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THE

PREACHER'S MAGAZINE

—proclaiming Christian Holiness—

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THE

PREACHER'S MAGAZINE

JAMES McGRAW

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With the Holy Ghost and Fire



IN THE PRE-REFORMATION DAYS when Lorenzo de' Medici ruled Florence, there was a quaint custom among Christians. They dramatized their presentation of the gospel, even to the point of acting out the events in the Scriptures on the stage, complete with its props and settings. Their presentation of Pentecost was a memorable one. The drama in it was a bit more than they intended, and the results almost calamitous. They lit fires upon the heads of the 120 characters who played the parts of the disciples who were filled with the Holy Ghost, and pandemonium broke out when some of the stage trappings were ignited. No lives were lost, but the stage scenery was completely destroyed before the fire was extinguished.

Twentieth-century Christians can look back upon that event with some amusement, but they might also see it for the symbolism it suggests. Perhaps the drama needs to be reenacted today. What would happen if we lit some fires and burned some stage scenery? In our times, there are some who speak frequently of "the winds of the Spirit" and there are others who become obsessed with the desire to emulate those of whom it is said, "They all began to speak with other tongues." We need today a renewal of interest in the implications of the "cloven tongues like as of fire" that sat upon the heads of those who were filled with the Holy Ghost on that first Pentecost.

John the Baptist saw this aspect of truth. He preached, "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire" (Matt. 3:11-12).

Let the winds of the Spirit blow, as indeed they do in these days. Let eager Christians yearn that they may speak "with the tongues of men and of angels," as some wish it to be. But in these days of wicked-

ness in the world and carelessness in the Church let our prayer be, "O God, may the fire of heaven fall upon us and burn up all the cheap stage scenery that clutters our hearts."

Heaven-sent fire has a way of testifying to the presence and power of God in our hearts. It was so on Mount Carmel when Elijah prayed until "the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces; and they said, The Lord, he is the God; the Lord, he is the God" (1 Kings 18:38-39). That would have been a victorious ending, but there was more to come. They rid themselves that day of all the false prophets who were preaching heresy in the land, and there was the "sound of abundance of rain" upon their sun-parched fields.

The Lord, whom we should be seeking, "is like a refiner's fire" (Mal. 3:2). He wants to come and purge us as gold and silver are purged. That means fire! In the Republic of South Africa, where the editor spent five months of a sabbatical from his seminary chair, they produce 77 percent of the gold of the free world. It is fascinating to see them pour it in its liquid form, free of all the impurities that contaminate it and so precious they search a visitor carefully to remove any of the dust that might cling to his clothing. There is but one way to purify gold, and that is by fire.

What would happen if we preachers would let it all begin in our hearts, the greatest chaff-burning and dross-destroying event of our lives? The cheap substitution of status symbols for sanctified souls would be burned up. The destructive craving for the praise of men would be purged, and in its place would be the desire to be praiseworthy in the sight of God.

Put through the refining process of the Lord whom we seek, some other trappings and scenery would be burned with unquenchable fire. There would be freedom from the crippling anxieties that beset us when all we seek is the statistical picture of our "success." What a release to find we have been putting "the cart before the horse" in our preoccupation with the outward indications of growth! Putting the emphasis where it belongs, and letting the Holy Spirit possess us, use us, and release His power through us, we discover that growth comes along as a by-product. It has to happen. Satan cannot stop it; atheists and Communists are not going to prevent it; and lukewarm church members will, as Bud Robinson expressed it, either "get in, or get out, or get run over!" Without a doubt, most of them will take the first option and "get in" on the most gloriously exciting experience they have ever seen—the fires of heaven burning on our altars.

Pentecost can be repeated. We need it in our hearts, and we need it in the hearts of our people. A disillusioned generation of souls who are rushing toward hell needs to see it happen. Pentecost. Not just the winds blowing, nor everybody speaking—but the cloven fires burning.

Holy Spirit, my heart yearns for Thee;

Holy Spirit, abide in me . . .

Take my life, my self, my soul;

*Burn the chaff, and make me whole.**

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There were qualities in the character of Mary which present an evangelistic challenge to the needs of our day.

The Greatest Mother of All

An Evangelistic Sermon for Mother's Day

TEXT: *Now there stood by the cross of Jesus his mother* (John 19:25).

INTRODUCTION: Instead of presenting to you an overly sentimental picture of mother, I would like to present to you the greatest mother of all—Mary, the mother of Jesus.

We do not have to present her as Mary, the mother of God, or talk of her immaculate conception and her assumption. She is great without these. Look with me at some of the qualities that make her great.

I. HER SUBLIME SUBMISSION TO THE WILL OF GOD

The angel came to Mary and announced that a Child would be born that would meet all the requirements of the prophetic scriptures. To fulfill these requirements, *He must* be born of a virgin.

In order to make this prophecy come true, some woman must be found who was willing to endure the seeming shame of bearing such a Child. This was not an easy requirement.

