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THE PREACHER'S MAGAZINE

—proclaiming Christian Holiness . . .

inside this issue:

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The Editor

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THE

PREACHER'S MAGAZINE

APRIL, 1974 VOLUME 49 NUMBER 4

JAMES McGRAW
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The Bright Side of Death

THERE WERE SECOND THOUGHTS about this title. A bright side to the horrible experience dreaded by humanity since the beginning of its existence, feared alike by the highly educated and the woefully ignorant, avoided by every means available, and shunned even as a topic of conversation by people who prefer not to face its grim realities? A bright side to death?

Yes, there is a bright side since Christ died for our sins and rose again on the third day and lives today, interceding for us before the Father. A bright side because He can say to us with divine authority, "And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day" (John 6:40). A bright side because death is swallowed up in victory, and the resurrected Lord Jesus can declare, "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death" (Rev. 1:18).

The bright side of death is life, eternal life through Jesus Christ our Lord.

There is a bright side to death because it is God's will and plan that these mortal bodies shall not live forever. D. L. Moody pointed out in one of his sermons that if there were no death the wicked would live through century after century, becoming more wicked. The aged and ill would suffer through millennium after millennium, a mockery of God's mercy. The Christian sees God's goodness in death, since He wills it to be so. "The earthly house of this tabernacle" will be dissolved, and so let it be.

The bright side of death is seen also in the promise that we do not approach it alone, but with the certain assurance that God is there. The Psalmist knew this and expressed it, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me" (Ps. 23:4). Death is not as

lonely as it seems, for Christ has been there before us. The sting is no longer there, for our Redeemer lives, and His presence is with us in death as always.

The bright side of death, furthermore, is seen by the Christian through his understanding of what follows it. The dying thief grasped this truth when he heard Jesus say, "To day shalt thou be with me in paradise" (Luke 23:43). Death does not seem nearly so dark when it is seen against the light of the eternal glory of the life which follows it. It is the door through which we enter heaven's bliss. It is rest from the troubles and trials in our pilgrimage toward a better world.

There have been brief glimpses of what this means by those who have been inspired by the Holy Spirit to express it. St. Paul saw it, at least through a glass darkly, when he reckoned "that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. 8:18). He distinguished between this life and the life to come, and the difference was between the temporary and the permanent. No wonder he could write to the believers in Corinth, "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" (2 Cor. 4:17). It is what follows death that really counts. Death is our gateway to glory.

Wesley said, "Our people die well," and indeed they do. They know they need not dread death because Christ has conquered it, and therefore "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (Rev. 21:4). So it was understandable that Martha McCracken should die declaring, "How bright the room, how full of angels!" And Lois Hall's last words should be, "Dying . . . dying . . . it's wonderful, wonderful!" S. B. Bangs died saying to those around him, "The sun is setting, mine is rising. I go from this bed to a crown. Farewell!" And Jordan Ardie's final statement as he crossed the divide of worlds was "Eternity rolls in before me like a sea of glory."

So then, death, where is your sting? Our fathers before us met you without flinching, through faith in our living Lord. Abraham and Isaac passed through your deep waters, and so did Jacob. Likewise did the patriarchs, the preachers, and the prophets. The apostles, every one of them, shared Christ's victory over your power. So did Savonarola, Chrysostom, Luther, and Livingstone. And so will we, except those who are caught up alive when the trump of God sounds and the Lord returns.

Because of the resurrection of the Lord Jesus, death has a new meaning, and it is not all bad. It was His prayer, "Father, I will that they also, whom thou hast given me, be with me where I am" (John 17:24). There you have it. With Christ! The bright side of death.

So it is that God-anointed preachers can proclaim the good news to all who may be fearful of this our last great enemy. And so it was that Arthur John Gossip could preach to his congregation just a few days after his beloved wife's tragic death, and say: "Standing in the roar of the Jordan, cold to the heart with its dreadful chill, and very conscious of the terror of its rushing, I too, like Hopeful, can call back to you who one day in your turn will have to cross it, 'Be of good cheer, my brother, for I feel the bottom, and it is sound.'"

Preaching holiness is much more than preaching doctrine alone, and it need not be repetitious and uninteresting.

Preaching Holiness

Part Two—What?

What do we mean when we speak of preaching holiness? Primarily we mean the preaching of the traditional message of the Wesleyan teaching of entire sanctification based upon the Scriptures and personal experience.

There are three movements to the acceptance of a doctrine related to the work of God with man. We begin with the Scriptures and what they teach about this truth.

Second, we relate it to human experience. What need of man does this teaching disclose? What does the Word offer as the fulfillment for that need? What are the steps to be taken by man to have the need met in his own personal life? How do the results of the experience of fulfillment agree with the teachings of the Scriptures?

The third movement is the formulation of a statement of doctrine which is an endeavor to explain in human language—which is a poor vehicle for that purpose—what God has done in man, how this experience agrees with the Scriptures, and what results may be found in the life of the man who has experienced this relationship with God. Relating this movement to the doctrine of entire sanctification, we find a basis for our understanding of what we mean by the preaching of holiness: namely, the teachings of the Scriptures, the acceptance of the teaching and through the work of God the enjoyment of the experience in heart and life, and the proclaiming of the doctrine based on these facts in an endeavor to bring other persons to know God in this relationship.

Some think that preaching holiness means only the preaching of the doctrine, and they seem to think that such preaching must be dry and uninteresting.

A pastor said, "There is only so much that can be said about holiness [meaning the doctrine alone], so there is apt to be much repetition in a pastor's messages."

But the thought of doctrine leads us back to the Scriptures and to the glory of the work of God in human experience and daily life. Hence there need be no repetition in the sermons. With such a background he can preach doctrine with a thrill from a burning heart. So in this sense preaching holiness is more than preaching doctrine alone.

It would be beneficial for a pastor to consider the full scope of the message of holiness. He will then realize that it helps him to lead his people to a better understanding of God, the

by
D. Shelby Corlett
Evangelist
Duarte, Calif.

Holy One (Isa. 57:15). He can stress the various aspects of God's nature as revealed in His moral attributes; His mighty works as revealed in His Word, His creative acts, His providential care, and His desire to make himself known to man as a God of love and redemption; His continued love and patience with man in his sinfulness as He endeavors to win him back into His fellowship.

Particularly will he realize how the holy God has revealed himself in Jesus, who showed us what God is like, and who is the example of holy living in human life on earth. Jesus reveals how far God in His love will go to redeem sinful man. He made the supreme sacrifice on Calvary and was resurrected the third day that He might forgive the sins of man and sanctify him wholly; that He might enable him through this relationship with Christ to live a sober, upright, and godly life in the world (see Titus 2:12, RSV), and to be "a good advertisement for the Christian faith" (v. 5, Phillips).

Further, he will see that God has given us the Holy Spirit, who is "God in the present tense," which is further evidence of His concern for man. The Spirit's presence provides for man a day-by-day relationship with God in which He makes available to him His wisdom, His teaching, His comfort and strength, His guidance, and His power, and also the fellowship of the Spirit within the body of Christ—the Church. His presence is transforming: "We all, with open face beholding . . . the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" (2 Cor. 3:18), and He ever leads us to the fulfillment of our destiny, that of being "conformed to the image" of Christ (Rom. 8:29). Indeed, the scope of the message of holiness reaches into every facet of personality and into every phase of human life.

The pastor must realize always that primarily he is not preaching a sermon; *he is preaching to people.* He is endeavoring by the help of the Holy Spirit to communicate the message of God in such a way as to meet the needs in the lives of those who hear him.

His message must be contemporary—to meet the needs of people in their living today. Sermons which may have been suitable even a few years back will not meet today's needs. The old theme may be used, but the sermon must be revised to help people live in today's world. Always there is need to bring people enslaved by sinful habits and dispositions to find Christ as Saviour, as Deliverer, and as abiding Companion, to lead believers into the fullness of salvation through the baptism with the Holy Spirit. The preaching of holiness must also embrace the whole of Christian living—it is through the experience of entire sanctification that man is brought into the life of holiness.

The people of God need teaching and guidance on the possibilities presented to them in this life of holiness. They need to understand in some measure what God can make them to become in life and in service, as in a living relation with the Spirit they appropriate to themselves in daily life the manifold provisions offered them in Christ—and made possible in their lives through their response to the Holy Spirit (cf. John 16:13-15).

The needs of people today are primarily within themselves. They need to have emphasized again and again that in Christ there are provisions made for them to overcome the pressures of life in our world today; for them to meet successfully the disappointments of life, many of which are related to the generation

gap in the actions and activities of their children; and for them not to be defeated by the fears that harass them.

For example, many Christian doctors were amazed to find that the reactions and fears of many "sanctified" Christians were the same as people who were not Christians during and following the earthquake in southern California in 1971. In other geographical areas the same is true of those who experience storms and other disturbances of nature.

The relationship with God in the life of holiness does give a poise in these fearsome experiences which non-Christians do not share. This poise is found through the provisions of Christ which are to be appropriated by His people.

Then there are the frustrations of life, the lonesomeness felt among both the young and the old, the feelings of insecurity. The preaching of holiness will help to give a clearer and more scriptural knowledge of the provisions of Christ for Christian living, and of the adequacy and hope that can be found by responding to the Spirit in a relationship with Him in the life of holiness.

The preaching of the message of holiness embraces the total scope of human life.

Pastoral Ponderings and Prayers

One to One

By G. Lewis VanDyne*

This morning I had the opportunity to meet with my Sunday school superintendent for breakfast at Sambo's restaurant. As we met to share the work of Sunday school, we were also able to share concerns and ideas about the ministry of this church. Such times afford me as pastor helpful insights into people's lives, and help me to get a better perspective of what is happening in the life of the church. I always come away feeling that more such meetings must be a part of my ministry.

It is difficult to get the real feel of people when you deal with them in large groups. Especially is this true when there is a pulpit or some other physical or psychical barrier between you and the people. The best thing I have found to put between me and other people is food.

The simple sharing of a glass of water or a cup of tea or coffee seems to afford a channel rather than a barrier. Lord, help me to apply this to all my relationships with people. Perhaps it would be wise to afford such a time in the church schedule for people to come together in ones and twos with only a cup of tea or coffee between them. There certainly are enough barriers between people now.

Whatever the method, Lord, help me to work at having nothing between us as Your children but open channels of communication and love.

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

Our churches live or die depending upon the heart, the spiritual tone, the warmth and presence of the Holy Spirit. Let's keep the monitor there.

It Was My Heart They Monitored

SOME YEARS AGO I suffered a serious heart attack. I am not complaining, nor am I asking for sympathy, nor am I offering advice to those who have never known this particular illness. I am merely stating a fact and making some observations.

For days I lay in the Coronary Care Unit at Penrose Hospital in Colorado Springs, totally immobilized, my fluttering heart battling for its very life.

And you would not believe the number of wires that were attached to various parts of my anatomy. And these wires were all connected to extremely sensitive monitoring devices out in the nurses' area. These machines showed the nurses moment by moment what was happening to my heart, and how it was responding to the multiplicity of stimulations being administered.

If that monitor ever showed a flickering or faltering, the nurses were ready to rush to my bedside. Those nurses remained close enough to keep a watchful eye on that monitor 24 hours a day.

God bless those efficient nurses, the dedicated doctors, and the splendid machines that monitored my heart! Because of them, and the power of prayer, I am still here to write these sentiments.

Now, let me philosophize a moment or two in a vein that may be helpful to those of us who are in the ministry.

There were other physical needs demanding attention while I was in Coronary Care Unit, but my heart got all that technical attention from the monitoring mechanisms.

My stomach called out at regular intervals, and meal trays, tastefully prepared, came promptly at the right times. But there was no monitor attached to my stomach.

Why not? Isn't my digestive system important, or vulnerable? Believe me, it responds automatically to the whiff of fresh pastry or frying bacon. My taste buds are alive and well. But think of the tragedy if my appetite faltered and died. Think of it—never again to be able to enjoy good food!

