love of God." Here are sanity and security, law and grace, and charm and enough magic. Here is the center of the will of God; all other "do your things" are mumbo-jumbo.



by
**Mel-Thomas
Rothwell**

Professor
Bethany Nazarene
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No sweet magic can pinch-hit for the axis of grace and release which lies eternally at the center of His will. There we can whisper, "Lead on, O King Eternal." And He will!

The whole problem can be reduced to one generalization: Let God guide you and then walk in the light. How does God guide us?

First, by His Word. The Psalmist reminds us that "thy word is a lamp unto my feet, and a light unto my path" (119:105). Again, "The entrance of thy words giveth light; it giveth understanding unto the simple" (119:130).

God's own inspired Word is His chief instrument by which He guides us. This certainly presupposes that we know His Word—which takes for granted that we are regular, careful readers of His Word. One of the principal uses of the Bible is practical guidance in the affairs of everyday life. All of our leadings, plans, and conclusions are checked prayerfully by His Word. If Christians will study His Word they will not be misled by seducing spirits, beset by error, and subject to confusion in life's problems.

However, Bible study is not fortune-telling, religious lottery, or futile accident. It is a revelation from an infinitely wise God, made in a reasonable way to reasonable beings.

Study it, hide it in your heart, suffuse your mind and spirit with it until your whole being is saturated. Then ask God to touch the chords of harmony and understanding so that His light may shine through. Be near the Word and you won't be far from God. Be near to God and you won't be far from ceaseless renewal. Make His living Word the living center of a living faith.

Second, God will guide you by His Spirit. As Jonathan Edwards taught, there is beyond question an "inner

light." Paul told the Roman Christians, "For as many as are led by the Spirit of God, they are the sons of God" (8:14). The perfection of God's leading here is limited by our finite understanding. But the child of God who waits on Him "shall not walk in darkness" (John 8:12). God has a way of getting through to us, so long as our hearts are honest and we desire His will above all else. Do not be afraid to try the spirits to see whether they are of God. God's Holy Spirit will never be unreasonable, will always work within providence, never violate the Scriptures, and ever be found on the side of right. Observe these simple rules and you cannot go astray.

Third, God works through providence. He shapes the events of our lives so it becomes clear what His will for us really is. Isolated events are not adequate guideposts. If something may occur which does not seem to fit into God's perfect will, be patient, wait on Him, and the uncertainties will soon clear up. God has a way of getting us where He wants us if we are willing to obey His checks. It is an instance of seeking, and being in, His will. Time is not always a primary factor to God. Do not get in a hurry. His schedule is not executed by fits and starts. The steady tramp of mercy, the overshadowing of a forbearing Providence, and the guiding pilot of hope gauge the progress of the child of God. "And thou shalt be secure, because there is hope" (Job 11:18).

Cowper's reflection opens to us vistas of divine help:

*God moves in a mysterious way
His wonders to perform;
He plants His footsteps in the sea,
And rides upon the storm.*

*Deep in unfathomable mines
Of never-failing skill,
He treasures up His bright designs,
And works His sovereign will.*

"I needed a new act of surrender of my tense, aggressive self"

Don't Forget My Nerves

ME? NERVES? NEVER! Nerves are for neurotics.

About 10 years ago I began to entertain some rather strange physical and mental symptoms. I couldn't sleep and great depression settled in.

The tear cycle—

It was rather embarrassing to be in the middle of a telephone conversation "helping to solve a need" and suddenly break into tears. I took a new convert out to lunch and couldn't finish the meal without raining tears into my food.

I would drive the car to do the simplest errand and cry all the way there and back. I had always hated a "sickly image," and I didn't like the image I seemed unable to control.

The Spirit's fullness—

Ever since I have been a pastor's wife, I've plunged into the ministry—heart, soul, mind, and strength. I loved to see the Lord's work prosper. I was filled with the Holy Spirit in our second pastorate, and since then had known nothing but blood, sweat, and tears. Even difficult situations

spelled hope for me because I knew we'd find a solution.

A "driver" husband—

My husband was a driver. Oh, was he a driver! Having undergone a spiritual overhauling early in his ministry, he seemed perfectly dead to the status quo. His spiritual death was so complete that he could make sudden changes in keeping with the contemporary moving of the Spirit.

He could initiate a new program, revamp the total church, climb over traditions, and jump out on faith without changing a gear.

Fear of men's faces—

I had been set free in the Spirit but I was superconscious of "the way it had always been done." I tried tactfully to warn of the dangers of drastic changes. When my tact wore out, I became more verbal. When I could no longer influence his convictions, I became more entrenched in my own so-called convictions. To say the least, I was locked in. I wrestled with what I claimed to be right and what I was afraid to admit. I might have the "fear of men's faces."

The crucible—

Realizing my need to "get away," I joined my husband for a week of revival. The curtain dropped suddenly as I stepped off the plane. I felt like my mind was exploding and I feared lest I'd start acting like a lunatic in front of our dinner hosts.



by
Ruth Ann Polston

Pastor's wife
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I shared my plight quietly and was whisked off to the parsonage where I stayed in bed for one week with sedation. I managed to pull myself together to sing a solo and play the organ each night, but I excused myself immediately. How grateful I was that I had learned to "not live by bread alone, but by every word that proceedeth out of the mouth of God." In my subconscious mind the Lord surely was giving me His words which were "spirit and life." I came through the experience claiming hour after hour, "I have the mind of Christ."

The ultimatum—

All this forced my husband to a moral choice. Should he leave the ministry and save his wife's nerves or stay true to the "heavenly vision"? I fell into the trap and a few times used the leverage, "Remember my nerves." My well-meaning friends insisted it was overwork, but the Spirit made me aware it was under-being. I was in conflict; I lacked inner harmony. I was "a house divided against itself," which not only would not stand, but could not.

I needed a new act of surrender of my tense, aggressive self. I was at odds with the world. I was not sure I was crucified to the religious world nor that it was crucified to me. It meant surrender to survive, but I knew it was a greater surrender to be right.

God had called my husband to call the signals. I was out of my God-called position. I surrendered my will to be the neck which turned the head.

A day at a time—

I wanted an instantaneous healing, but I learned to surrender the issues as they came. As I surrender I am healed. I depend on Him to do more in my weakness that I formerly did in my strength. The Spirit has proven to me that it is not the lot you do that counts, but the little you do with a lot of God in it.

I freed my husband—

I have released my husband to follow the vision he has "seen in the mount." I trust his judgment. He has given me the strength and security I need because he no longer feels the tug on his coattail, "Remember my nerves."

I am no longer afraid of religious change. I also can move in the current of the Holy Spirit and meet the challenge of today. I know where God is moving. I think I'm in on it. I don't know where He will move tomorrow, but wherever the tide is I expect to be in the current.

Two together—

I refuse to be a restraining force to control my husband. I'll be right at his side, for then "should one chase a thousand, and two put ten thousand to flight."

The pastor is either the bottleneck or the spark plug for the evening evangelistic service. His attitude is contagious. Whether it be one of optimism or expectancy or one of pessimism and defeat, it will soon be detected by and reflected in the congregation. An attitude that says, *Well, here we are; let's get it over*, will never win enthusiastic response. We can produce a downward look or an upward look in the service.—Murray J. Pallett.

It is useless to clamor for the knowledge of God's will until absolute commitment to obedience is made

The Will to Do Is the Key to the Knowing

WHEN THERE IS an extended debate in the effort to know the divine will, it is because the debate on its doing has not ended. The light of knowledge can only come in the wake of a total acceptance of the divine will—whatever that may be. Our acceptance of His will must be made in blank, else it is not made at all. It is useless to clamor for the knowledge of His will until this absolute commitment to obedience is made.

When one is justifying his long-delayed obedience on the grounds that his duty is not clear, he is but charging God unjustly for his own unsundered will under the false guise of the lack of knowledge.

Jesus made this principle very clear when He said, "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself" (John 7:17). Here Jesus lays the axe at the root of the tree that bears the corrupt fruit of self-will.



by
T. W. Willingham

Kansas City, Mo.

The tree of life and the tree of death can always be distinguished by one absolute and invariable identifying characteristic. The taproot of the tree of life is full, absolute, loving acceptance of, and obedience to the will of God. It can be no other, for Jesus made this the center of His soul's motivation: "Lo, I come (in the volume of the book it is written of me,) to do thy will, O God" (Heb. 10:7). There can be nothing higher, more rewarding, and more satisfying than doing the will of God.

The taproot of the tree of death is self-will—the unwillingness to bow beneath the Almighty, which is but another way of declaring an unwillingness to bow at any shrine but that of one's own will.

The first appearance of this (that we have any record of) is that of Lucifer. Isaiah quotes Lucifer as saying, "I will exalt my throne . . . I will be like the most High" (14:13-14). Ezekiel quotes God in confirmation of Lucifer's statement, "Thine heart was lifted up . . ." (28:17).

Here we have them—the two roots of the two trees that bear the total crop of all time. Every thought, intent of the heart, word, action, and the total product of personality—including that of Christ, the devil, the angels, the demons, the saints, and the sinners of all time—spring from one or the other of these two taproots. There are no other sources

of motivating action but these two; hence in the culmination of time, eternity will have but two abodes—one for those who bore fruit from the taproot of obedience, and the other for those who bore fruit from the taproot of disobedience or self-will.

The introduction of disobedience into time was in the Garden of Eden. Adam pursued a course of action against the announced will of God. He had become the final authority in his life. Like Lucifer, he was saying, "I will exalt my throne."