Then why didn't my doctor get worried about my stomach? I can't recall that he ever asked me about my appetite. His total attention was focused on that expensive and sensitive machinery that told the story of

by
Norman R. Oke
Professor
Nazarene Bible College
Colorado Springs, Colo.

my heart. Perhaps the doctors reasoned, If the heart fails, why worry about the stomach anyway? Or they might have decided that, if the heart recovered, the stomach might prosper also.

I also had problems with my mind. I was mentally apprehensive. My brain battled overtime, trying to solve all the problems that would arise if I stayed too long in the hospital. My family! The Bible College! Concerns of this nature pressed in relentlessly on my every waking moment. I even felt like asking for psychiatric help. Why didn't these brilliant medical men attach wires to my brain to monitor my mind? Would they have been shocked at the abnormalities they might have found? I shudder to think of having my brain monitored!

But there it is. My stomach was not monitored. My brain was not monitored. The ceaseless attention of the nursing staff and the doctors was glued on the monitor which told them the story of my fluttering heart.

Perhaps in our church work we can tune in on this bit of medical advice. Let's keep the monitor on the organ in our church which is actually the one most desperately in need.

Every local church has an appetite all right—a social instinct and a physical need. And it might be a temptation to put our finger on that pulse to see that it is doing well. But when I lay between life and death, it was my heart they monitored. The stomach could be cared for later.

Every local church has a mental need too. Our people must be fed; their minds crave and deserve intellectual food of substance and quality. But it is not wisdom to monitor the mind as though it were the most pressing need.

Our churches live or die depending on the heart—the spiritual tone, the warmth and presence of the Holy Spirit. Let's keep our monitor there. How long has it been since God took over our services and brought a tide of blessing? If it has been too long, maybe we had better check the monitor.

I still recall my experience with a sense of deep appreciation. When I was hospitalized with a desperate need, IT WAS MY HEART THEY MONITORED.

Jesus Christ—Lord over All

While Henrietta Mears was visiting the Taj Mahal in India, her guide, in order to demonstrate the unusual acoustics of the high-domed structure, stood on the platform in the center of the main hall and shouted: "There is no God but Allah, and Mohammed is his prophet." His cry rang sonorously through all the chambers of the monument.

Then Dr. Mears asked if she too might say something, and when permission was granted, she ascended the steps and exclaimed in her low, powerful voice, "Jesus Christ, Son of God, is Lord over all." Like peals of thunder rolling through the canyons and across the valleys of an Alpine mountain range, her words raced from wall to wall and down the corridors of the minareted shrine: "Lord over all—over all—over all."

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

The Heart of the Pastor

By Frank VanValin*

TWO RESEARCHERS from the University of Minnesota conducted a survey of professors and administrators at 68 universities, both public and private. They asked the respondents to list in order of importance the objectives of the American university. On a second list the survey asked what they believed ought to be the objective of a university.

More than 7,000 individuals responded. The number one objective on both lists was "To protect the academic freedom of the faculty."

A reasonable question in response to the subjective view of the typical professor would be, "And what about the student?" Does the university exist for the professor or the student? Who is serving whom?

The fact that the student is at the other end of the process has become incidental. In fact the survey made no mention of the student in any of the first 10 objectives on either list, except as a unit of intellectual raw material.

If thousands of university instructors have lost sight of the real purpose of teaching, is it any wonder that student perspective has gone haywire? And so the academic community has tolerated vandalism, arson, rifling of files, unlawful seizures of private and public quarters, and sexual promiscuity.

If the teaching profession in higher education can become so twisted in its perspective, the same can happen to the ministry. The forces of society militate against treating people as people. There is a tendency in the ministry to forget the real focus of the Church. We can become indifferent to the needs of people and degenerate in our work, turning attention inward upon ourselves rather than outward toward others.

This was the problem of Ezekiel's day. The shepherds were more concerned with themselves than with the people. The Lord spoke through the prophet: "My flock became a prey, and my flock became meat to every beast of the field, because there was no shepherd, neither did my shepherds search for my flock, but the shepherds *fed themselves,* and fed not my flock" (Ezek. 34:8).

We must never permit the hurts and needs of people to get out of focus. Our business is not the Church as an institution. Nor is it a program of organized responsibilities. The pastor's concern must run much deeper than the popularized success syndrome related to statistical data.

Our business is people—sinful and righteous people; sick and healthy people; needy and independent people; lonely, frustrated, distraught people. We must minister to the up-and-inner as well as the down-and-outer. People need us, and we need people. That is what the Church

*Pastor, Free Methodist Church, Dearborn, Mich.

really is—people. Sing-out youth groups express it well in one of their songs, "Up with People."

Jesus' key concern was people: "For the Son of man is come to seek and to save that which was lost" (Luke 19:10).

The Lord saved His most intimate instruction for the disciples until that final night of His ministry. In the Upper Room, He talked about "greater things" they would accomplish through the Holy Spirit. But the prerequisite of receiving the Holy Spirit in His fullness was love—to love God with all their hearts, and to love one another.

Christ repeatedly talked about "a new commandment." The old commandment was to love one another, but the new dimension qualified the level of that love—"as I have loved you." There is the difficulty—to love as Christ loved. You cannot love your enemies, turn the other cheek, go the second mile, and forgive seventy times seven without the Holy Spirit. He is the Power to love.

The new commandment was reiterated in John's First Epistle and echoed in all the apostle's writings. It finds its most lofty declaration in Paul's treatise to an unloving church (1 Corinthians 13). Peter expressed it well when he commanded the dispersed and suffering Jews to "love one another with a pure heart fervently" (1 Pet. 1:22).

Love is the "North Star" of the Christian Church, the most distinguishing characteristic of the fellowship of believers, the key to evangelism. One of my members was asked the secret to growth in our congregation. Her answer was "Love."

Love is also the heartthrob of the effective pastor. Without it creativity runs low, sermons bounce off the pews in uncommunicative echoes, and one's ministry is reduced to motion without meaning.

If any pastor wants to excel in his work, let him distinguish himself in the art of loving. Love covers a multitude of weaknesses. When there are those discouraging occasions where every technique and program crumbles, "love never faileth."

Pride is one of the most insidious perils of the minister. The accolades of doting parishioners fall like music on his ears. One of the strong temptations is to beam one's ministry to the "amen corner." One undiscerning pastor said, "I give the people what they want."

It is easy to use legalistic judgments and spiritualized accusations toward those who stand against the pastor. We can out-argue most of our people, but when the dust has cleared and feelings have been sorted out, we have lost the person.

I never felt I could afford to lose a single person. The minister not only needs those who back his program, but he cannot afford to be without the antagonist who questions, even attacks his ministry.

I have always been able to learn something from people who least appreciate me. You can find some germ of truth in the most devastating criticism if you respond with the right attitude. I have had recent contact with a pastor in another evangelical church who over the years developed a messianic complex. He subjectively spiritualized his mistakes and publicly abused those who disagreed with him. He suffered from an overpowering sense of personal insecurity by replacing any church officer who hesitated to support his program. Consequently his fast-growing church is beginning to fall apart.

We have to take the bitter with the sweet. There is no way to achieve a successful pastoral ministry without some disappointments and failures

along the way. Without a sense of humor we wouldn't survive. One pastor described his newly acquired church: "I have 17 members—all active too. One for me, and 16 against me!"

For 10 years I had ministered to one of those emotionally disturbed individuals. There had been little, if any, spiritual growth manifested in his life. His criticisms, though personally directed toward the pastor, reflected a deep emotional problem that this man had never faced.

Friends said, "We'd be better off without him." Or, "I don't know why he continues to attend." I would counter with, "Our church can do more for Chuck than any other church." I knew, if he ever left, we would never be able to minister to his needs.

After pastoring this middle-aged man for over a decade, I asked myself, How is it that I have failed to help him? Perhaps I had reacted when I should have understood. After careful thought and prayer, I called Chuck at work.

"How about lunch today?"

"What's up your sleeve?" he responded with hesitation.

"I just want to visit with you."

At lunch I shared my concerns for his spiritual welfare. We talked about the problems he had, and also the great potential that lay within him for a strong contribution to the program of the church. Chuck's response was quite positive. We agreed to meet monthly for lunch in order to communicate more effectively. Over the next year I enjoyed a closer relationship with him, and witnessed some spiritual development.

We need one another. The pastor needs his people, and the people need the pastor. We are co-laborers in love. To love as Christ loved is the key to a fruitful and satisfying ministry.

Practical Points *that make a difference*

A Creative Pastor Who Has Us in Mind

Dear Son:

Have you ever sat down in your study and creatively and prayerfully asked for guidance on your preaching? How easy it is to get into the same old "rut." It is not difficult to repeat yourself in different ways over and over again.

Our pastor rises early in the morning for his "coffee with Jesus," exercise, and moments of creative fellowship when he dreams great dreams, sees visions of what can happen, and "lets out" his mind on preaching motives and materials. As a result, he knows where he is going and we know that he knows!

It gives me a sense of security to know that our pastor has me in mind when he is preaching his messages. He is not answering questions not asked. He is not preaching for preaching's sake. He has his people in mind—their growth, their development, their knowledge of the Word—and they look forward to hearing him Sunday by Sunday.

In fact, while I enjoy "special events," I am really satisfied with my pastor's pulpit ministry as a weekly fare. It has paid off with interest: new people, souls finding Christ, and a growing fellowship. What more could we ask for than a creative pastor who has us in mind?

Love,

Dad

Evangelistically Speaking—

Do the Work of an Evangelist

By Russell Metcalfe*

HAVE YOU EVER given specific thought to the development of your evangelistic skills? Am I irreverent in speaking of such a task in terms of "skill"? Or are all evangelists born and not made?

The Bible makes it clear that there is a particular calling to evangelism. This high calling is to be accompanied by the gifts and grace of the Holy Spirit. Evangelists are men to be honored and used and encouraged. (I'm sure they wouldn't mind if we went back and underlined that word *used.*)

But, in a different and yet no less imperative way, all Christians, and particularly all ministers of the gospel, are charged with the holy responsibility of giving an evangelistic thrust to their work for God. No single aspect of Christian work is the exclusive domain of specialists. Just as full-time evangelists should strive to have a well-rounded presentation of gospel truth, so pastors and other men who are called to preach should not neglect the specific task of evangelism in their ministry.

Many pastors excuse themselves for a weak evangelistic emphasis in their preaching because they feel inadequate, particularly in giving altar calls. Comparing their own efforts to their favorite camp meeting evangelist, they humbly conclude, "Some have it—some don't." It never occurs to them that evangelistic skills, attitudes, techniques, and emphases can to a certain extent be improved and developed.

Because the task *is* holy, it does not necessarily follow that God equips the minister doing evangelistic work without any effort on his part. Precisely because the task *is* holy, it is better done when well prepared than when left to chance inspiration. I imagine that the priests that hand-carried the ark of the covenant soon learned certain techniques without losing their holy awe and respect.

There are many areas in which we pastors can seek to improve as we try to obey that charge to do the work of an evangelist. You may have a longer and better list than I, but here are six short checkpoints that can help us to more effectively "cast the net."

1. CULTIVATE UTTER SIMPLICITY IN SPIRITUAL DIRECTIONS.

Let people know exactly what God expects them to do in order to find salvation and cleansing.

Granted, life is complex, and there

*Pastor, First Church of the Nazarene, Edison, N.J.

are no simplistic answers to many of the situations represented in the pews. There is such a thing as "oversell." Our evangelistic preaching should not seek to point out every snag and sandbar, but should rather proclaim the main channel through which all may pass. The requirements for saving faith are minimal and irreducible, and better yet, they are simple. Let our main thrust be for this simplicity, not for subtle nuances of doctrine. Even our illustrations may show that, while each situation is different, and each individual is unique, yet all have certain basic spiritual needs, and grace is available to meet those needs.

2. SEEK TO BE DIRECT.

Much like the need for simplicity is this need for directness. We must not only make it plain what God has provided, but we must make it clear that God expects the hearers of His Word to respond with responsibility.