Some have tried to excuse Eve just because she was deceived, but that cannot become a justifying excuse for disobedience. The reason, and the only reason, for being deceived is an incomplete dedication to the will of God and a determination to maintain that dedication at the expense of all things, including life itself. Eve did not have that total dedication to the will of God. She knew what God had commanded her and Adam to do and what not to do. She knew that to listen to Satan was to disobey God. This she admitted when she said, "God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die." She knew both the command and the consequences. She was deceived, that is true, and it was the devil that deceived her. But the cause of the deception was in her. She had no full and final dedication to God and obedience to His will.

Deception by sin and the devil can never become a justifiable excuse for disobedience and sin. God has commanded, "Be not deceived," and He makes no commands that man cannot obey. When man is deceived, he has disobeyed God, and this disobedience in becoming deceived grows out of a deeper disobedience in an incomplete dedication to God and His whole will, whatever that will might be.

It is true that the devil bore some

responsibility in the deception; his punishment proves that. But he was not responsible for Eve's lack of total dedication to God and His will. Her final collapse grew out of this deeper failure for which she was wholly responsible. The taproot of holiness is total, loving, loyal obedience to the will of God at any possible cost to us.

The lack of knowledge is not what is robbing people of peace of mind. It is the undedicated soul. It is the holding back from the known will of God, or from what one thinks might become the will of God. They are dedicated to God and His will only insofar as they can see that will—and that is not complete dedication. Our dedication must be to the *known* will of God and to the *yet unknown* part of His will, whatever that may be. The only reason why anyone will refuse to sign his name at the bottom of the blank sheet and accept now all that God may fill in later is because he is reserving the right to reject some part of it when it becomes known—because it may not be according to his desire or understanding of what he esteems to be best. Thus he continues to occupy the throne of his own soul.

When one's consecration is complete and his head bowed to God in full and total submission, he finds "the peace of God, which passeth all understanding." It comes as a gift of God: "My peace I give unto you," said Jesus. Then they have "a meek and quiet spirit." The fever is gone. The heart is at rest.

The witness has come—first the witness of one's own heart. Paul puts it like this: "I say the truth in Christ, I lie not, my conscience also bearing me witness" (Rom. 9:1). One may know when he has fully surrendered to God and His will—known and unknown. When one says, "I think I have," "I have done my best to," or gives some other qualifying answer, be assured that he knows that his an-

swer is not full—his consecration not complete. One must know with judgment day honesty that his surrender is total, and when it is complete he knows it. When the conscience has answered honestly that the surrender is complete, then comes the “witness of the Spirit.” “The Spirit itself beareth witness with our spirit, that we are the children of God” (Rom. 8:16).

The Spirit will not confirm a lie. He will only confirm our testimony if our testimony is true—and when it is true, He hastens to witness to it. This double witness—that of our own spirit and that of the Holy Spirit—is necessary. Paul recognized that his own testimony was not final. He relied upon the witness of God. He put it this way: “I judge not mine own self. . . . I know nothing by my-

self; yet am I not hereby justified: but he that judgeth me is the Lord” (1 Cor. 4:3-4).

Even Jesus would not pass judgment upon himself. He said, “If I bear witness of myself, my witness is not true. There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true” (John 5:31-32).

The witness of the Spirit will come when our witness is true. When we love God’s law better than life itself, we will have peace, for “great peace have they which love thy law: and nothing shall offend them” (Ps. 119:165).

I shall not be afraid to meet these sentiments when I stand before my Judge at the great day. Be guided by them, my friends, and you too will not be ashamed.

PRAYER WITHOUT CEASING

A number of ministers were assembled for discussion and the question came up, How can we pray without ceasing? Various suppositions were stated, and one was appointed to write an essay and read it at the next meeting.

A servant girl, overhearing this, exclaimed, “It is one of the easiest and best texts in the Bible!”

One minister asked, “How can you pray without ceasing when you have so many things to do?”

“Why sir, the more I have to do, the more I can pray. When I first open my eyes in the morning I pray, ‘Lord, open the eyes of my understanding.’ While I am dressing I pray that I may be clothed with the robe of righteousness. While I am washing, I ask for the washing of regeneration. As I begin my work, I pray that I may have strength equal to my day.

“When I begin to kindle the fire, I pray that God’s work may be revived in my soul. As I sweep out the house, I pray that my heart may be cleansed of all impurities. While preparing and partaking of breakfast, I desire to be fed with the hidden manna and with the milk of the Word. As I am busy with the little children, I look up to God as my Father, and pray for the Spirit of adoption that I may be His child. And so on, all day. Everything I do furnishes me with a thought of prayer.”

—*The Midnight Cry*

Evangelistically Speaking—

Who Is God's Most Important Man?

WHO is the most important man on a baseball team? Who is the most important man on God's team? Are not ALL players indispensable?

"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" (Eph. 4:11-12).

I am honored and humbled to be a member of the team. The holiness movement is strongly and effectively evangelistic. Evangelism is the big business in their scheme of things. Christ made evangelism the primary task of the Church, and what Christ made primary we dare not make secondary.

Evangelism is the promulgation of the gospel by preaching, by publishing, by teaching, and by witness-

ing. To engage in battle with the enemy for the souls of men requires supreme devotion, and if we are to win this generation for Christ, it will require skill and tact.

Personally, my evangelistic work calls upon me to present the gospel nearly 300 times a year. I make no claim to success, except as the Holy Spirit anoints and pours out His presence. "The Holy Spirit is the ultimate fact of Revelation and the unique force of Redemption." The Holy Spirit is the lifeblood of the Church. He is the One who inspires faith, energizes prayer, and actuates the program of salvation in the Church, bringing many into the Kingdom.

As I view my task as an evangelist, it is threefold:

I. Seek to precipitate a renewal of God's blessing in the lives of all in the church. Somewhere in the theology of the new birth, regeneration, and entire sanctification, we must find a place for the theology of renewal. Since all of us are engulfed in the confusing things of the day, we need a closer relationship with God. This awakening will bring us to a refreshing of God's presence and blessing. Revival is something in-



by
Donald E. Snow

Evangelist
Grand Rapids, Mich.

ward, spiritual, transforming. Before we reach out *farther* in evangelism, we must go *deeper* spiritually.

The Apostle Paul tells us how to precipitate this renewal: "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God" (1 Cor. 2:4-5).

II. *The purpose of preaching is soul winning.* A personal experience of the saving gospel of truth must be accompanied by a passion for souls and a willingness for self-denial. Some pivotal points of soul winning are: (1) A true conception of the soul's worth viewed from the light of Calvary. (2) A full and complete dedication to the work of soul winning. (3) A full surrender of the human will to the guidance and counsel of the Holy Spirit. (4) Skill in the use of the Bible—the divinely appointed instrument of salvation.

III. *The practice of preaching is witnessing.* The preacher's witness is as important as his preaching. I cannot preach a clear message of regeneration if I am not clear in my own experience. I am not able to preach a clear message on entire sanctification or holiness unless I am clear in my experience and am fully persuaded that the message is relevant to our day. "Uncle" Bud Robinson used to say, "You cannot preach effectively an experience you do not have in your heart."

I am on the team. I go to the pulpit 300 times a year, but I am not a 300-hitter; neither am I a 20- or 30-game winner. I win some and I lose some. But of this I am sure—God has my best every time I am up.

I appeal to all: Please let me stay on the team until God calls me home. The true averages will show up then. God keeps the records.

Practical Points

*that make
a difference*

Senior Citizens— An Opportunity

Dear Son:

I am beginning to see that the pastor's responsibility to "senior citizens" is fast becoming one of his major responsibilities—particularly in retirement areas.

The aged need our attention, consideration, and prayers. If they have good health and adequate income, their "lot" is not bad, but inflation has hurt many of them with fixed incomes. They need the supportive influence of pastor and church.

Earle is like that. He with his wife live on welfare in a very modest cottage. He had not been in church for 40 years. Then our pastor patiently and persistently called on him, worked with him, and finally won him to Christ.

Every Sunday morning he painfully makes his way down the aisle to worship—and his entrance is always a benediction to the congregation.

Son, do not forget your senior citizens. They need fellowship, activity, love, and consideration. Different organizations in the church can help. Your teens can make a contribution, and beyond all other considerations, you can pastor them with understanding and love.

Love,
Dad

● **General Superintendent Jenkins**

Soul-Winning Preachers



PAUL WROTE TO TIMOTHY urging him to "do the work of an evangelist." This was not an order for Timothy to leave his pastorate at Ephesus and become a traveling evangelist. Rather, this was a call for him to be a soul-winning preacher right where he lived and served.

Every minister of the gospel is called of God to win men to Christ and to lead his people in becoming a soul-winning church. The ministry often involves us in many varied activities and responsibilities, but the primary assignment of every preacher is to win others to Christ. Our methods of soul winning may and do vary, but our goal is always others. To this end we preach and serve. Personal soul winning is always a vital and indispensable part of successful mass evangelism, but personal evangelism disconnected from solid gospel preaching is often very disappointing.

We must insistently demand of ourselves the development of a plan and strategy that will make of us the most effective soul winners possible. Then by our example and through our preaching we must inspire and challenge our people to the possibilities of leading others to Christ. There are always barriers to be broken down and obstacles to be overcome, but God wants to enable us to succeed. The spiritual level in the church can be lifted; the presence of the Holy Spirit in revival power can be enjoyed; prayer, faith, and work can and must be employed. We must plan to win souls and expect to have souls won to Christ.

Here is one of the tests of effective preaching. Even though the results come slowly, we must preach, calling men to accept Christ and stirring our people in this supreme task of soul winning.

Preach with a passion for souls! Preach with a burning heart of love and a burden for others! Preach to persuade men to Christ! "Do the work of an evangelist"!

Soul-enriching books to READ and RECOMMEND during the Lenten season



NEW!

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By Louis A. Bouch

A unique presentation of talks based on each of the 28 chapters of Matthew, climaxing with Christ's death and resurrection. 80 pages. Paper. **\$1.50**



THE ROADS OF GOD

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Walk the paths our Lord traveled and witness the events He experienced leading up to the open tomb. 80 pages. Paper. **\$1.50**



8 DAYS OF GLORY

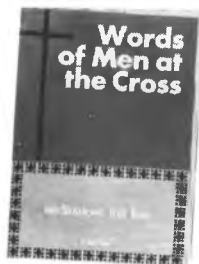
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Easter

AND

SUNDAY SCHOOL

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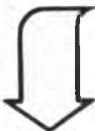
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NEW NAZARENES RECEIVED INTO CHURCH MEMBERSHIP

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2.						
3.						
4.						
5.						
6.						
7.						
8.						
9.						
10.						

Name of Pastor _____
Address of Pastor _____
Name of Church _____
District _____

When the above card is received in our office, this card will be sent to each person becoming a New Nazarene.



Indicate the materials you would like to receive to help you become better acquainted with your church.

Brochures:

- ☐ Church of the Nazarene, pamphlet giving summary information about the church
- ☐ Master Buying Guide, Nazarene Publishing House catalog giving information on items produced and available by mail order
- ☐ "Showers of Blessing" Radio Log, information on stations on which the program is broadcast
- ☐ Services available for members of the church
- ☐ Services available for the armed forces
- ☐ Conversational tools to be used in presenting Christ to others who are in the church
- ☐ Courses in churchmanship that are available by correspondence
- ☐ Courses in Bible study courses
- ☐ Home Bible Study courses
- ☐ Correspondence study program for Christian workers
- ☐ Employment opportunities at the International Headquarters and the Nazarene Publishing House

District _____

Information About Our Educational Institutions:

- ☐ Nazarene liberal arts college in my educational zone
- ☐ Nazarene Theological Seminary at Kansas City, Mo.
- ☐ Nazarene Bible College at Colorado Springs, Colo.

Sample Copies of Periodicals:

- ☐ Herald of Holiness, biweekly publication of the church
- ☐ Other Sheep, monthly publication telling of the work of missions around the world
- ☐ Conquest, teen-age magazine containing news, inspiration, guidance, and Christian fiction
- ☐ Church School Builder, monthly publication for Sunday school teachers and workers
- ☐ Come Ye Apart, quarterly home devotional guide
- ☐ ETC., monthly magazine for young adults, ages 18-28

Name _____
Address _____ State _____ Zip _____
City _____

**FOR MORE INFORMATION WRITE:
Welcome New Nazarenes
6401 The Paseo
Kansas City, Mo. 64131**

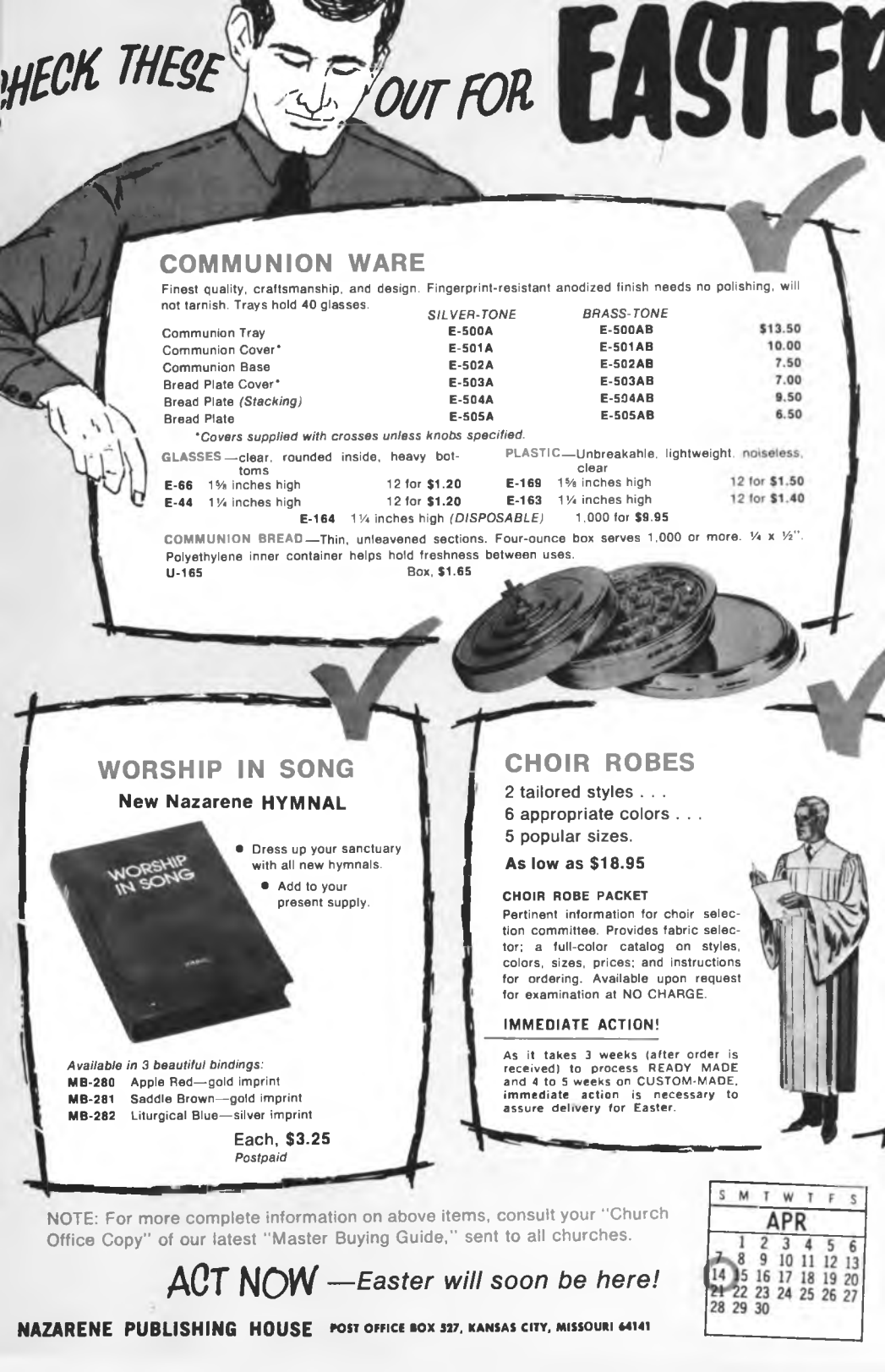


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—Dr. R. T. Williams



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Bread Plate (Stacking)	E-504A	E-504AB	9.50
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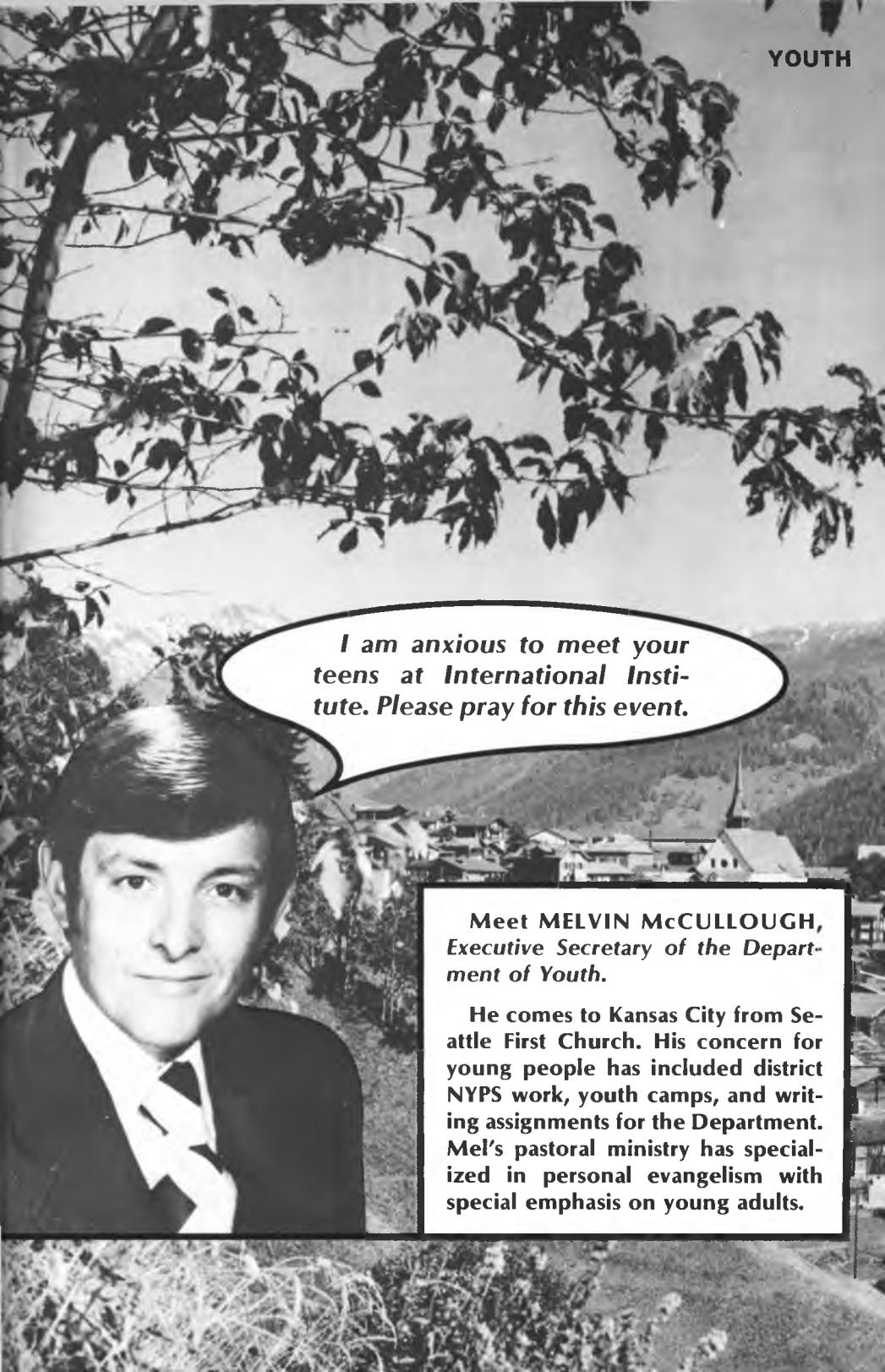
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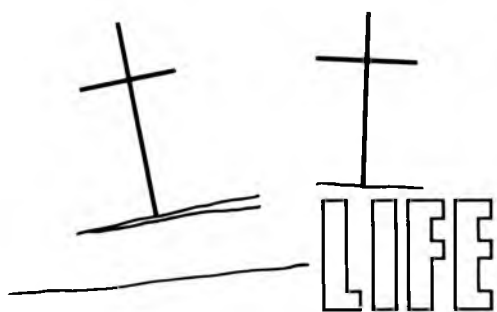