Further, we must make it plain that there is no time as certain and sure as the present. In kindness and in love we must dare to face men in a challenge of *will.* We dare not back down from the implication of gospel preaching. By its very essence it must bring hearers to a point of choice: This is God's will! What will you do about it?

3. EVANGELISM MUST BE MESSAGE-CENTERED.

God uses human personalities, and we all have a lot of ourselves in our preaching. This of itself is neither good nor bad. But it is a dangerous thing when a pastor deliberately seeks for personal enhancement through the pulpit ministry. Even though it is an exhilarating thing to speak of serious matters to attentive people, the minister must never for a moment lose sight of the fact that what is all-important to his hearers is *what God said,* and *is saying* through *His Word,* and that the minister is only an instrument. We must not consciously seek to enhance *our* reputation, or show to *our* best light. Our conscious effort must be to state honestly what the Word of God has declared in the situation for which we have prepared, and that is immediately before us. *Preach the Word!*

4. PRAY FOR A HOLY OPTIMISM.

It is true that Jonah was a very effective evangelistic speaker even though he had a rotten attitude. But it is clear to me that God didn't give us Jonah's history to make him our example. How much better to emulate Moses or Paul in their holy intercession, or Barnabas in his willingness to encourage, or Jesus himself, as He saw not only what men were, but what they could become through His grace! An effective pastor-evangelist is one who sees a saint in every sinner. And if he has this holy vision of optimism in the place of prayer and in his dealings with his hearers, he may be more effective to many of them in this regard than the full-time evangelist. Strive to cultivate the habit of seeing people as they *could* be through grace, and then of praying God they *shall* be.

5. PRAY FOR A HOLY SYMPATHY.

If there is a key to the power of persuasion, it is a genuine feeling of love, of caring, of sympathy for the one being persuaded, by the persuader. A medical doctor may dispense both prescription and treatment with little or no personal involvement with his patient, and a pulpit minister may dispense both truth and wisdom in the same manner. But the old definition of evangelism—"One beggar telling another beggar where to find bread"—is never more apropos than in the evangelistic pulpit. If we would be effec-

tive we must avoid "preaching down" to anyone, from the smallest child to the vilest of sinners. In each of our congregations there are those misfits who seem to do everything they can to be "hard to love." But remember your key to the power of persuasion, and pray for genuine sympathy, and do not be ashamed to use it as a tool in your work of evangelism.

6. PREPARE YOUR SERMON-CLOSING CAREFULLY.

Most of us know what we want our sermon to accomplish. We prepare our conclusion with care. We preach to the end, and then what? Why not go *beyond* the sermon proper, and write out, word-for-word, your post-conclusion exhortation?

Along with a careful selection of a song of invitation, prayerfully decide what you feel you should ask the people to do. Keeping in mind simplicity and directness and the other emphases you wish to use, write out your directions in English. You may want to study various evangelists' exhortations. You may find Billy Graham's words of persuasion give you seed thoughts for words of your own.

When the time comes for exhortation, you may depart completely from your prepared text. But you will be sharper, better honed, on target, for having zeroed in on finishing the task at hand.

Undoubtedly you can improve on this list. My concern is that we improve on our pastoral evangelism. If there is one emphasis of John Wesley we cannot afford to lose (besides his emphasis on scriptural freedom from sin), it is his expertise on experience. Knowing both the great grace and love of God and the terror of the Lord, may we "persuade men."

THE STARTING POINT

By C. NEIL STRAIT

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

"The Wonderful Works of God"

(Acts 2:1-4, 11)

THERE IS A PHRASE in Acts 2:11 that is worth consideration. ". . . we do hear them speak in our tongues the wonderful works of God."

This summary of the believers' witness to the Pentecost-event is the summary of every man who has experienced the work of the Spirit in his life. There is no greater explanation of the Spirit's thoroughness. Truly, the observer's response, "the wonderful works of God," is worth considering.

Consider this—WHERE THERE IS A SURRENDERED HEART, THERE IS A WONDERFUL WORK OF THE SPIRIT.

A phrase in 2:1, "one accord," is indicative of the surrendered hearts that were present.

Whatever their disagreements, their agreements were more impor-

tant. We are not to assume they were in accord on all things—but on the item that mattered most, their surrender to the Spirit.

So, whatever the phrase may suggest, it established their accord about one thing—Jesus was Lord of life. They laid aside all to follow Him. Their following led to an Upper Room. Through surrender, they became the recipients of God's Spirit.

Their accord, their unity, centered around the possibility of God. They believed, together, that God was going to do something in their lives.

There's something about believing that the best is yet to be, with God, that ignites a man's faith and opens the way for God to work. When a man thinks all his great, exciting, meaningful experiences are behind him, his spiritual experiences are over.

The believers in the Upper Room had surrendered their *belief* to God. Not until this last part of our being is given over to God are great things possible. Seldom do we consider the possibility of surrendering our belief to God. But it is possible—yea, necessary.

And because the Upper Room followers surrendered their belief to God, there was a sense of expectancy. Anytime you and I effect that combination of obedience with God's call, or that mixture of our faith with God's promise, that stirring together of our wills and God's plan, we may expect the wonderful works of God. For then comes the fullness of time in our spiritual experience.

Anytime you have adequate and complete preparation for God's coming, He is going to come. Not always with drums beating. Not always with sounds of wind and fire. Not always with stirring feeling. But He will come. Sometimes ever so gently. Even quietly. But definitely, dynamically, and decisively.

Consider also—WHERE THERE IS A SHARING HEART, THERE IS A WONDERFUL WORK OF GOD.

Acts 2:32, "We all are witnesses," could well be the summary of the second stage of Pentecost, which was sharing—the first stage being receiving.

Where there has been a wonderful work of God there is always a sharing heart. The authenticity of an experience is somewhat validated by the urge, the need, the desire to share. The Pentecost-event was never just hearsay, because the receivers became sharers. There is no greater way to validate the wonderful works of God than to share them with others.

Wherever they shared, the wonderful works of God continued. Acts 2:41 and 47 speak of souls being added to the church.

Consider finally—WHERE THERE IS SERVICE, THERE THE WONDERFUL WORKS OF GOD CONTINUE.

Acts 2:41-47 tells us something about the growth of the Early Church. Notice these words—"continued," in verse 42, and "continuing daily with one accord," in verse 46. They suggest obedience.

The obedience it suggests combines three things—service, sharing, and surrender. These three responses combine to bring "the wonderful works of God."

The machinery of the church must be justified by its product.
—Hardy C. Powers

The peace that Jesus gives may be received by anyone at any time, and enjoyed everywhere at all times.

In the Medley of Madness I Heard a Voice

THE "MEDLEY OF MADNESS"—where could that be?

Really, that is not the proper question. The correct question is, Where on the inhabited earth may one go where there is *not* a medley of voices? To make the matter worse, the voices are in conflict. And, face it frankly, they are not only in conflict, but in many instances they are hostile.

One glance at a news digest confirms this affirmation. Long ago Isaiah saw man's sad plight and said, "All we like sheep have gone astray; we have turned every one to his own way" (53:6). Here is God's picture of man's fallen plight—no unity, no peace, no cooperation, each on his own, going his own way.

The "medley of madness" is everywhere, but it was in this medley that I heard a Voice. I first heard it when I was a small lad. It came to me in the silence of the eventide. It came again and again. At last I listened. It was soft, tender, and wooing. Its cadence was unlike the disturbing din of the raucous throng. Its call was to rest. I listened. I heeded. I found. I am happy.

I have found what the mad, clamoring multitude can never find. I found rest in the midst of the tumult—rest in the fury of the storm. Strange as it may seem, I found it, not by struggling, not by demanding, but by surrender—for thus does life begin.

Through the years I have turned my hearing aid to the tones of the Voice—the Voice unlike that of any of the wild, maddening crowd. The Voice of Calm. The Voice of Power. The Voice of Peace.

This maddened age is crying for peace, but feverishly preparing for war. It hopes to find peace when peace comes to the world. The sober fact is that there is no peace coming—not this side of the coming of the Prince of Peace. The mad rush for universal peace is futile, but for the Christian it is not necessary. It would be enjoyable, but it is not required. The Master's words "Be of good cheer" were spoken against the background of His declaration "In the world ye shall have tribulation" (John 16:33).

by
T. W. Willingham
Kansas City, Mo.

The peace which Jesus gives may be received by anyone at any time, and enjoyed everywhere at all times.

The Voice I hear amid the deadening din is one of quietness. Its piercing note penetrates the noise of tumult, and its message comes through without distortion. This Voice gives direction as well as peace. It points to a safe but narrow way through all the divergent paths. It speaks at the intersections and indicates the turns.

To add to the medley of madness by worldlings, there is the medley of ignorance from well-meaning friends. One beckons for speed, and another for caution. One points to the east, and another to the west. If there were no Voice, who would guide?

There is a marked difference between the voices of others and the voice of my Shepherd. The voice of the Shepherd often calls to paths on which I find no recent footprints. Friends would cry, "Unsafe!" "Unorthodox!" And some would even say, "Unchristian!"

Under such circumstances, I check the Voice with care. I know there is a ventriloquist and a counterfeit as well. He has deceived many and is bent on deceiving all—even the elect. Then I check and double-check—and check again.

While the Voice may lead counter to the conventional, He never leads contrary to the written. And with all His leadings, He gives double assurance, accompanied by peace.

I have checked this Voice and will continue to do so. He demands no haste born of uncertainty, and casts no shadow over one's tender conscience. All He asks is attention, nearness, and obedience. These granted, He makes himself known. Reality marks His every move. The heart is light and carefree. The whole being is full of light and life. Each dawning day brings new vistas and the assurance that the way is more pleasant as the journey continues.

"The sheep . . . know his voice, and a stranger will they not follow" (John 10:4-5). There need be no fear of the Shepherd's voice if one carries the constant assurance that he belongs to the great Shepherd's fold. Such assurance is available for us all. The promise is, "The Spirit itself beareth witness with our spirit, that we are the children of God" (Rom. 8:16).

"Try the spirits" is a divine injunction. The speaking Voice welcomes investigation. Mark up the messages that come through the throng—check their fulfillment. If they are false, the voice was false. Check again and again. By constant application one comes to discern "both good and evil," and by the same token, he comes to understand the Voice.

The way ahead has never been trodden by us. The way taken by most Christians does not lead to the better treasures of the Master. New paths must be entered, a new Voice must be heard, or the voice of the Speaker comprehended more clearly. All this argues for a closer walk with the Speaker, an ear more deaf to the noises of the rabble, a casual listening to all the speakers, and a passionate longing to hear the clear, soft tones of the loving Shepherd's voice.

Our listening must be constant, our obedience complete, and our ears ever turned toward Him. To start the perilous path at His call requires constant contact for successful completion.

Peter heard the "come" and started, but was not constant in the looking and began to sink. His cry for mercy was heard.

Learn by his mistake. Go at the Shepherd's call, but be open for His orders, and all will be well.

NAZARENE FOCUS
FOR PASTORS and LOCAL CHURCH LEADERS
Compiled by the General Stewardship Commission | EARL C. WOLF, *Executive Director*
HAROLD O. PARRY, *Office Editor*

General Superintendent Lawlor

What Manner of Man?

WHAT MANNER OF MAN IS HE who in the providence of God is called to be His minister during this period of the surging seventies?

What manner of men? The man who is a minister of God must constantly check his personal character and the underlying principles of conduct which shape his private life and public service. Surely the man of God in this day must be of ready sympathy, willing to give of his time to listen to the perplexities and troubles of his fellowmen.

What manner of men should we be? Certainly our divine assignment demands spiritual power predominantly expressed through compassionate love. Compassionate love demonstrated must be the very core of our ministerial life, which will give strength, consistency, and direction to our character.