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Package of 12 for **\$1.65**; 2 packages for **\$3.00**

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Every church should have a guest book. And this one, custom-made for Nazarene churches, can fulfill a very vital role in making visitors feel welcome.

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For second grade boys

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

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World Day of Prayer

FRIDAY, MARCH 1



A WORLD DAY OF PRAYER! The potential of this world-wide prayer staggers the imagination. In every land the day should see a vast outpouring of Christian people that would fill the meeting places and call into use every church in the land.

- If we believe in prayer,
- If we love God,
- If we are concerned for the salvation of all men,

we will join the vast chorus of petition and praise on World Day of Prayer.

Let us make World Day of Prayer a day of intercession.

1. Arrange a World Day of Prayer meeting in your church, or cooperate with other churches in a union service.
2. For Nazarene services, use the special prayer requests in the February issue of the *Other Sheep*.
3. Consult the January, February, March issue of the *General Council Tidings* for additional ideas.

DR. RICHARD TAYLOR JOINS DEPARTMENT OF EDUCATION AND THE MINISTRY

DR. RICHARD S. TAYLOR, professor of theology and missions at Nazarene Theological Seminary, will become an associate in the Department of Education and the Ministry beginning July 1, 1974. He has been a member of the faculty at the seminary since September, 1961.



Dr. Taylor holds four degrees—Th.B., Cascade College, 1943; A.B., George Fox College, 1944; M.A., Pasadena College, 1945; Th.D., Boston University, 1953.

In addition to pastoring 20 years, Dr. Taylor has also served as professor of practical theology at Cascade College, as president and professor of theology at Nazarene Bible College in Australia for eight years, as professor at Japanese Nazarene Seminary, as interim president of European Nazarene Bible College, and as editor of the *Preacher's Magazine* for over eight years.

Dr. Taylor is uniquely suited for his new assignment. He first prepared for the ministry by taking the Home Course of Study. He then attended Bible school and eventually college and graduate school. Three of the books which are required in the ministerial course of study were written by Dr. Taylor.

Dr. Taylor will have two major assignments. First, he will seek the advice of pastors, district superintendents, and educators as to ways and means of improving the Home Course of Study. It is anticipated that a booklet of guidelines for boards of ministerial study will be produced and that some suggestions will be made for clarification of *Manual* statements with regard to the Home Course of Study.

Dr. Taylor's second significant assignment will be the exciting task of inaugurating a program of Continuing Education for Ministry. The need for such a program has been recognized for some years. It is planned to develop refresher courses on several levels with guidance being given by the results of a survey of the expressed needs of the Nazarene ministry. The Department will work closely with the seminary and the various colleges in this new venture.

Stewardship Literature

FOR ALL AGES



YOU CAN BE A JOYFUL TITHER
—by Fletcher Spruce, \$1.50
(Still relevant)

MANAGING YOUR TIME
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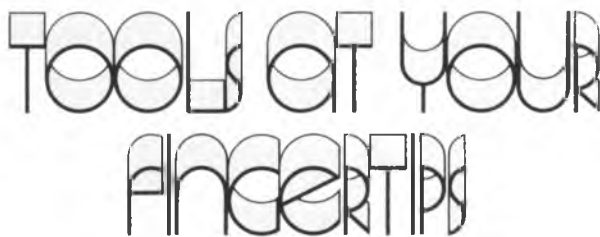
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By C. NEIL STRAIT

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

The Answers Jesus Gives

(Luke 8:49-56)

ANSWERS ARE PLENTIFUL. Parents have them. Children have them. Preachers, teachers, and politicians have them. Everybody has answers. Some miss it. Others are right on target.

The answers Jesus gives are the best. Right on target. Consider some of the answers He gives.

When the seas were raging, He did not give a dissertation on the atmospheric pressures of the sea. He simply said, "Peace, be still." To a questioning heart that sought Him at night, He did not give a complicated answer. He only said, "Ye must be born again." To a weary crowd He did not give a variety of reasons for their weariness. He simply said, "Come unto me . . ."

Funny thing, the answers Jesus gives are never complicated, complex, or confusing. They are answers that start life toward solution, toward hope, and toward salvation. They are simple, but ever so meaningful.

Notice some of the answers He gave to the crisis in Luke 8:49-56.

The answer Jesus gives to life's problems: "Fear not: [only] believe" (v. 50).

The great and meaningful answers in life are never complicated. This one wasn't. *Today's English Version*

puts it like this: "Don't be afraid; only believe." *The Living Bible* says, "Just trust me."

Jesus gives us thrilling answers amid the crises of life. And what He says can be understood and followed. What He says, if heeded, always makes a difference.

The answer that Jesus gives is an assurance that life has possibility: "She is not dead, but sleepeth" (v. 52).

Life comes to deadness without Jesus. But where Jesus speaks to life, and where that life listens, it comes alive. Death and sin are not the last words for a life.

The great plus of the gospel is that Jesus can restore life out of nothing. Rom. 5:20 assures, ". . . where sin abounded, grace did much more abound."

Out of the Watts holocaust of 1965 comes a story that speaks to this point. A teacher gathered burned timbers, twisted metals, disfigured objects, and various items of debris left from the burnings, and made some striking, beautiful sculptures from them. He did it, he said, to teach young people that even life that has been warped and twisted can be put right and something beautiful can come of it.

This is the assurance that Jesus

would have our congregations hear. Lives broken by sin and burdened with the claims of death can be lifted by the power of God through Jesus Christ.

The answer that Jesus gives reflects authority over life's predicaments: "Maid, arise" (v. 54).

Jesus is the great Authority of life. He had a part in its creation, so He knows what life needs. Where His words are heeded, there solutions appear for the predicaments that bother life.

Remember, it makes a difference who—or what—has authority over life.

Charles Kingsley has said: "There are two freedoms—the false, when a man is free to do what he likes; the true, when a man is free to do what he ought."

Jesus speaks to this second freedom—the true freedom, when a man is free to do what he ought. His answers to life are calculated to develop this freedom.

"Maid, arise." This is a word He speaks to us. "Arise," He says; death and sin are not the last words in life. He who has authority over all these things speaks a word of life and hope. And if we obey His Word, it becomes the eventual solution in our lives.

WHAT IS A CHURCH?

What is a church? Cold brick and stone?
A lofty spire, high and alone?
Some stained-glass windows, shaded halls;
Some pews, a pulpit—IS THAT ALL?

True—some may see such form and face,
A cold and formal meeting place
Where stiff and quiet people sit.
But think again—that isn't it!

A church is more than space alone,
Or lavish piles of boards and stone.
Its beauty is not form or face
With tinted glass for window grace.

A church is such A LIVING THING!
Where hearts delight to praise and sing;
Where kindred travelers joy to meet,
To souls refresh and spirits treat;

Where burdened spirits lift and soar,
Remembering their griefs no more;
Where God draws near to wipe warm tears,
To heal hurt hearts, and calm cruel fears!

What is a church? Just folk who care
To worship God and burdens share;
A group of pilgrims man has found—
All loving God and heaven-bound.
THIS IS A CHURCH!

—J. Edward Ferguson

Artificial Preachers

By A. W. Tozer

WHEN I WAS A YOUNG LAD and first beginning to observe the human scene, one thing that struck me forcibly was the artificiality of preachers. The world they inhabited was, it seemed to me, always once removed from reality.

They were men, obviously, but they lacked completely the candor and downrightness I knew so well in other men. The bold, man-to-man approach was missing. They seemed to be afraid of something, though I could not tell what, for certainly the tame, patient, almost indifferent persons who listened to them were harmless enough.

No one paid much attention to what they said anyway. I am sure that if one of them had slyly interspersed into his sermon stray bits of the Gettysburg Address repeated backwards, few of those present would have noticed or cared. Yet they spoke so gingerly and apologetically that one got the impression they would rather remain silent forever than to offend anyone!

After listening to some of them now and again, I knew the meaning of the French saying (though I did not hear it till many years later), "There are three sexes: men, women, and preachers."

Now I am all for preachers, and I do not expect them to be perfect, but I am all for downrightness too. I think it highly improbable that anyone who speaks cautiously can speak effectively.

It is true that the Church has suffered from pugnacious men who would rather fight than pray, but she has suffered more from timid preachers who would rather be nice than be right. The latter have done more harm, if for no other reason than that there are so many more of them. . . .

Every man who stands to proclaim the Word should speak with something of the bold authority of the Word itself. The Bible is the Book of supreme love, but it is at the same time altogether frank. Its writers are never rude or unkind, but they are invariably honest and entirely sincere. A great sense of urgency is upon them. . . .

To escape the snare of artificiality, it is necessary that a man enjoy a satisfying personal experience with God. He must be totally committed to Christ and deeply anointed with the Holy Spirit. Further, he must be delivered from the fear of man. The focus of his attention must be God and not men.

He must let everything dear to him ride out on each sermon. He must so preach as to jeopardize his future, his ministry, even his life itself. He must make God responsible for the consequences and speak as one who will not have long to speak before he is called to judgment. Then the people will know they are hearing a voice instead of a mere echo.

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The Preacher's Wife

Lora Lee Parrott: First of all, may I call you "Maxine" since nearly everyone does? It might make us all feel more comfortable.

Maxine Hamlin: Of course. The only people who call me "Mrs. Hamlin" are usually strangers. We've been "Howard" and "Maxine" all these years except in Africa. The black people had their own name for me, which was "Go-Go." That's a bad name for a girl in America, but it was a compliment out there. It means "grandmother."

Lora Lee: Well, now that we've got the name cleared, let me tell you why I want to interview you for the *Preacher's Magazine*. Very few laymen have had as rich and full a life in the church as you have. What are the several phases or compartments you and Howard have gone through?

Maxine: We have gone through several life phases, and sometimes the change from one phase to the next has been sudden—I guess you'd say, radical. But each phase has had its own way of making our lives better and richer.

Lora Lee: How is this?

Maxine: First of all, we started out poor. We came up the hard way. I've worked

hard all my life. Howard was in medical school and I had to make the living. This went on through the four years of residing in surgery after medical school. Then came the stint in the army—and life in the Orient. Next was life in Chicago where Howard built up his practice. Then followed nine years in medical missions in Africa. And now a new life in Kansas City where Howard is back in private practice.

Lora Lee: But through all of these phases you have been deeply involved with the church.

Maxine: Always. The church is our life.

Lora Lee: Then tell me—as a layman, what were the qualities you liked best in a pastor's wife?

Maxine: Oh, that's not easy to answer. For one thing, I never had a pastor's wife I didn't like. But there were two women who contributed the most to my life. One was Mrs. Melza Brown, and the other was Mrs. C. B. Strang. Mrs. Brown has now gone on to heaven, and Mrs. Strang is retired with her husband in Florida.

Lora Lee: Why these two women?

Maxine: I suppose it was the sum total of their personal qualities, but more, it was their ministry as pastors' wives to me—each at a particular time in our pilgrimage.

Lora Lee: Can you explain that further?

Maxine: Yes. Mrs. Brown helped me at a very difficult time when Howard was in medical school in Baltimore and I was working in Denver. We were poor, lonely, and needing help. At one point, the Browns even took me into their home for a while. Then, Mrs. Strang was my pastor's wife during the early days in Chi-



An interview with
Mrs. Howard Hamlin,
wife of a Kansas City
surgeon

cago. We were home from the army. Howard was working day and night in his residency. The children were growing up. We needed the kind of support an understanding pastor's wife could give me as a woman. I liked our pastor, but his wife really understood me best and identified with my problems at that particular time.

Lora Lee: You're saying, then, that a pastor's wife really has her own ministry?

Maxine: Right. Both of these women became my very good friends, but they never forgot they were my pastor's wife.

Lora Lee: Besides their ministry and friendship to you at a particular time, in what you've called your pilgrimage, what was there about these women which made it possible for them to be of help to you?

Maxine: At those particular times I needed someone to talk to—plainly and openly. I needed someone in whom I had complete confidence. And I had this in them. I believed in them. They were genuine. I've already said they had understanding. They knew how to keep confidences. They didn't talk to others about me.

Lora Lee: How did you know this?

Maxine: Mostly because they did not talk about other women to me. I thought that was a good sign. Also, I never heard anything from their husbands—privately or publicly—that made me think these ladies were gossipy in the least.

Lora Lee: You've mentioned understanding and confidence. What other qualities do you admire in pastor's wives?

Maxine: None of these pastors' wives were lazy. I remember Mrs. Cecil Ewell, who was the wife of a later pastor in Chicago. She was always doing for her family and the families of the church. Her husband had a lot to do with the new building and she was always in a supporting role.

Lora Lee: What about pastoral calling?

Maxine: These ladies went with their husbands usually a couple of afternoons a week. I know times have changed. We can see the difference after nine years in

Africa. But I still think a call in the home by a pastor and his wife is a wonderful thing for families of the church. Counseling in the church is not the same as praying in the home. And we still like to have the preacher and his family for dinner.

Lora Lee: Is there anything else a layman's wife can say to a pastor's wife?

Maxine: Probably one or two more things—since I may not get another chance like this.

Lora Lee: Good.

Maxine: These pastors' wives never neglected their own families for the church. I don't think God expects pastors' wives to serve the church to the hurt of their own family—either their husbands or their children. I got to know the Melza Browns pretty well since I lived near them. I always admired the way she organized the family operation. For instance, on Saturday each child had his own household chores to do before he went out to play. And he did them. I remember that their son Shelburne scrubbed the kitchen floor each week.

Lora Lee: Do you think this made him a better college president?

Maxine: Probably not, but it made him a better man in general.

Then there's one last thing I remember about these pastors' wives. None of them was possessive about any job in the church. In fact, they seemed to take on almost any and all jobs on a temporary basis and then give them up when lay leadership was available. Also, they were expeditors. When their husbands were busy and even unavailable, any one of these women was able to get things done without seeming meddlesome or bossy.

Lora Lee: It seems to me like you have idealized these pastors' wives—almost making them more than ordinary people.

Maxine: They were. All of the pastors' wives I've ever had were good. Maybe I do idealize them. They had a sense of the fitness of things; they treated everyone with openness and friendliness. They shook hands all over the place before and after every service. In fact, the church just went a lot better because they were there.

Faith in **ACTION**

A Plea for Experiment

TWENTY-ONE YEARS AGO when I was pastor of one of our churches in England, I came to America to attend the 1952 General Assembly in Kansas City. During this visit I held some services at churches in the Midwest and East, making friendships which have lasted to this day.

After another visit in 1953, I came here to live. Since 1954, I have crossed from coast to coast many times. It has been my privilege to preach in churches of all sizes and at various camp meetings.

Several years ago I read an article in the *Preacher's Magazine* by Dr. Mark R. Moore that challenged me to specialize in Bible exposition preaching. I took Dr. Moore's advice, and today most of my meetings are Bible conferences.

The change has been gradual, but I have found that Bible conferences offer opportunities for many new approaches where pastors are willing to experiment and innovate.

For instance, some people—often

the very ones we are seeking to win—avoid regular “revival” services, but are willing to attend a Bible conference. Invitations to “day meetings for Bible study” are also more readily accepted, especially if these are held in private homes.

These day meetings should be in the homes of lay people. The ideal time seems to be 10-11 a.m. It is important wherever possible that these meetings continue after the conference is over to give opportunity for future expansion and interest.

The evening meetings might be in the educational facilities at some churches, even offering coffee and cookies at the close of some of the sessions.

A possible order of service might be:

10 minutes: Preliminaries—hymns, prayer, announcements, offering, Scripture reading.

25 minutes: Group discussions—a chairman and secretary should be appointed and each group discuss the part of the Scripture designated.

25 minutes: Reports and evaluations—given by each secretary and evaluated by the conference speaker.

The number or size of the groups will depend on several factors—but mainly the size of the attendance.

At the time for dismissal the real work of the conference begins with opportunity for personal witness and



by
Robert Emsley

Evangelist
Buffalo, N.Y.

even leading of souls to Christ.

On the first night of a Bible conference, it is wise to have those with questions from the Bible write them on slips of paper (including the Bible reference) and place them in the offering plate. One night should be given for answering these. In some instances the questions should be answered privately.

Some nights the meeting should be held in the sanctuary. Variety is good. Each evening the scripture (for discussion) should be adapted to the needs of those present. Unserved people need to know of John 3 and 1 John 1. Believers are interested in chapters on entire sanctification and eschatology and family life. Remember, of course, that Bible study is not "proof texting" but taking a chapter (or part of one) verse by verse. A Bible conference can be a lesson in Bible discipline.

What about the length of time for a Bible conference? Tuesday through Sunday—or even Sunday through Friday—seems about the average. But a meeting over three Sundays

(with free Saturdays) is not too long where this can be planned. The next best is Wednesday over two Sundays. Of course the local church must decide this.

Admittedly Bible conferences are "low-key" evangelism—but they *can* answer needs. Our methods of yesterday are not always best suited for the 1970s. However, it must be understood that I am *not* advocating the discontinuance of our regular revival meetings. Rather, I am making a plea for *some* meetings—perhaps once each year—that are different.

Nor am I thinking that week-night meetings in the church sanctuary be abandoned. In some situations a Bible conference held every night in the sanctuary might be the best way for these services to be held. Group discussions might not always be profitable; some Bible conferences could be held without them.

Pastor, innovate and experiment! A Bible conference is perhaps the answer to the needs of your people.

IN THE STUDY

Meditating with the Master in Matthew

March 3

THE SACREDNESS OF HUMAN PERSONALITY (7:6)

INTRODUCTION: What does this verse mean? "Oh," you say, "that's very sim-

ple. We are not to take spiritual truths and share them with unspiritual people. They won't understand them and will just throw these things in the mud."