What manner of men? We should be the kind of men who know full well the danger of the psychological pressures of our time which cause us to neglect the cultivation of our own devotional life and to misplace our priorities. Therefore, we should be men who never allow a day to pass by without consciously entering into sincere communion with God. It is only when we are men like this that we can have faith in the absolute reliability of the promises of God, from which we receive courage to be His spiritual leaders.

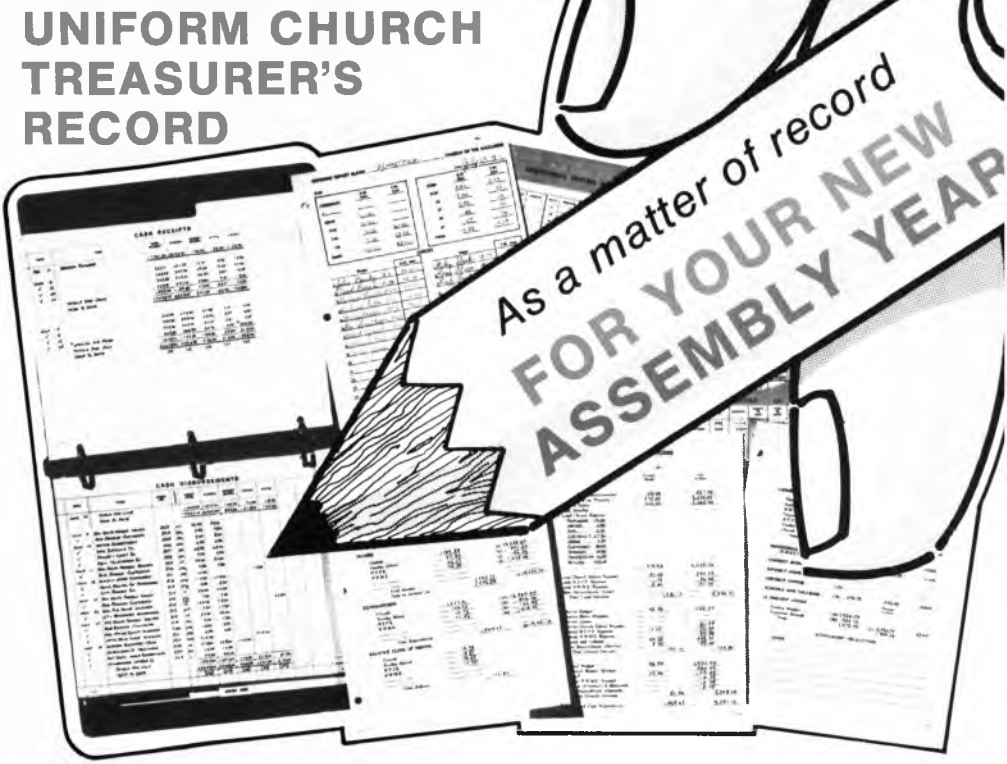
What manner of men? Men not afraid to try new methods and new measures in order that the eternal truths can be expressed to our time, but men whose feet are firmly planted on the doctrinal foundations laid by those who have gone before us.

What manner of men? Men of decided, clear-cut convictions; men who set high standards of sacrificial service; men of tender patience and achieving faith; men with sympathetic understanding of the old, the middle-aged, the youth, and the children.

Goldsmith, in his book *Deserted Village,* has an appropriate passage: "At church with meek and unaffected grace, his looks adorned the venerable place. Truth from his lips prevailed with double sway and fools who came to scoff remained to pray. His words even children followed with enduring wyle and clutched the good man's gown to share his smile. Their welfare pleased him and their cares distrest. To them his heart, his love, his griefs were given but all his serious thoughts had rest in Heaven."

Because many have great faith in us—may each of our ministers be THIS "MANNER OF MAN."

UNIFORM CHURCH TREASURER'S RECORD



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My Life—

My All.

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

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1974—THE YEAR OF

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UBLISHING HOUSE
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"We just don't have time for discussing the Bible at our family devotions. I know it's helpful, but we just can't do it."

Sound familiar?

Now *TABLE TALK* provides a family-altar plan for every home.

There are at least three ways these devotionals can be used:

1. **Read the scripture passage and its explanation; discuss the questions; think about the "Thought for Today"; and have prayer.**

2. **Read the scripture passage and its explanation; think about the "Thought for Today"; and have prayer.**

3. **Read the scripture passage and have prayer.**

The first option should be set as the normal pattern for your family-altar time. If you are a bit rushed, use option No. 2; and if there just isn't any extra time at all, option No. 3 can still be used.

Order *Table Talk* for the families in your church this quarter—on your regular literature order blank.

Have You Considered

Bible Quizzing?

It can be a vital part of your church's ministry to youth.

Book selection for 1974-75: 1 and 2 Corinthians

Order your materials directly from the Nazarene Publishing House or purchase them at your district assembly from the NPH representative.

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A ministerial tool for recording the information throughout the year needed to complete your annual district report.

FOR WEEKDAY—A six-day work-schedule chart for keeping notations on calls, appointments, and meetings.

FOR SUNDAY—A full page for recording sermon theme, text, songs, special music, announcements, attendance, and offerings and summarizing previous week's activities.

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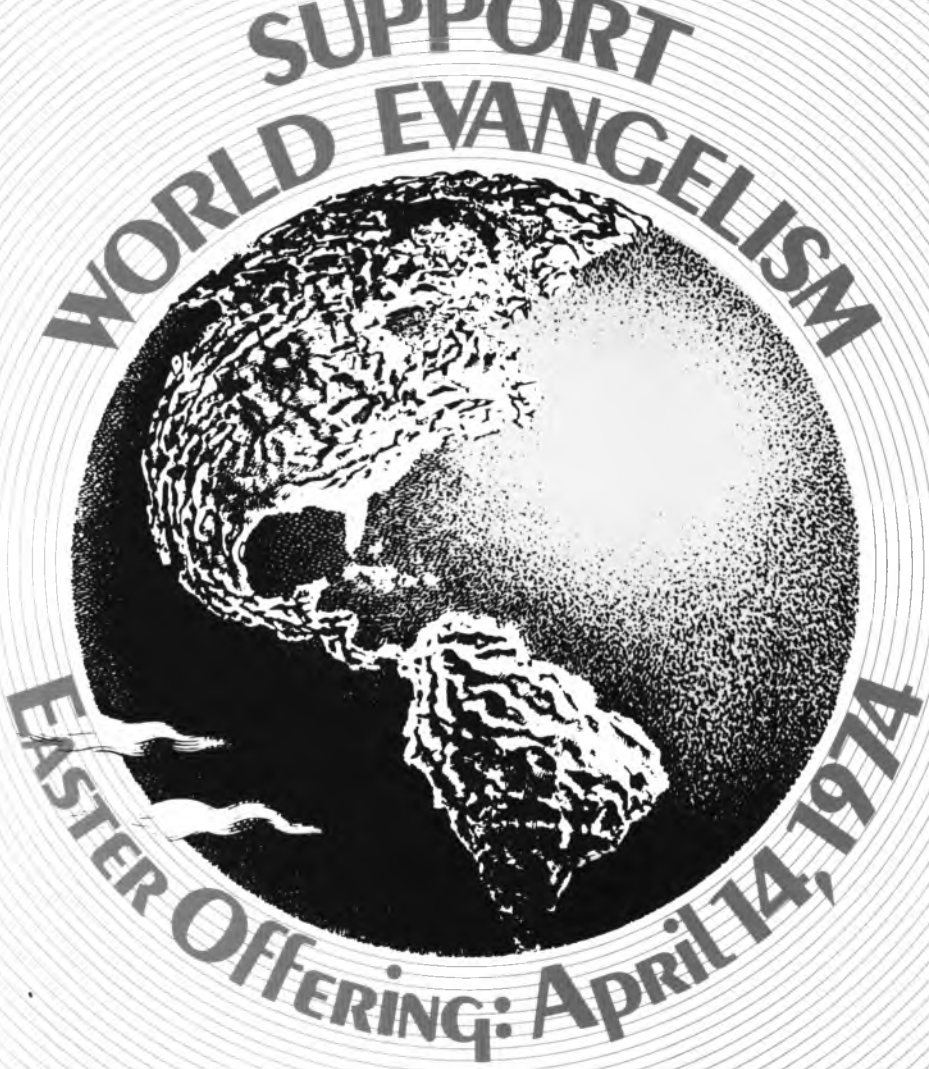

GOAL: $3,850,000

"Go ye into all the world, and preach the gospel . . ."

LISTING BY PERCENTAGE
ASSEMBLY YEAR
1972-73

DISTRICT	PERCENT
Idaho-Oregon	100.33
Minnesota	100.15
Hawaii	100.00
Northwest	99.28
Canada West	98.86
Alaska	98.46
Kansas	97.73
Oregon Pacific	97.55
Sacramento	97.22
Pittsburgh	96.98
Louisiana	96.39
Northwest Oklahoma	96.17
Kansas City	95.94
North Arkansas	95.66
Rocky Mountain	95.40
Arizona	95.19
Canada Pacific	94.88
Philadelphia	94.87
Washington Pacific	94.70
Colorado	94.53
Dallas	94.43
Illinois	94.11
Central California	93.96
Central Ohio	93.74
Washington	93.72
Northwestern Ohio	93.00
Southern California	92.90
Northwest Indiana	92.82
Virginia	92.81
Southwest Oklahoma	92.78
Nebraska	92.58
Northeastern Indiana	92.43
Chicago Central	92.21
Georgia	92.09
New York	92.08
Northeast Oklahoma	92.00
New England	91.94
Florida	91.48
Mississippi	91.35
Canada Atlantic	91.32
Canada Central	91.13
East Tennessee	91.01
Southeast Oklahoma	90.97
Alabama	90.96
Akron	90.71
Dakota	90.71
Northwestern Illinois	90.64
South Arkansas	90.56
Missouri	90.50
Indianapolis	90.44
Los Angeles	90.37
Michigan	90.20
Iowa	90.18
Southwest Indiana	90.18
West Texas	90.15
Eastern Kentucky	90.10
Nevada-Utah	90.10
Wisconsin	90.02
San Antonio	90.01
Joplin	90.00
Maine	90.00
New Mexico	90.00
North Carolina	90.00
Northern California	90.00
Tennessee	90.00
Southwestern Ohio	87.86
Upstate New York	87.01
West Virginia	85.84
Eastern Michigan	84.61
Kentucky	81.03
South Carolina	80.10
Houston	75.60

1973 Summary of 9

Pensions and Ben

DISTRICT

"DOUBLE CO
Life Insur

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

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Denomination
92.0

Percent Districts
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RECORD

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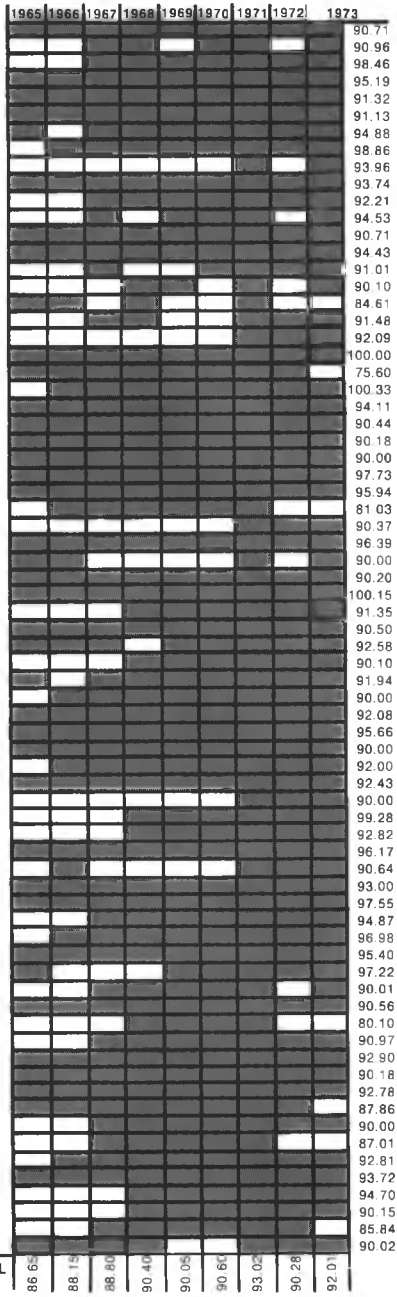
percent is based on the total spent for local
ses, except monies spent for buildings and im-
ments and church indebtedness in the past
bly year (4 percent of the sum of Column 9
olumns 1 and 2, in the pastor's annual church
ial report).