Well, let's see how this might work out. Mary Jones had an unsaved husband—a

fact that was a constant cross to her. One Wednesday evening she went, as always, to prayer meeting.

After she left, Bob sat down to read the paper. But then he began to think: I wonder what it is that makes Mary go down to that church all the time. Guess I'll go and see.

He arrived just in time to hear the people giving their testimonies. Slipping in quietly and sitting unnoticed in the very back pew, he listened. Suddenly to his surprise, his timid wife got up and began to speak—right in public! Eagerly he leaned forward to catch every word. Here's what he heard: "This morning after my husband left for work, I had my private devotions. As I was reading the ninety-first psalm, the Lord blessed me nearly to death. I wanted to tell Bob about it when he came home, it was so wonderful. But you know what the Bible says: 'Give not that which is holy unto the dogs, neither cast ye your pearls before swine.' So I had to wait until I got to church and tell you folk what this scripture meant to me."

"So that's what she thinks I am—a dog, a hog! And then she tells the whole church that's what I am. I'll show her a thing or two!" We can leave it to one's imagination to reconstruct the scene when she got home that night.

E. Stanley Jones, in his book *The Christ of the Mount*, points out the obvious fact that this traditional interpretation does not fit into either the preceding or following context of this verse, nor does it fit the mind and spirit of Christ. So he offers this alternative meaning: "That we are not to take the holy thing of personality that is being perfected and give it to the dogs of desire, nor take the pearl of our spiritual life and cast it before the swine of our lower appetites, lest they trample that holy thing in the mire, and turn and rend the most precious thing we have—namely, our spiritual life" (p. 250).

This interpretation is both meaningful and profitable. It contributes to humility rather than pride. Let us pursue its implications.

I. THE SACREDNESS OF LIFE

God is holy and He demands that we be holy: "Be ye holy; for I am holy" (1

Pet. 1:16). He does not want us to take what He has made holy by His Holy Spirit and give it over to the dogs of low living. Dogs are scavengers by nature.

The Lord wants us to feed on the pure Word of God and wholesome literature, not on the trash and filth that are so much in evidence today. We can only keep our hearts holy by keeping our minds pure.

II. THE PEARL OF PERSONALITY

The human personality is a pearl of great price. We must not throw it to the hogs of sensuality and selfishness. Instead of letting it be trampled in the muck and mire of the hog wallow, we must keep it pure and clean.

Hogs live only to please themselves, even when they look clean on high ground. It is not enough to avoid sensuality. Respectable-looking people can be very selfish, and so be hogs at heart. The Christian must be both pure and unselfish.

E. Stanley Jones goes on to say that Christ's final exhortation here is: "Do not give yourself in two directions. The dogs of desire and the swine of appetite will clamor to be fed at the expense of your highest, at the expense of your spiritual nature. Hold that holy thing, the pearl of a being-perfected personality high above the heads of the longing swine and dogs of the lower; keep it intact to lay at the feet of Him who redeemed it."

III. THE TRAGEDY OF A TRAMPLED LIFE

If we give what is high and holy to the dogs and hogs of selfish desire, they will trample these things under their feet. Then they will viciously tear us to pieces. This is the ultimate tragedy on earth. But Jesus has warned us of the eternal



By Ralph Earle

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Nazarene Theological Seminary
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consequences of sensuality and selfishness. If we fail, we are without excuse.

E. Stanley Jones comments: "Never was warning more needed, for the moment we begin to divide ourselves between flesh and spirit we find these lower desires to be ravenous beasts which demand more and more, so that we, the real person who might have been perfected into the moral and spiritual image of our Father, are trampled under the feet of beasts and rent to death by them" (pp. 250-51).

March 10

PROGRESS IN PRAYER (7:7)

SCRIPTURE: Matt. 7:7-11

INTRODUCTION: In English the initial letters of the three imperatives in our text (v. 7) make an acrostic:

Ask
Seek
Knock

In Greek the initial letters are A, Z, K, but these do not make a Greek word. The coincidence in English is striking.

Here we are taught the art of praying. There are three stages in its progress.

I. ASK

How often we have asked for something and the Lord has sent the answer right away. If the need is urgent, divine action can be immediate.

In fact, God sometimes answers before we ask. We are all familiar with the passage: "Before they call, I will answer; and while they are yet speaking, I will hear." We have had the experience of being confronted with a sudden need. We had to have a certain amount of money right away, that day. No resources were in sight. But on that very day an unexpected check came in, with exactly the amount needed. Yet the check was mailed two days previously, before we were aware of the need. But God knew!

II. SEEK

If God always answered our prayers immediately, we would probably be spoiled babies. And if He gave us exactly what we asked, it would sometimes do us more harm than good.

So we must "seek," in order to "find." And the most important thing for us to find is His will. That means that sometimes the answer will be no, rather than yes.

The classic example of this is Paul's prayer to be delivered from "a thorn in the flesh" (2 Cor. 12:7). Three times he "besought" the Lord to take it away. By his continued seeking he finally found the answer: "My grace is sufficient for thee: for my strength is made perfect in weakness." God could get greater glory through Paul's illness than through his perfect health. (This seems to show clearly that it is not God's will to heal everyone.) The apostle graciously bowed to the divine will: "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me" (v. 9). This is answered prayer.

III. KNOCK

When asking and persistent seeking do not seem to bring results, then desperate knocking may be necessary. This suggests earnest prayer and fasting. Sometimes we need a sense of desperation to bring us closer to God.

CONCLUSION: The important lesson to learn from this is that God's delays are not denials (cf. Isa. 30:18). He waits that He may be gracious to us in a larger way. We can afford to wait for Him to answer in His way.

March 17

THE GOLDEN RULE (7:12)

INTRODUCTION: This may well be one of the most quoted and least practiced verses in the New Testament. Many people have said superficially that their religion was the golden rule. But how many have realistically faced up to its implications and put them into daily demonstration? We need to learn what this verse is intended to say to us.

I. NOT NEGATIVE BUT POSITIVE

Some years ago a page in the *Reader's Digest* carried this heading: "Mankind's Golden Rule." An introductory statement said: "Through the scriptures of seven of the world's leading religions runs

a single theme in astonishingly similar form." This was followed by brief sayings from Hinduism, Buddhism, Confucianism, Taoism, Judaism, Christianity, and Islam.

The difficult thing for us to understand is how an intelligent person could have written that introductory statement. For every one of the sayings from these different religions is in negative form, except for two. Those are Christianity (Matt. 7:12) and Islam. The latter, more popularly known as Mohammedanism, rose in the seventh century A.D. and so borrowed from Christianity. Biblical scholars are agreed that no one before Jesus ever stated the golden rule in positive form. He pioneered a new path.

Let's look at some of the previous sayings. Hinduism: "Do naught unto others which would cause you pain if done to you." Buddhism: "Hurt not others in ways you yourself would find hurtful." Confucianism: "Do not unto others what you would not have them do unto you." And even the rabbis of Judaism taught: "What is hateful to you, do not to your fellow man."

Notice the emphasis on "not" in each of these. Christ went a million miles above this with His positive golden rule.

A vivid example of the difference between the negative and the positive is given in the parable of the Good Samaritan. The priest and the Levite did not beat or rob the helpless victim lying half dead beside the road. They simply left him alone. They obeyed the precept, "Don't do to others what you don't want them to do to you." But it was only the Samaritan who ministered to the man's needs as he would like to have someone else treat him if he were in the same condition. By implication Jesus condemned the other two.

II. ALL THINGS

It is not just once in a while or in a few instances that we should seek to do good to others. Jesus said, "All things that you want others to do to you, you must do to them." And the word *panta* ("all things") comes first in the Greek, for emphasis.

Do we like to have people always smile at us? Then we should practice smiling at everybody. This is one of the most basic ways in which we can express our

Christian love for all people. Too many "holiness" church members go around frowning at people in a judgmental way. That does not win people to Christ.

Do we like kind words of encouragement rather than harsh words of criticism? Then that is what we should give to others.

Do we want people to be understanding, sympathetic, making allowance for our faults and frailties? Then we should treat them the same. Only thus do we fulfill "the law and the prophets," that is, the Old Testament.

III. KEEP ON DOING

The second time that "do" occurs in this verse it is in the present imperative of continuous action. We are to keep on practicing the golden rule as long as we live. And the "ye"—"do ye even so"—is very emphatic in the Greek. Not one Christian is exempt. This is *our* responsibility—every one of us.

March 24

TWO WAYS AND TWO HOUSES

(7:13)

SCRIPTURE: Matt. 7:13-14, 24-27

INTRODUCTION: The idea of two ways—and only two ways—in life is emphasized in the Old Testament. One of the classic examples of this is the first psalm, which sets the tone and motif for the whole Book of Psalms.

Today all people are taking one of these two ways. We need to face the question: Which way am I on? Our direction determines our destination.

I. THE NARROW WAY

We enter this by the "strait" (narrow) gate. The word for "narrow" ("narrow is the way," v. 14) literally means "compressed"—the perfect passive participle of *thlibo*, "press."

Everyone must enter the narrow gate of renouncing all his own good works as a means of salvation and accepting the one good work of Christ on the Cross as the only atonement for his sins. Then he

must walk the narrow way of continual submission to the will of God. It is narrow because it is the way of a single purpose—obedience. We do not seek our own way, but only and always His way.

II. THE BROAD WAY

We are told that the gate is “wide” and the way is “broad” that leads to destruction. While only a few “find” the narrow way, the masses walk the broad way.