al Average
%

DENOMINATIONAL AND DISTRICT PENSIONS AND BENEVOLENCE BUDGET PAYMENT RECORD

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



DISTRICT	1965	1966	1967	1968	1969	1970	1971	1972	1973
Akron									90.71
Alabama									90.96
Alaska									98.46
Arizona									95.19
Canada Atlantic									91.32
Canada Central									91.13
Canada Pacific									94.88
Canada West									98.86
Central California									93.96
Central Ohio									93.74
Chicago Central									92.21
Colorado									94.53
Dakota									90.71
Dallas									94.43
East Tennessee									91.01
Eastern Kentucky									90.10
Eastern Michigan									84.61
Florida									91.48
Georgia									92.09
Hawaii									100.00
Houston									75.60
Idaho-Oregon									100.33
Illinois									94.11
Indianapolis									90.44
Iowa									90.18
Joplin									90.00
Kansas									97.73
Kansas City									95.94
Kentucky									81.03
Los Angeles									90.37
Louisiana									96.39
Maine									90.00
Michigan									90.20
Minnesota									100.15
Mississippi									91.35
Missouri									90.50
Nebraska									92.58
Nevada-Utah									90.10
New England									91.94
New Mexico									90.00
New York									92.08
North Arkansas									95.66
North Carolina									90.00
Northeast Oklahoma									92.00
Northeastern Indiana									92.43
Northern California									90.00
Northwest									99.28
Northwest Indiana									92.82
Northwest Oklahoma									96.17
Northwestern Illinois									90.64
Northwestern Ohio									93.00
Oregon Pacific									97.55
Philadelphia									94.87
Pittsburgh									96.98
Rocky Mountain									95.40
Sacramento									97.22
San Antonio									90.01
South Arkansas									90.56
South Carolina									80.10
Southeast Oklahoma									90.97
Southern California									92.90
Southwest Indiana									90.18
Southwest Oklahoma									92.78
Southwestern Ohio									87.86
Tennessee									90.00
Upstate New York									87.01
Virginia									92.81
Washington									93.72
Washington Pacific									94.70
West Texas									90.15
West Virginia									85.84
Wisconsin									90.02
DENOMINATIONAL AVERAGE	86.65	88.15	88.80	90.40	90.05	90.60	93.02	90.28	92.01

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May 19*

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**See Superintendent's Packet—spring, 1974.*

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Name of Church _____ District _____

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

Former Address _____

Former Church _____

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

Check: "Herald of Holiness" ( ); "Other Sheep" ( ); "Preacher's Magazine"( ); Other _____

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

Those Who Love God Love All People Everywhere.

HOW?

BY:

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—supporting our missionaries with our prayers

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ENCOURAGE EVERYONE TO SHOW HIS LOVE BY GIVING IN THE EASTER OFFERING ON APRIL 14, 1974.

GOAL—

$3,850,000

Dear Pastor:

Help Wanted and Needed!

NOW—for 1973-74 Assembly Year
WHY?—In 1972-73 the NWMS lost over 2,000 missionary readers
RESULTS?—Yes, we still made the reading goal denomination-wide—
BUT does this mean

LESS-INFORMED NAZARENES?
LESS-CONCERNED NAZARENES?
LESS-INVOLVED NAZARENES?
We hope not—but this is not a favorable sign.

PUSHING THE PANIC BUTTON?
No. Just enlisting your help. Time is short for some districts.

WILL YOU HELP?

★**BE A READER YOURSELF.** If you have not already done so, read at least three missionary books.

★**CHALLENGE EVERY BOARD MEMBER TO BE A READER.**

★**CHECK NOW WITH YOUR NWMS LEADER** to see where your local church is in reading and do whatever is necessary to bring your society up to the minimum goal at least—better, exceed the minimum.

THANKS, PASTOR. WE APPRECIATE YOUR HELP.

CHURCH SCHOOLS

BABY DAY~MAY 5

A Proud PaPa
Is a
Probable Prospect
for the
Persistent Pastor
to
Present the Plan of Salvation
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WONDERING?

ASSEMBLY SEASON IS BEGINNING. You will be pondering soon the *Annual Pastor's Report*. Perhaps you have felt some concern about reporting your statistics accurately, or have been wondering how you can get your report finished on time. Your statistics are at least one of the instruments by which you, your local church, your district, and your entire denomination measure progress, church growth, and, in some ways, spiritual development. It is certainly the desire of every pastor to accurately and clearly report his past year's work. With this in mind, may we offer some helpful reminders to assist you in completing your report accurately?

1. As soon as possible after the close of your statistical year, meet with your department leaders and give each a departmental report form received from the district secretary. Be sure to set a deadline for returning the completed form; allow ample time for you to make your report on time.
2. Here's a key to the audit of your report. Follow the directions given on the work sheet. Check your financial report by the following procedures:

Step 1 a1 + b1 + c1 + d1 = Column 9
Step 2 a2 + b2 + c2 + d2 = Column 17
Step 3 a3 + b3 + c3 + d3 = Column 18
Step 4 a4 + b4 + c4 + d4 = Column 24
Step 5 26 + 27 + 28 = Column 25
Step 6 9 + 17 + 18 + 24 = Column 25
Step 7 If you find any totals incorrect, you must retrace all entries to find the mistake.

3. Plan to mail your annual report early. Your district secretary should have it in his hand at least two weeks prior to the district assembly.

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Facts About World Missions

527 missionaries in 53 world areas
2,589 national workers
1,558 of these are preachers
1,509 organized churches on mission fields
1,194 preaching points and missions
646 fully self-supporting churches
107,245 full and probationary Nazarene members
8,423 members received by profession of faith in 1973
2,467 Sunday schools on mission fields
194,176 pupils enrolled in Sunday schools
1,393 Nazarene World Missionary Societies
52,245 NWMS members
1,007 Nazarene Young People's Societies
41,642 NYPS members
30 Bible training colleges
876 students enrolled
187 nurses training in Nazarene hospitals
4 hospitals with bed capacity of 791
49 clinics with bed capacity of 154
463,643 patients treated
$2,036,995 contributed by local churches on mission fields
$ 98,788 sent to Kansas City from local mission-field churches for world evangelism

New areas entered in 1973:

St. Lucia, West Indies; Indonesia; Lisbon, Portugal; Honduras, Central America; Antigua, West Indies

Areas under consideration for opening Nazarene work in the future:

Hong Kong; France; Spain; Dominican Republic, West Indies; Colombia, South America

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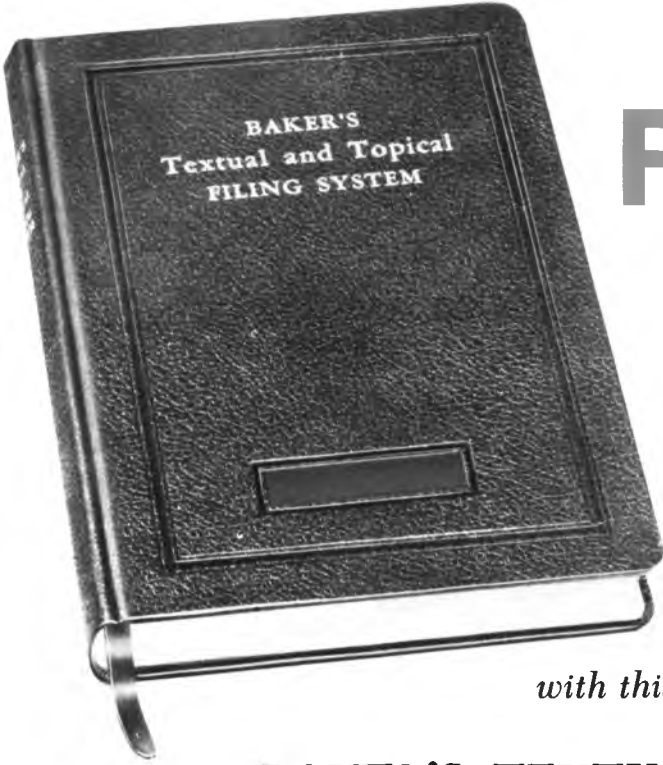

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O-39

Nervous breakdowns are caused by trying to force someone or something into a mold that will not be forced.

The Long-Hair Crisis

I HAVE SHARED in a previous article about a progressive healing I have experienced in my nearly shattered nervous system. The secret was a *surrender*—in this case to allow my husband to be his own liberated self in the giant steps of faith and change God has enabled him to envision.

Once the big surrender was made, there still remained those consecutive surrenders which are a must for spiritual and mental healing.

The teen dilemma

This seems to get quite paramount when the children of the home become teens and begin to think for themselves.

We have two teen-agers at our house who are both independent thinkers, but know a more robust, enthusiastic relationship with the Lord than I equaled at their age.

Our son was the first to reach the teen years, and we allowed his choice about many things until our better judgment conflicted. My husband retained his decisions for moral issues. My conservative "What will the people think?" made me more nit-picky than was necessary or healthy for me or my relationship with my son.

The fads of youngsters are constantly changing and much of the outward appearance will be in today and gone tomorrow.

When the hair of the young boys began to creep closer to the ear level, my boy was no exception.

The parent dilemma

The longer it got, the more violently I reacted. I was obsessed with the so-called "demoralization" of it. I read the condemning articles about the long-hair freaks in Christian publications and kept a continual "dropping" of the same record, "Cut your hair," until I think I was tuned out completely.

A few times I tearfully persuaded my husband to force our son to the barbershop, and he came home sheared. He usually went to his room, crawled in bed, pulled the covers up over his head, and remained there for hours. Somehow my triumph always held a shadow over it.

Time and again my husband was forced into a decision. The fact that my nerves were at a thin level was no joke, and that conflict had set in was certain. Was that a greater risk than our son's losing all parental

by
Ruth Ann Polston

Pastor's Wife
Falls Avenue
Wesleyan Church
Waterloo, Ia.

communication? Was the yoke I had placed upon him a necessary one?

An internal dilemma

My husband put it to me loud and clear, "Is your problem a moral issue?" I frankly admitted it was not. It was a hair issue. I have found, if conflict is given root, the original problem is soon compounded. I failed to see any of my son's virtues, which I tell you modestly are as great as any son could ever possess. But since the "beam in my eye" had become such a monster, I closed the door of communication and stayed in my lonely world. My never flinching husband asked if my concern was really for our son or for the way it might appear to our congregation for him to have long hair. I passed that one up.

It was time for college, and I thought surely at our church school he would relent, for I still didn't have the victory over "my image."

Facing the facts

The parting wasn't too pleasant, and father and son got all the entrance work done together. By this time the old nervous system had taken a fierce beating, and I sought several days for rest and reflection.

In my reflections I found these notes: "All nervous breakdowns are caused from trying to force someone or some thing into a mold that will not be forced. The problem is that you are not willing to live in the world on a live-and-let-live basis."

This stung my conscience to the roots, but once again the Spirit enabled me to face my stubborn self, which had held vindictively to its own way.

Finding the cure

I wept out my confession to the Lord, but I knew the work had only begun. At Thanksgiving, I had a chance to kneel by my son's bedside and with scalding tears ask—no, beg—his forgiveness.

He has never entertained grudges, so this was no problem for him, but I knew it would take a while for me to forgive myself.

Today his hair is moderate in length because of his own decision. It looks great to me. I'm glad I made the hurdle when it was still long. His devotional life in the Scriptures is a joy to my heart. His ideals and sincere walk with Jesus melt me with praise and happiness.