Just as we find a strong word for “narrow” in verse 14, so we find a forceful compound for “broad” in verse 13. It literally means “broad country,” and so “spacious.” A good translation for verse 13 would be: “Enter the narrow gate; for the gate is broad and the way is wide that leads to destruction, and many are those who are going in it.”

This paints a clear picture. It is not the traditional one of a narrow way leading up to heaven and a somewhat wider one leading down to hell. Rather there is just one narrow way with clearly defined boundaries. All the rest is the broad way! You don’t have to hunt to find Broadway. It just leads everywhere—except to heaven. Everyone who is outside the will of God is on this wide-open way. It takes in all the territory except the narrow, prescribed way of obedience to God. Just go anywhere you want, do anything you please—no restraints, rules, or regulations—and you are on the broad way that leads to destruction.

III. TWO HOUSES (7:24-27)

The Sermon on the Mount, like most good sermons, closes with a striking illustration. Jesus said that those who heard His teachings and carried them out would be like a wise man who built his house on a rock. Beat upon by rains, rivers, and winds, the house stood firmly on its foundation.

But those who heard and failed to do would be like a foolish man who built his house on the sand. Rain, rivers, and winds hit the house and it collapsed.

If we are going to stand the storms of life, we must build our house (our life) on the solid Rock Christ Jesus. Those who build on the shifting sands of men’s opinions or their own efforts will be swept away and lost. It is not enough to hear

(or read) God’s Word; we must obey it daily.

March 31

SUCH GREAT FAITH (8:10)

SCRIPTURE: Matt. 8:5-13

INTRODUCTION: Jesus once asked, “When the Son of man cometh, shall he find [the] faith on the earth?” There have been times when faith in God has been at a low ebb. In this scripture we have a shining example of amazing faith.

I. THE SERVANT’S SICKNESS (v. 6)

“Sick of the palsy” is one word in Greek—*paralyticos*, “paralytic.” This is a type of what sin does to humanity—it paralyzes. The sinner is weak, helpless, unable to stand on his feet morally and spiritually and live a godly life. Only the healing power of the Great Physician can give him spiritual life and strength.

The servant was also “grievously tormented”—that is, “suffering great pain” (NASB). Sin brings its torment; it causes deep suffering of body and soul.

II. THE CENTURION’S FAITH (vv. 8-9)

Moved by compassion, Jesus said: “I will come and heal him.” But the centurion remonstrated that he was not worthy to have the Master come under his roof. (We must remember that the centurion was an army officer over 100 men and held in high respect.) Then he exhibited a remarkable faith: “Just say the word, and my servant will be healed” (v. 8, NASB).

The centurion showed unusual intelligence, as well as faith. He reasoned that since he gave orders to his soldiers and they obeyed, the Master of all things could speak the word and the forces of nature would obey Him. Apparently this officer had watched Jesus in Capernaum and listened to His teachings and had decided that He was indeed the Son of God with divine authority.

III. THE MASTER’S AMAZEMENT (v. 10)

When Jesus heard the centurion’s words, “he marvelled.” Only one other

time are we told that Jesus marveled, and that was at the unbelief of His own townspeople in Nazareth (Mark 6:6). What a contrast!

Jesus declared that He had not found such great faith on the part of anyone in Israel. Here was a Gentile, a Roman army officer, who probably knew nothing about the true God and the Scriptures until he came to Palestine. Yet he had greater faith than the Jews who had attended the synagogue all their lives and listened to the Scriptures every Sabbath.

But we have a similar situation today. New converts, with no Christian background at all, often exhibit a purer, simpler faith in God than people who have been brought up in a spiritual church. The new Christians don't know any better than to believe God's Word!

CONCLUSION: What kind of faith do we have?



The Illusion of Righteousness

SCRIPTURE: Mark 10:17-22

INTRODUCTION: All the Gospel writers except John include the story of the rich young ruler who came to Jesus. The apostles couldn't forget this incident. I'm sure the young aristocrat never forgot his meeting with the Master either. History will probably never again record a young man with brighter promise. He had everything going for him, but he suffered one of the most tragic breakdowns in history.

I. HIS PERSONALITY

- A. Young and eager: "He came running to Jesus" (v. 17).
 - 1. Youth: best time to seek Christ
 - 2. Choice: best thing to do
- B. Humble and intelligent

- 1. Knelt—showing reverence and respect for Christ
- 2. Came to Jesus, showing he recognized the One who could answer his questions
- 3. Recognized Jesus as Authority
- C. He was rich.
 - 1. Upper class, both in possessions and position
 - 2. Socially superior—already a ruler
 - 3. Possessed qualities of leadership and integrity
- D. Totally honest and courageous
 - 1. Didn't try to hide his need
 - 2. Unlike Nicodemus, he expressed admiration for Christ in broad daylight. Not afraid to be seen associating with a controversial man; open enough to confront Jesus directly.
 - 3. One must be totally honest when he comes to Christ.
- E. Made good steps toward eternal life
 - 1. Intentions good and honorable
 - 2. Attitude seemed right
 - 3. Wanted Christ's approval

II. HIS PRETENSE

- A. He was moral, declaring he had kept the commandments since his boyhood (v. 20).
 - 1. Commandments Jesus mentioned—Nos. 5-10 (the second table) from the list in Exodus, dealing with our relationship to our neighbor and matters of conduct.
 - 2. The involvement he showed—many get very enthused about brotherhood: charitable interests, fund drives, crusades, etc., but when confronted with matters of faith and relationship with God, their fervor dies.
 - 3. Christianity is a "both/and" religion.
- B. He was not Christian.
 - 1. Jesus gave the two greatest commandments of all time: Love the Lord totally, and your neighbor as yourself.

2. He left certain things undone: He kept the second table of commandments, but had forgotten his relationship with God. Faith always precedes works. Good works become the fruit of righteousness.
3. Christ demands more than our moral lives.

III. HIS PROBLEM

A. He totally misunderstood what vital Christianity is all about.

1. Thought righteousness could be purchased by goodness. "What shall I do?"

You can never become good enough for salvation; it was purchased on the Cross. You cannot buy a free gift (cf. Eph. 2:8).

2. He thought he had the right idea about his own morality. Good deeds cannot cancel sin; only the blood of Christ (1 John 1:9).

3. He thought he understood himself, but when Jesus looked at him and loved him, he really saw himself.

B. Do you understand what Christianity is all about?

1. Eternal life is desire of most people, but good intentions are not enough. Desire must become faith in Christ.
2. Eternal life is within reach of all of us (John 3:16; 1:12; Rom. 6:23).
3. Eternal life must be received. It is unearned, unmerited, undeserved—a gift. "As many as received him . . ."

CONCLUSION: Receive Christ now and the eternal life He offers.

DAVID NIXON

When Trouble Comes

SCRIPTURE: Ephesian Epistle

THESIS: Trouble is native to the work of the Kingdom, but it does not necessarily spell defeat.

INTRODUCTION: Paul's Epistle to the Ephesians derived its fragrance, not from rose beds of social acceptance and prosperity, but from situations of adversity. He writes here in a dark, lonely cell. Let us look at Paul's problem under three headings.

I. THE CONQUEST—a worthy action (3:6-7)

- A. Paul's mission was divinely ordained (3:2).
- B. His spirit was above reproach (3:8).
- C. His converts were those who had never heard (3:1).

II. THE CONFLICT—a frustrating reaction (6:20)

- A. Paul had great concern for his converts (6:18).
- B. He was accustomed to liberty and boldness (6:20).
- C. His circumstances were contradictory to his mission (6:20).

III. THE CLIMAX—a satisfactory counter-action

- A. Paul made a pulpit out of his prison (6:20).
- B. He made his frustration a point of appeal (4:1; 6:11).
- C. He requested prayer for his continued effectiveness (6:18-20).

CONCLUSION: Though external forces of evil may converge against the work of God, God will not leave either the work or the workman without a means of effective witness.

R. BRIZENDINE

WRONG, LOST, SAVED

A skeptical man sat down to read the Bible one hour every evening. After a while he said to his wife, "If this book is right, we are wrong." A few evenings later he said, "If this book is right, we are lost." Still later he said, "If this book is right, we may be saved." And they were!

—Selected



On Late Arrivals

Their testimonies would sound great
If they just were not always late.
Their actions always seem to say,
"We've nowhere else to go today,
So thought we'd give the Lord a try—
By a late 'Hello' and a quick
'Good-bye.'"

* * *

Nothing is easier to pick up and
harder to drop than a prejudice.

* * *

Want to make your old home look
more attractive? Just price the new
ones.

* * *

The most difficult thing for a mother
to remember is that other people have
perfect children too.

My life shall touch a dozen lives
Before this day is done,
Leave countless marks for good or ill
Ere sets the evening sun.
This is the wish I always wish,
The prayer I always pray;
Lord, may my life help other lives
It touches by the way.

On Sunday Church Attendance

The devil has a lot to say
About the way we spend God's day.
And if we don't give lots of care,
We'll have no time for God or prayer.
We hope when Sabbath Day is done,
Christ will have been the honored One;
That nothing which the world displays
Will spoil the HOLIEST OF DAYS.

—J. EDWARD FERGUSON

The more we count the blessings we
have, the less we crave the luxuries we
haven't.

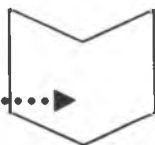
* * *

Satan is never too busy to rock the
cradle of a sleeping Christian.



HERE AND THERE

AMONG BOOKS



Conducted by the Editor

All books reviewed may be ordered from
your Publishing House

The Zondervan Topical Bible

By Edward Vining (Zondervan, 1973. Cloth,
1,114 pp., \$9.95.)