I've shared my experience with many mothers and dads, and they have found a release from this snare. I thank God that He won't waste anything—even our mistakes.

O God, I know in Thee I am free from conflict and division. Help me to daily learn to "resist not evil." Let me not withhold approval to my loved ones, giving them a chance to be healed, loved, inspired, and made whole. Amen.

The average parish minister who has been in the profession for 15 years hasn't had 15 years of experience at all. He has had either 3 years' experience five times or 5 years' experience three times. If he can keep moving he never has to change anything but his location.

—James Glasse
The *Christian Ministry*, Jan., 1971

How do we measure the growth in a church when the mortgage has been foreclosed?

God's Way of Measuring Our Success

By Rickey Dean Short*

WHAT A PRIVILEGE to serve a church with 60 members and a debt of $93,000! I did—as Sunday school superintendent. Many times for purely practical reasons (foreclosure), growth was a topic.

Our immediate objective was to grow, although our ultimate purpose was the salvation of sinners. Sometimes it was hard to distinguish between God's call to build and the financial necessity for it. Perhaps we were fooling ourselves, but we always tried to keep our growth motives on a spiritual basis.

At times I felt like crying with Moses and with Joel, "If only each member of this church were a prophet! That God would put His Spirit upon them!"

Time and time again, money and membership were my standards for measuring growth. Are the gifts of the Spirit material blessings? Are His gifts grain, oil, and wine? For whom is the measure of success money?

For God? No, not for God. He is going to measure our success quite differently, and this is cause for rejoicing. I have been defeated many times, and I have seen the pastor defeated because the lack of money seemed to indicate something was wrong. We must not fall into this trap.

*Student, Nazarene Theological Seminary.

How much does it cost to share the gospel? How much money must we have to contribute to the spiritual hope and consolation of mankind? How much does it cost to contribute to the moral energy and thoughts of a teen-ager? Just how much does it cost to give happiness and harmony to your neighbor? How much?

It will cost everything you have. But not more, because we are working with God and not for Him. We have to give Him every square inch of our lives; He will provide the more. *Never* in history has God failed men completely dedicated to Him. Full dedication is His standard for success. Foreclosure is not listed as failure. Nor, on the other hand, is writing a letter and asking a foundation for money listed as dedication.

How do we measure the growth of a church when it has been closed down? Possibly the answer is found in this prayer:

"Lord, today two churches were locked out of their buildings because of money problems. One of them is in the middle of a glorious revival and has seen two families come to You this week. The other reports four teen-agers starting a city-wide high school Bible study. Thank You, Lord, for the blessings of this day! Hasten the day when these churches will again move out of homes and basements. Continue Your work through them. In Your holy name. Amen."

A Teacher Remembers

Lora Lee Parrott. Miss Munro, you taught for a number of years. Who are some of the young ladies you had in class who became preachers' wives?

Miss Bertha Munro. Oh, let's see. There were many, I'm sure. Some who come to mind at the moment are Mrs. E. S. Phillips (Gertrude Thomas), Mrs. Ralph Earle (Mabel Mosher), her sister, Mrs. Harvey Blaney (Esther Mosher), Mrs. Wilson Lanpher (Gertrude Chapman), Mrs. John Riley (Dorcas Tarr). Others were Mrs. Robert Nielson (Lois Emery), Mrs. Clair Umstead (Evangeline Smith), and Mrs. Ray Taylor (Phyllis Davis). Of course there were others.

L. L. P. Can you tell me anything about these good preachers' wives?

Miss Munro. Well, of course, each one is different. I remember Gertrude Thomas had a definite call to India. She had strong ambitions and was very independent. I recall that she helped support her family, even though she was in school. She managed exceedingly well. She was quiet about problems and seemed to have an unassuming way. She had such an unselfish love toward others.

L. L. P. But she didn't go to India, did she?

Miss Munro. No, her call was merged with her husband's. She assumed a more quiet attitude toward her call—to be what the Lord wanted her to be—and yet not rival her husband's call.

L. L. P. Did any of the other ladies have a definite call?

Miss Munro. Yes, and I feel all pastors' wives should have some kind of call to go in that service. However,

An interview with Miss Bertha Munro, author of *The Years Teach, Truth for Today,* and other devotional material. Miss Munro is dean emeritus of Eastern Nazarene College.

Mabel Mosher had a very definite call to preach. Through the song, "I Can Hear My Saviour Calling, Follow Me," Mabel Mosher said, "Yes," to the call to preach.

L. L. P. And she has preached some?

Miss Munro. She shares her husband's call with never a grain of getting away from her own call. He preaches and she preaches, sharing his call and fulfilling her own. Her beautiful home in Kansas City—she leaves it much of the time to be with him in his preaching assignments. She conducts Bible studies, fulfilling her call in perfect fellowship with her husband.

L. L. P. You mentioned her leaving her lovely home—

Miss Munro. Her home is for God's disposal, whether they are there or not. She does one wonderful thing; whether they are at home or away, she keeps in touch with the needs of people, and lets people know that she cares, even by postcards or just a brief note. She does this when it seems others don't have the time.

L. L. P. Tell me about her sister.

Miss Munro. Esther was so ill for such a long time, so very weak. But she had the capacity to not burden her husband. But I remember when she told me she would never let her husband see her cry over her physical problem. She had strength from the Lord in this way.

L. L. P. Did you say Mrs. Riley was one of your students?

Miss Munro. Dorcas loved beautiful things. Before they were married she worked on the yearbook when John was editor. She was his assistant. She worked behind the scenes to make things right. She was sensitive to the fitness of things. It seems her role was to make John's ministry more effective—to supply the fine touches.

Lois Emery also has this sense of the fitness of things. She is friendly, outgoing, and generally capable. People liked her. She was a good student and a good thinker. She adorned the doctrine of our Lord Jesus Christ by her winsomeness and good sense. I think Lois could appeal to all classes of people and know how to adapt to changing times. She loves music, and seems to love the family situation, where she fits right in.

L. L. P. This is all so interesting. But one last thing: What literature would you especially recommend for the wives of preachers?

Miss Munro. Well, I would hope that my *Truth for Today* would have much devotional material for the preachers' wives.

L. L. P. It certainly does.

Miss Munro. *Pilgrim's Progress* should be read by every preacher's wife. Also C. S. Lewis' *The Great Divorce* and *'Til We Have Faces.* His children's stories concerning Narnia tell about the kindly lion, Aslin, which is typical of Christ, and would be profitable reading for preachers' wives.

L. L. P. Thanks, Miss Munro, I must get to the library!

What we DO is transacted on the stage of which the universe are spectators. What we SAY is transmitted in echoes that will never cease. What we ARE is influencing and acting on the rest of mankind. Living we act; dead we speak.

—Cumming

IN THE STUDY

Meditating with the Master in Matthew

April 7

THE COMPASSIONATE CHRIST (9:36)

SCRIPTURE: Matt. 9:35-38

INTRODUCTION: Compassion is a rather rare virtue today. People talk about it, but too few practice it. Real compassion is costly, and not many are willing to pay the price. But Jesus did, during His earthly ministry, and supremely in His death on the Cross. He has set the example.

I. HIS CONSTANT CARE (v. 35)

Jesus was so conscious of the needs about Him that He was constantly on the go. He went about all the towns and villages of Galilee. Everywhere He found people in need.

His ministry was threefold. He was "teaching in their synagogues." These Jewish places of worship and teaching the Scriptures offered the Master a perfect opportunity for explaining to the people what the Old Testament really meant. He would make its spiritual message clear. Every Sabbath day Christ attended the synagogue services, as He had done from childhood. And it appears that He was always permitted to expound the Scriptures.

He was also "preaching the gospel of the kingdom." The verb for "preach" here is *kerysso*. It came from the noun *keryx*, which meant "herald." A herald was one who made an announcement or proclamation. So Jesus announced that the kingdom of God had come—in His person. He proclaimed the gospel, the "good news" of God.

His third ministry was that of "healing every sickness and every disease among the people." He is still able to heal the physical as well as spiritual ills of men. Probably we should have greater faith for healing—for ourselves and others.

II. HIS COMPASSIONATE CONCERN (v. 36)

When Jesus saw the vast crowds, "he was moved with compassion." This is all one word in Greek, *esplanochnisthe*. It is a strong word, suggesting deep stirrings inside. Furthermore, it is in the aorist tense of punctiliar action. So a more accurate translation would be, "He was gripped with compassion." This was His immediate reaction to human need wherever He saw it.

Our word *compassion* comes from the Latin and literally means "suffering with." That is why we said that compassion is costly. It means caring until it hurts! When we are hurt with the hurts of others, we have compassionate hearts.

III. HIS CALL TO COOPERATE (vv. 37-38)

The need was so widespread that Jesus couldn't meet it all. So He asked His dis-

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

ciples to pray that the Lord of the harvest would send out laborers into His harvest field.

All of us are under obligation either to go as missionaries—at home or abroad—or to pray for those who do go. The need is so great that the prayers of all God's people are needed.

April 14

THE PRICE AND PRIVILEGE OF DISCIPLESHIP (10:39)

SCRIPTURE: Matt. 10:34-42

INTRODUCTION: Christian discipleship carries a high price tag. It costs something to be a disciple of Jesus.

But the privileges far outweigh the price. For there is a unique fellowship with Him when we take the path He took. The privilege of being His representative, His messenger, is the highest honor we could have.

I. THE PRICE: PERSECUTION (vv. 34-36)

The hardest test that confronts some new converts is to have their family turn against them. But Jesus warned that this would be so. He came to disturb men's false peace by demanding a decision, by calling for undivided loyalty to himself. In thousands of instances this has meant that one's closest loved ones have turned against him and persecuted him. They have become his foes.

But Christ asks for our first love. We must love Him more than we love any earthly relative. For it is only in loving Him supremely that all our other relations can fall into place.

II. THE PRICE: RENUNCIATION (vv. 37-39)

In order to find our lives we must lose them in Christ and in Christian service. Millions of God's people have proved this true. Only those who have lost themselves in loving service to others have found the highest, largest life. W. D. Davies says: "Self-denial and self-sacrifice are the only ways to self-discovery." When we give ourselves to God, He gives us back our redeemed selves for joyous, victorious living.

III. THE PRIVILEGE: PARTNERSHIP (vv. 40-42)

To be identified with Christ in His crucifixion means that we become identified with Him in His resurrection. "If we die with him, we shall also live with him." To be in partnership with Jesus is the greatest privilege that could come to any man. The lowly disciple becomes a partner with his Master.

April 21

JESUS AND JOHN (11:11)

SCRIPTURE: Matt. 11:1-19

INTRODUCTION: We live this side of Calvary, the empty tomb, and Pentecost. John the Baptist lived on the other side. A look at this incident in his life helps us to appreciate the tremendous advantage that we have over him.

I. THE QUESTION OF JOHN (v. 3)

John had introduced Jesus to the Jews as their Messiah. Then he stepped aside somewhat, saying, "He must increase, but I must decrease" (John 3:30).

Soon after this, John was arrested and imprisoned by Herod Antipas, the ruler of Galilee, because he had reproved Herod for marrying his brother's wife. Herod had been entertained in the home of his brother Philip at Rome. When he left he repaid the hospitality by stealing his host's wife and taking her back with him to Galilee. John, the rugged preacher of righteousness, told him plainly, "It is not lawful for thee to have her" (14:4). The result was that John landed in prison.

Weeks went by, and lengthened into months. John expected Jesus to deliver the Jews from the Romans and set up His messianic throne at Jerusalem. The long-awaited Kingdom of righteousness and peace would appear.

But Jesus didn't do this. He traveled about in Galilee, preaching and teaching. It seemed that He was not fulfilling the messianic role. John, in common with the Jews of that day, expected the Messiah to be a deliverer and king.

Languishing in prison, John was plagued by doubts. Finally he could

stand it no longer. Two of his disciples came to Jesus with this question: "Are You the Coming One, or shall we look for someone else?" (NASB). (The Jews referred to the Messiah as "the Coming One.")

II. THE CREDENTIALS OF THE MESSIAH (v. 5)

Instead of giving a direct answer to John's question, Jesus let the messengers watch Him for a while. Then He told them to go back and tell John what they had seen and heard.

Note the things that Jesus mentioned: "The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up." These were all demonstrations of divine power. And they were also manifestations of divine mercy. They were authentic evidences that Jesus was God's Messiah, His "anointed One" (the meaning of "Messiah").

But what was the climactic credential? "The poor have the gospel preached to them"—*euangelizontai,* "are being evangelized."

The greatest evidence that we are genuinely engaged with Jesus in the task of building His Church (16:18) is not our beautiful buildings or large crowds but the fact that we are evangelizing the poor. If we are not doing that, our work is not authentic; we are not in partnership with our Lord. The greatest glory of Jesus' ministry was that "the common people heard him gladly" (Mark 12:37).

III. THE CONTRAST BETWEEN JESUS AND JOHN (vv. 18-19)

Speaking to the crowds about Him, Jesus paid John the highest compliment possible (vv. 7-14). Nevertheless, the least person in the kingdom of heaven is greater than John (v. 11*b*). That is because John belonged to the old order. He was the last and greatest prophet before Christ. The least Christian is greater in privilege, as redeemed by the blood of Jesus and a part of the bride of Christ. John was only a "friend of the bridegroom" (John 3:29).

John was an ascetic, a social recluse. So his contemporaries said, "He has a demon" (*daimonion,* not *diabolos,* "devil"). They couldn't understand him; so they disliked him. And that is usually the reason we dislike people today. Prejudice is unfair and unchristian, and it raises barriers between us and those that we ought to be winning to Christ. Evangelism and prejudice don't go together.

Jesus was a different sort of person. He loved to eat with people, to have social fellowship in order to win those He associated with. So strong was He in using this approach that He was called a glutton and a winebibber. There is a real sense in which we must win people to ourselves before we can win them to Christ.

Jesus was also criticized for being a "friend of publicans and sinners." As holiness people, we can isolate ourselves so much that we fail to have any redeeming contact with those who need the Lord.

April 28

JUDGMENT AND INVITATION
(11:28-29)

SCRIPTURE: Matt. 11:20-30

INTRODUCTION: Privilege always brings responsibility. The cities which had enjoyed to the fullest Jesus' presence and miracle-working power, were the most guilty in rejecting Him. These cities were a symbol of the whole Jewish nation, which was rejecting its Messiah. The result was the destruction of Jerusalem by the Romans in A.D. 70.

But individuals may accept Jesus. That is the message of the text.

I. REJECTION (vv. 20-24)

A. Chorazin and Bethsaida (20-22)

These were two cities on the north end of the Lake of Galilee. Chorazin was evidently some distance in back of Capernaum, while Bethsaida Julias was on the Jordan River near where it entered the lake. Jesus had performed many miracles in these cities, but the people had refused to repent.

B. Capernaum (vv. 23-24)

This city was situated right on the lake, on the northwest shore. It was the main headquarters of Jesus during His great Galilean ministry. Its people had

been especially favored—"exalted unto heaven"—by His closeness. But perhaps this should be translated as a question: "And you, Capernaum, will you be lifted up to the skies? No, you will go down to the depths" (v. 23, *New International Version*). The Greek word for "depths" ("hell," KJV) is *Hades,* which literally means the place of departed spirits, or the "grave."

II. Revelation (vv. 25-27)

A. To Babes (vv. 25-26)

Intellectual "eggheads" are too "wise" to listen to God. So He has to give His revelation to what the intellectuals would call "babes."

B. To Believers (v. 27)

Christ is eager to reveal His Father to all believers. Faith is the prerequisite for knowledge of spiritual things.

III. Rest (vv. 28-30)

A. In Soul (v. 28)

This is one of the most beautiful passages in the New Testament. "Will give you rest" is literally "will rest you." It is His presence that rests us.

B. In Service (vv. 29-30)

"Take my yoke" in Jewish circles was a rabbinical expression meaning "Come to school to me." It means, "Become my disciple."

But the yoke also suggests service. The yoke was used to unite a pair of oxen in working. Jesus invites us to join Him in a wonderful partnership of service. Let us take His yoke—for life.

The Best Translation Yet?

By Ralph Earle

This remains to be seen. But there is no doubt that the *New International Version of the New Testament* (Zondervan, 1973) will soon be recognized as one of the best English translations of the New Testament in print.

Its history begins in 1965. In that year a group of evangelical leaders in the United States sent invitations to some 40 Old and New Testament scholars to meet in Palos Heights, a suburb of Chicago. At the closing session of this gathering a committee on Bible translation, composed of 14 men, was given the responsibility of preparing a new translation of the Holy Scriptures, to be done entirely by evangelical scholars. The writer had the honor of being selected as one of this group.

In 1967 the New York Bible Society International generously assumed the financial sponsorship for this momentous project. It has already invested hundreds of thousands of dollars in this undertaking, which now involves the work of over 100 scholars.

Perhaps no Bible translation has been prepared with greater care. Each of the 66 books was assigned to a team of translators. After the initial translation is made, the results are submitted to an Intermediate Editorial Committee, which meets for weeks at a time. The same is true of the third stage, when a General Editorial Committee goes over all the material thoroughly. The fourth stage is the finalizing of the translation by the Committee on Bible Translation. In every case the work has been done entirely by competent evangelical scholars, working with the original languages. It is hoped that the Old Testament translation will be completed within the next few years.

Why another translation of the Bible? Don't we have plenty of good ones now?

Anyone who reads the Greek New

Testament is keenly aware of the fact that in many passages the King James Version does not accurately and adequately communicate the meaning of the inspired Word of God to the modern reader. Numerous examples can be given, but some of them will be found in the writer's *How We Got Our Bible* (Beacon Hill Press, 1972). At least 200 words in the King James Version have significantly changed their meaning since 1611. For instance, "let" in 2 Thess. 2:7—"Only he who now letteth will let"—does not carry its regular meaning today of "permit" or "allow," but exactly the opposite —"restrain" or "hinder." It should be obvious that a new translation is needed.

What about *Good News for Modern Man (Today's English Version)?* As the art cover of the first edition suggested, this was written in newspaper language. It became a best seller very quickly. But it is a free paraphrase and so could never take the place of standard versions. Furthermore, many of the significant passages for those of the Wesleyan persuasion have been handled in a very unsatisfactory manner.

The other most popular version today is *The Living Bible.* Kenneth Taylor did an excellent job in making the Word of God come alive in contemporary language. But this is not a translation that anyone can use for careful exposition or for doctrinal purposes. It is an extremely free paraphrase, often going far beyond what the original actually says. Like all paraphrases, it is highly interpretative. Inevitably some of these interpretations are acceptable and some may not be.

One serious defect of *The Living Bible* is that the translation was not made from the original Greek and Hebrew. It is consequently not a scholarly work. And no translation made by a single individual can compare in quality with one made by a committee of scholars.

In recent years the best study version of the New Testament has been the *New American Standard Bible.* In the New Testament this is the closest translation of the Greek text into modern English of any version in print. It was done entirely by a group of evangelical scholars, which cannot be said of any other translation except the *New International Version.*

Why then this new project? The answer is that the NASB is a revision of the ASV of 1901. It partakes of some of the stilted, over-literalness of the earlier version. For instance, in the Synoptic Gospels it uses the expression "He answered and said," because the Greek has both verbs. But today "He answered" or "He replied" says the same thing.

The *New International Version* has sought to conform more fully to the contemporary English idiom, without being at all a paraphrase. This is confessedly a difficult task. But countless thousands of hours have gone into the effort to attain this worthy goal.

A second-century Jewish rabbi said: "He who translates a verse quite literally is a liar, while he who adds anything thereto is a blasphemer." Only those who have spent endless hours in translation work can appreciate the truth of this challenging warning. A completely literal, word-for-word translation of the Greek would make no sense in English. Ultimately it is ideas, not just words, that must be translated. But the balance between the two extremes requires the difficult feat of walking a tightrope. How well the translators of the *New International Version* have succeeded remains to be evaluated.

One more thing we would mention. The Wesleyan point of view was represented in the committee on Bible translation, not only by the writer, but also by Dr. Stephen Paine, who was for 35 years president of Houghton College. The effort has been made to see that significant passages are treated satisfactorily.

Let us give one example in closing. 1 Thess. 5:23 expresses the prayer that the God of peace himself may "sanctify you wholly." The last word is a strong compound in Greek, found only here in the New Testament. Martin Luther translated it *durch und durch,* "through and through"—and that is the way it is rendered in the *New International Version.*

Certainly every alert pastor will want to get this new translation of the New Testament. We believe he will find it suitable in the pulpit, as well as in his study.

Easter Message

The Risen Christ Walked Among His Disciples

By R. J. Ferrioli*

Scripture: John 21:1-14

I. His Appearances After His Resurrection

1. To Mary Magdalene
2. To the women returning from the sepulchre
3. To Simon Peter
4. To 2 disciples going to Emmaus
5. To the apostles, except Thomas
6. To the apostles, Thomas being present
7. To 7 disciples fishing
8. To the 11 disciples on a mountain
9. To about 500 at once
10. To James only
11. To all the apostles at His ascension

II. The Object of Revealing Himself

We have the record of only 11 times that Jesus appeared to His disciples during the 40 days before His ascension. This period was a connecting link between the three years of human, personal association with His disciples and His spiritual presence. He must now be known as the unseen Saviour who will abide forever with His people. The 40 days in the resurrection body was Christ's great effort to help His disciples to realize that He was a spiritual Messiah, a spiritual Saviour. The contrast between Christ seen as a Fellowman and Christ known only by thought and love was too vast and too abrupt. So He stayed on earth those 40 days, always present, but sometimes seen and sometimes unseen. The disciples felt that at any moment He might come (appear), and so they were helped to realize that He was always close by. This would prepare them for the time when they would no longer have any visible manifestations from Christ.

To accomplish this it was needful:

1. That He should appear often enough to give perfect proof that He was alive and the same Jesus they knew before.
2. That they should be trained to a realization of His divine nature and spiritual presence.
3. That by the Ascension there should be an unbroken connection between the visible and the invisible manifestations.

III. The Established Evidence of His Resurrection

1. The apostles had the most absolute faith in the fact of the Resurrection; they based their hopes and their preaching upon it. They were ready to announce it everywhere.
2. This faith came in direct opposition to their previous beliefs and worldly interests.
3. They had every opportunity for thoroughly satisfying themselves on this point.
4. By their declaration of the fact they induced thousands of the enemies of Christ to believe in it.
5. They taught this fact, not only by their lives, but by their death.
6. Only the fact of the Resurrection can account for the marvelous change in the spirit and character of the apostles. The Resurrection completely transformed them, inspired them with a new conception of Christ's kingdom. They received new courage to suffer for the sake of their Lord and His work.
7. The truth of the Resurrection is seen by the change in the Sabbath day. It was changed, not by any express command in the New Testament, but by almost universal consent of the Church, which could not endure to observe as a day of joy and gladness that on which Christ lay in the tomb.
8. The very existence of the Christian Church is a proof of the resurrection of Christ.
9. The works Christ has been doing ever since in the world are a proof that He who does them is a risen, living Saviour. The conversion of every soul is the marvelous work and fruit of His Spirit.

*Pastor, Church of the Nazarene, Philadelphia, Pa.

IV. He Reveals Their Continuous Need of Faith

Now they are to learn their lesson:

1. That without Jesus they can do nothing.

2. That sometimes they must wait and toil without visible success for a time, but that Jesus sees and knows.

3. That through faith and obedience, guided by Him, they may expect marvelous success. Jesus also reminds them of the time when, three years before, some of the disciples were fishing in the same lake, and He had called them to become fishers of men. Then they learned:

a. That if men are to be brought into the Kingdom, they must be sought. Fish do not come of themselves to our tables.

b. They must be sought patiently and carefully.

c. They can better be attracted than driven.

d. The right bait, at the right seasons, rightly prepared and presented, are essentials to success.

e. They catch fish for their own health and pleasure, but they catch men for the good of those caught—that they might have eternal life.