The Zondervan Pictorial Bible Atlas

By E. M. Blaiklock (Zondervan, 1969, 1972.
Cloth, 916 pp., \$9.95.)

The Zondervan Pictorial Bible Dictionary

By Merrill C. Tenney (Zondervan, 1963, 1973.
Cloth, 916 pp., \$9.95.)

These three books would be an expense for a minister; but if a pastor takes his preaching and teaching with sufficient seriousness, he will want to obtain for his library a number of the important reference books that have been published in recent years.

The first of these groups together, under all the main subjects treated in the Scriptures, the various important related passages. In a concordance, one must know the actual word used in a particular version, and he will find only a few words from that verse given. Here,

one looks up any subject, such as "obedience," and finds the many important scripture passages on that subject printed in one grouping of passages. The word "obedience" does not have to appear in the passage for it to be included under that topic. The KJV is used, as scripture is gathered on over 6,000 topics and over 20,000 subtopics. I have always been too busy, and too ignorant, not to have a topical Bible.

The huge atlas is much more than a collection of maps. It contains many photographs, and much narrative, as it seeks to relate Bible geography to various peoples and events in history. Some 85 maps are given, and 220 pictures. But most of the space is given to discussions of matters related to geography and history.

The Bible dictionary contains over 700 pictures, and over 5,000 treatments of biblical and theological subjects. Written by many evangelical scholars, with Wheaton's Merrill Tenney as editor, it contains a wealth of material designed to help any reader understand the Bible.

A Biblical Perspective on The Race Problem

By Thomas O. Figart (Baker, 1973. Paperback, 185 pp., \$3.95.)

This is a careful treatment of the Bible's teaching as it relates to racial problems. The author is evangelical, and is not at all an obscurantist. Taking up the subject much as one does in a B.D. thesis, he finds that the Bible's urging of the segregation of one people from another is based, not on race, but on language and, more importantly, religious differences. He finds that the curse of Canaan is religious, and not racial; that Jews were not to intermarry with non-Jews for religious, and not racial, reasons. He deplores the use of scripture by racial segregationists to support their view. The book contains much help on one of the most special problems of our time, the racial problem—which is not going to go away just because we try to forget about it and hope that it will.

J. KENNETH GRIDER

Daktar Diplomat in Bangladesh

By Viggo Olsen (Moody Press, 1973. Cloth, 352 pp., \$5.95.)

Is it biography? History of a mission? A nation?

It is a book of births—the new birth of Dr. and Mrs. Viggo (Vic) Olsen after a long journey from agnosticism, the bloody travail through which populous East Pakistan became Bangladesh in late 1971, and the emergence of the church in southern Chittagong District of Bangladesh.

This is the thrilling story of God's miraculous working through yielded people in a very difficult area. Your faith will be strengthened as you learn of God's multiplied answers to prayer in what would otherwise be impossible situations. You'll find yourself saying often with Vic Olsen, "Thank You, Father." Your backbone will be stiffened as you suffer with Muslim convert Daniel at the hands of merciless persecutors. You'll praise God when you finally meet Mr. Andrew Akand. Your sympathy will be sharpened, national liberty appreciated, and spiritual vision enlarged.

Although this couldn't be classified as a minister's professional book, it is a must for those who would understand and appreciate what is taking place in one of the world's newest nations.

I read with profit the trio: Jeannie Lockerie's *On Duty in Bangladesh* (Zondervan, paper, \$1.25), James and Marti Hefley's *Christ in Bangladesh* (Harper and Row, \$4.95), and then Dr. Olsen's volume. His is the largest and is being recognized as a missionary classic. If you can't read all three (in the order suggested), by all means read *Daktar Diplomat in Bangladesh*.

HILMA PHILLIPS BOUCK

What Do You Think of Jesus?

By David Scaer (Concordia, 1973. Paper, 114 pp., \$2.50.)

Here is a theologically sound, well-written book about Jesus Christ which presents interesting treatments designed especially for the minister who feels he does not have the time for the more thorough and more scholarly works that abound on the subject. The author teaches such doctrines as Christ's virgin birth and bodily resurrection, and hell, and treats them as important aspects of Christian theology. He says that to believe hell is simply what some people have during this life is to whistle in the dark (p. 36), and to play a game. "A hell on earth has to end" (p. 36), he says; but he is quite sure that the "hell after death" does not.

In spite of the view of Dr. Preus, head of the Missouri Synod Lutherans, that some of their scholars are tending away from classical evangelicalism, I find little departure from pristine Protestantism among them, and recommend for pastors this, as well as other books, that are published by Lutheranism's Concordia Publishing House.

J. KENNETH GRIDER

The Church and the Ecological Crisis

By Henlee Barnette (Eerdmans, 1972. Paperback, 114 pp., \$2.25.)

Numerous books have appeared which

simply discuss the ecological crisis; but this one, after delineating the crisis itself, treats its relation to the Church. The author does not believe that the injunction to man to "subdue" the earth (Gen. 1:28) is responsible for the ecological crisis the Judeo-Christian West is in today. He points to the fact that man was placed in Eden "to dress it and keep it" (Gen. 2:15), and that this shows he is not to misuse the earth.

The author says that the Christian ethic of love should include promoting a good environment for others. He writes, "Love constrains us not only to will the welfare of our neighbor, but also to preserve and promote the kind of environment that maximizes the possibility of full selfhood for each" (p. 36). He feels that "the world is the bearer of the holy" (p. 37), and that to "ruthlessly rape and degrade it violates God's creative love" (p. 37). Christians should revive the "adoration of nature" (p. 38) found often in the psalms (e.g., 19:1).

If we are prone to think that our generation is the only one at all to become concerned about the imbalance between living creatures and the environment, these words of Samuel Taylor Coleridge, written in 1800, might be surprising:

*The river Rhine, it is well known,
Doth wash your city of Cologne:
But tell me, nymphs, what power divine
Shall henceforth wash the river Rhine?*

J. KENNETH GRIDER

The Person and Work of The Holy Spirit

By R. A. Torrey (Zondervan, 1910, 1973. Cloth, 262 pp., \$4.95.)

This is a reprint of an important work on the Holy Spirit—somewhat on His person, but mostly on His work. Torrey makes it clear that the Holy Spirit is subordinate to both the Father and the Son, although He is divine (see pp. 36 ff.). This is the Bible's teaching, and it is historically orthodox; but many Evangelicals do not want to admit any subordination to the Father on the part of either Christ or the Holy Spirit. Torrey treats such works of the Holy Spirit as conviction, witnessing to Christ, regeneration, indwelling believers, guidance, and teaching.

The Drug Crisis and the Church

By Henlee H. Barnett (Westminster, 1971. Paper, 176 pp., \$2.95.)

This well-written book presents an overview of the drug problem, along with discussion of the Church's role in ministering to the victims and their families. The author discusses the misuse of drugs in America, the various kinds of drugs, the reasons why people take to them,

what can be done to help addicts, etc. It is a major work on the matter, and would help acquaint a pastor with a problem of vast proportions just now, and one that will not go away because we want it to.

J. KENNETH GRIDER

Preachers' Exchange



WANTED—*Life and Times of the Holy Spirit*, Vol. I, by Robert Newton McKaig, D.D. Send condition and price to Rev. Jerry Tucker, Drawer S, Levelland, Tex. 79336.

WANTED—Special issues of the *Herald of Holiness* (single copies only) prior to 1958.—Rev. Milton Campbell, 718 Logan St., La Crosse, Wis. 54601.

WANTED—Set of Hastings' *Dictionary of Religion and Ethics*. Must be reasonable.—Rev. S. Ellsworth Nothstine, P.O. Box 100, Lowndesville, S.C. 29659.

COMING next month

● The Bright Side of Death

Because of the resurrection of the Lord Jesus, death has a new meaning.

● It Was My Heart They Monitored

Our churches live or die depending upon the heart, the spiritual tone. Let's keep the monitor there.

● The Heart of the Pastor

To love as Christ loved is the key to a fruitful ministry

Can We Afford to Lose Our Evangelists?

Only a few of our evangelists made a living in the field last year. Hence, one by one they leave to seek employment in other areas of the ministry.

Can we afford to lose them? Our church was born in the fire of revival; and God has been pleased to call into full-time evangelism consecrated men and women with special talent for the winning of the lost to Christ.

Isn't it true that the work of the itinerant evangelist in our age most nearly resembles the ministry of the Early Church? Surely the evangelist is worthy of his hire.

Isn't it true that ministers in all other categories are paid regular salaries? This is right and proper. Is it right and proper that our evangelists are being starved out of their field?

The plight of the evangelist is unknown to the average person. This is easily understood, for the salary paid may seem more than sufficient for the time served.

Here is what the average person fails to see:

- The evangelist must make his year's salary in approximately 40 weeks because of the holiday season and overlapping summer camps. Twenty campaigns are all most evangelists can hope to hold each year.
- He has no parsonage in which to live. Unlike pastors, the evangelist must provide his own home.
- His traveling expenses will amount to many hundreds of dollars a year.
- If he gets sick, his pay stops immediately.
- Small churches do their best but cannot afford the average offering necessary to insure the evangelist a living wage.
- Large churches could make this up, but too often do not know the need.

Your Commission on Evangelism, after having made an exhaustive study of the needs of the evangelist, suggests:

(1) The salary of the evangelist to be, as a minimum, twice the salary of the pastor for an equal period of time. (It must be remembered that a meeting which includes two Sundays requires two full weeks of the evangelist's time, and he should be paid accordingly.)

(2) One-half of social security.

(3) Fair share of travel on a prorated basis.

THE EVANGELIST IS WORTHY OF HIS HIRE

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