V. He Reveals His Love to Peter

1. To show Peter that He knows his failures and heartily forgives him.

2. To guard him against his natural self-confidence, lest he should fall again.

3. To publicly reinstate him among the disciples, and to show his brethren that he is fully restored.

4. To restore peace and hope within Peter's own soul.

5. To impress upon him that only in deep and earnest love to Jesus can he do his appointed work.

6. To set clearly before him the great work he is to do.

VI. He Reveals His Last Message

1. That Christianity is a universal religion, not merely one of the religions of the world.

2. That it is adapted to all nations and all classes.

3. That the Church cannot be obedient and let one nation be without the gospel.

4. That this duty is obligatory, not on ministers and missionaries alone, but upon the whole Church. This commission was given, not to the apostles only, but to the whole body of 500 disciples.

5. That this commission includes home missions as well as foreign, our neighborhoods as well as more distant places.

6. That it is the nature of a living Christianity to be missionary. The church is dead which is not anxious to preach the gospel to every creature.

7. That this is the way the Church will keep pure. Nothing without this can keep its doctrines from degenerating.

VII. His Ascension

1. By His ascension we see His true nature as divine.

2. As ascending Lord, He will be the omnipresent Saviour of all men alike.

3. He then can teach men to live by faith and not sight.

4. He has gone to prepare a place for His faithful servants, as well as the servant for the place.

The Stone

Scripture: Mark 16:1-4

Text: "And when they looked, they saw . . . the stone."

Introduction: If you take the story of David and Goliath and the one about the Jericho Wall and Moses' water shortage, you begin to realize that God is never stifled by rocks.

I. The Women's Despair (as they prepared to go to the tomb)
   - A. Buried hope
   - B. Embalmed Master
   - C. Faced with a rock
     1. How can we see Him for the rock?
     2. Who can lift the rock we face?

II. The Master's Answer
   - A. Problems move when Jesus is raised.
   - B. Hope revives.
   - C. The stone is gone. (Nothing between myself and my Saviour.)

III. The Women's Assignment
   - A. Go back—this world is still our place of sojourn.

B. Go out—reach all you can.
C. Go tell—don't keep it in.

CONCLUSION: Has Jesus come alive in your heart? Has He moved the stony heart, the heavy load, the obstruction? Have you found new hope? Take the challenge.

BOB NOAH

BULLETIN BARREL

WHAT IS LOVE?

It is—
Silence when your words would hurt;
Patience when your neighbor is curt;
Defense when a scandal flows;
Thoughtfulness for another's woes;
Promptness when stern duty calls;
Courage when misfortune falls.

LOVE GIVES

Love ever gives,
Forgives,
Outlives,
And stands
With open hands,
And while it lives,
Gives.
For this is Love's prerogative—
To give,
And give, and give.
—John Oxenham

It was Thomas Griffith who wisely said: "We are moving forward at twice the speed of sound and half the speed of sense."

* * * *

One man was telling another man about a friend of his who had recently died and left $50,000.

"What a pity," replied the friend, "that he left it behind when he might have sent it on ahead! He is not likely now to ever hear of it again."

A boy was given a jigsaw puzzle of the map of the world. In a very short time the boy had completed the puzzle and showed it to his father.

When asked how he finished in such a brief time, the boy said, "On the back of the puzzle was the picture of a man. I figured that if I got the man right, I could get the world right."

—Selected

ACTIVE MEMBERS

Are you an active member,
The kind that would be missed?
Or are you just contented
That your name is on the list?

Do you attend the meetings
And mingle with the flock?
Or do you stay at home
And criticize and knock?

Do you ever go to visit
A member that is sick?
Or leave the work to just a few
And talk about a clique?

There's quite a program scheduled.
That I'm sure you've heard about.
We sure will all appreciate it
If you'll come and help us out.

Think it over, Brother;
You know right from wrong.
Are you an active member
Or do you "just belong"?

Author Unknown

Every person has a choice—he can love the world's beauty and be happy, or he can hate its ugliness and be miserable.

* * * *

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

* * * *

Christ doesn't require His disciples to be ATTORNEYS—just WITNESSES of His saving grace.

HERE AND THERE AMONG BOOKS

Conducted by the Editor

All books reviewed may be ordered from
Your Publishing House

Do I Have to Be Me? The Psychology of Human Need

By Lloyd H. Ahlem (Regal Publications, 1973. 202 pp., paperback, $2.45.)

Most efforts to fuse psychology with scriptural Christianity result in an adulteration of one or the other—frequently the latter. Ahlem, on a popular level, finds a solid middle ground and discovers Christian answers for basic psychological needs such as self-identity, self-authentication, and meaningful relationships.

One of Ahlem's guiding theses is "that any *human* standard of adequacy is faulty and questionable." Thus only a *divine* standard is ultimately authoritative and functional.

The author is president of North Park College and Theological Seminary in Chicago, reflects a knowledge of basic psychological positions, and seems comfortable within a solid biblical framework.

Those seeking better self-understanding, and pastors interested in dealing with psychological needs from a scriptural standpoint, will find the book helpful.

GERARD REED

The RSV Interlinear Greek-English New Testament

(Zondervan, 1970, fifth printing, 1973, 1,027 pp., cloth, $9.95.)

This NT contains the Nestle Greek text; underneath is Dr. Alfred Marshall's decision on what the literal English equivalent is; and, at the left, on the same page, the RSV text. Especially is this a good NT for pastors and others who have studied Greek at some time. I minored in Greek and taught it for some years, and yet an interlinear that was given me some years ago has been of help to me (when I have been brave enough to use it). It is unfortunate that one's friends tend to kid him just a bit if he uses an interlinear; and yet one must be really quite familiar with the Greek for such a text not to be helpful.

J. KENNETH GRIDER

Soul Winning in Black Churches

By J. Herbert Hinkle (Baker Book House, 1973. 105 pp., paper, 95c.)

This book is written by a black evangelical preacher, and directed primarily to black evangelical preachers. But white preachers can learn much from it if they would like to know the author's dissatisfaction with the black church and his hopes for it. His most basic dissatisfaction is that black churches are too often not soul-winning centers (pp. 28, 88). He is almost too exclusively interested in soul winning—if that is possible. He says, "Our churches ought to meet with one basic question in mind: How can we . . .

win the greatest number of souls?" (p. 104). He says, "If you preach a funeral, give an invitation" (p. 100). "If you conduct a wedding, speak of Christ and give an invitation" *(ibid).*

J. KENNETH GRIDER

The Psychology of Religion

By Wayne E. Oates (Word Books, Inc., 1973. 291 pp., cloth, $7.95.)

The book's value is its "phenomenological, developmental" approach—an open-minded effort to understand various psychological and religious notions tied with a commitment to neoorthodox theology under the influence of Barth, Niebuhr, and Tillich. Theology, however, is minimal in this book. Considering such topics as conversion, mysticism, habit, loyalty, and ecstasy, Oates tries to explain these religious events from a psychological standpoint. He does not, as do many psychologists, try to explain them away. Religion, for Oates, is real and important. Anyone wanting to become familiar with various psychological theories as they relate to religion could profit from this book.

GERARD REED

The RSV Handy Concordance

(Zondervan Publishing House, 1973. 191 pp., paperback, $1.25.)

Since many editions of the RSV do not include a concordance, this one will be helpful to many who use that important version. While this brief one does not contain anything like the number of entries found in expensive and thorough concordances, its selections have been done with care. The editors gave attention to such matters as 300 doctrinal themes, favorite passages, and golden texts of Sunday school materials.

J. KENNETH GRIDER

Charles Finney

By Basil Miller (Bethany Fellowship, 1973. 137 pp., paper, 95c.)

Just republished is a biography of Charles G. Finney (1792-1875), the converted lawyer, who taught theology and pastored the Oberlin College Church for 31 years, and was one of the outstanding evangelists of all time. The book seems to have been written hurriedly, yet the author gives an exciting, running account of the life and ministry of a man who, as a revivalist, was comparable in ways to such figures as Moody, Sunday, and Graham. He taught Christian holiness much as Wesleyans always have, yet he did not believe in original sin. This book does not say much about his theology, though it does mention that he liked to preach "Christian holiness" (p. 132).

J. KENNETH GRIDER

A New Wind Blowing

By Charles R. Tarr (Warner Press, 1972. Paperback, 123 pp., $2.50.)

This is a detailed account of the 50-day revival that began in February, 1970, at Anderson, Ind., written by the pastor of the local Church of God where the revival centered.

This revival had started a few days earlier at Asbury College in Wilmore, Ky., and began at Anderson when several students from Asbury went there and witnessed to the things God was doing.

The author suggests that open confessions of need, in which Christians admitted their sins and shortcomings, was particularly what enabled the Holy Spirit to revive Anderson so spectacularly—from which city evangelistic teams traveled to most of the states of the U.S.A. and witnessed to the power of God.

I had previously read detailed accounts of the Asbury revival. And indeed I had experienced it, for it spread within days to Olivet Nazarene College, and then to Nazarene Theological Seminary—where we experienced the most special revival I have ever seen. Historians will no doubt compare the revival of 1970 with the Welsh Revival of 1905 and other special awakenings that have occurred, such as the Great Awakening of New England around 1740.

This account, written two years afterwards, recounts and appraises the revival of 1970 from the standpoint of one of its special centers.

J. KENNETH GRIDER

Preachers' Exchange

WANTED—*The Art of Leadership,* by Ordway Tead, McGraw-Hill Book Co., Inc., 1935.—Randy Michael, 472 Logan, Sterling, Colo. 80751.

WANTED—*Overcome Evil with Good,* by Audrey J. Williamson; *The Approaching Advent of Christ,* by Alexander Reese.—Jack Seberry, 3550 Gateshead, N.E., Rockford, Mich. 49341.

WANTED—Back issues of *Preacher's Magazine,* 1966—September, October, November, and December; 1969—January and February. Complete set of *Biblical Illustrator,* in good condition.—Ralph Thompson, Box 566, Centerville, Ia. 52544.

FOR SALE—Scriptural index to Walter B. Knight's *Three Thousand Illustrations* and *Master Book of New Illustrations.* $3.00 ordered from Frank W. Comrie, 100 S. Bay Ave., Freeport, N.Y. 11520.

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

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- **With the Holy Ghost and Fire**
  Pentecost! Not just the winds blowing, nor everybody speaking, but the fires of God burning in our hearts.

- **Preaching Holiness—How?**
  The concluding article in a vital subject deals with practical suggestions that should make it workable.

- **Focal Points of the Gospel**
  In a day when some seem to neglect the gospel, it helps to remind ourselves just what are its focal points.

- **Control TV Before TV Controls You**
  A Fuller Seminary professor hits straight from the shoulder at a need for spiritual discrimination in the use of the medium.

AMONG OURSELVES

It should not happen just once a year—at Easter time. Christians celebrate Christ's triumph over death and the grave, and this they should do, and there is no more appropriate time for such rejoicing than the Easter season of the church year. There is nothing morbid about thoughts of death, if by this you mean the Christian's thoughts on the subject, for they turn away from the sting and perceive the victory of it all. Pastor Earl Lee goes so far as to declare that death is God's perfect healing—and indeed it is in the sense that God's gift of eternal life makes physical death but a brief transition to the better life. The Psalmist must have caught a glimpse of this when he wrote, "He asked life of thee, and thou gavest it him, even length of days for ever and ever" (21:4). This speaks of REAL life, life with Jesus, life without sorrow, life with no pain or parting, life that lasts forever. So let the good news be shouted from the housetops. Christ is risen. He is risen indeed. We celebrate it now, and we shall not cease our celebration when Holy Week becomes history.

Yours for souls,

J.M.

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