Ed. Note: This sermon was preached on the closing Sunday of an evangelistic campaign, Mother's Day, 1973, with 15 souls bowing at the altar in response.

Joseph would misunderstand her, and need to be reassured by the angel. Neighbors and family would raise questioning eyebrows. Others would say nasty things about the time lapse and the parentage of the Infant. The Temple doctors would raise questions about Him when He came up for His bar mitzvah.

Besides all this there was the puzzling question, How could a child possibly be born of a virgin? This question had been asked in the past. Now a virtuous maiden must solve it in a personal way.

In chaste language the angel explained to Mary, *"The Holy Spirit will come upon you, and the power of the Most High will overshadow you; and for that reason the holy offspring shall be called the Son of God. . . . For nothing will be impossible with God"* (Luke 1:35, 37, NASB**).

Having received that explanation, Mary was willing to take the reproach, and receive from God that which she only dimly perceived.

Her answer was, *"Behold, the bondslave of the Lord; be it done to me according to your word"* (Luke 1:38, NASB).

The mighty miracle of the Incarnation took place because a young Jewish maiden was willing to put herself wholly into God's hands.

II. HER SERENE SURRENDER OF HER SON TO GOD'S PURPOSE

When we think of Mary in this respect, we also think of an Old Testament mother, Hannah. Samuel was given to her in answer to prayer, and she made a vow

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by
Joseph Gray

Evangelist
Lubbock, Tex.

concerning him. When he was weaned, she gave him back to God unreservedly for Tabernacle service.

So with Mary. She received early intimations that her Son was destined for great things. The revelation of Elisabeth, the prophecy of Zachariah, the declarations of Anna and Simeon—all these were given to her at His birth.

When He came up to the end of His twelfth year, His encounter with the Temple doctors must have revealed to her other glimpses of His future.

To become a Jewish adult, a member of the synagogue, Jesus must be presented at the Temple, and must be questioned by the doctors of the law. It is not in the Scriptures, but I think Joseph was reluctant to submit Mary to the searching questioning she would receive from the doctors about the parentage of Jesus. So Joseph started home without presenting Jesus in the Temple.

Then Jesus absented himself from the caravan, and went to the Temple on His own. When Joseph and Mary found Him, Mary said, "*Son, why have You treated us in this way? Behold, Your father and I have been anxiously looking for You*" (Luke 2:48, NASB).

Notice that Mary includes Joseph as the legal father of Jesus. Jesus answers, *How is it that ye sought me? wist ye not that I must be about my Father's business?* (Luke 2:49).

In other words, if Joseph was reluctant to present Me to the teaching rabbis, then I must present myself. My Heavenly Father's will must be wrought out in my life.

Thus Mary begins to feel Jesus slipping away from her grasp. She goes home and hides these sayings in her heart. She senses that there is more than just growing up involved in this incident. His destiny is showing through.

There must also have been glimpses of His greatness during the teen-age years. He is now "the carpenter's son" (Matt. 13:55). Evidently He served an apprenticeship to Joseph.

Plockhorst has a picture of this period called "In the Shadow of the Cross." He portrays Jesus busy in the workshop with Mary in the background. Joseph is working at a bench at the side. Jesus occupies

the foreground. He has just finished sawing a board. He reaches up to stretch His arms and relax His muscles. The afternoon sun throws His shadow on the wall behind Him, and His outstretched arms turn the shadow into a cross. Mary looks at it with apprehension. I am sure that, through the growing years, Mary must have often sensed the destiny of her special Son.

Then comes Joseph's death. "The carpenter's son" becomes "the carpenter, the son of Mary" (Mark 6:3). He is now the Breadwinner. Mary would have been glad to keep Him at her side. But once again she senses His manifest destiny. With reluctant heart she begins to turn loose of her precious Son.

Now comes His public ministry. The carpenter's tools are put away. Jesus becomes a traveling Rabbi. On one of these trips His mother comes seeking for Him. But now she can occupy only a secondary place in His life. The shadow of the Cross is lengthening across His life, and across His mother's heart.

III. HER STRICKEN, SWORD-PIERCED HEART BECAUSE OF THE CROSS

Many promises clustered about the birth of Jesus. The angel called Him "the Son of the Highest" and "the Son of God" (Luke 1:32, 35). To Joseph it was revealed that "he shall save his people from their sins" (Matt. 1:21).

But when Simeon meets Mary in the Temple, he tells her that "a sword shall pierce through thy own soul also" (Luke 2:35). Here is the first intimation that her Son must go to the Cross. The sword is already beginning to prick her heart. Several times during Jesus' public ministry Mary faces this fact. At least once she joins with her other sons in pleading that He come home and abandon His public ministry. The sword is piercing ever deeper.

Now we stand at the Cross. Not just the lengthening shadow of the Cross, but the Cross itself. *And Mary is there.*

If Calvary breaks your heart today at a distance of 20 centuries and thousands of miles, what must it have done to Mary's heart as she stood at the Cross and beheld Jesus' awful suffering? All the anguish that tears at the hearts of others reached its peak as it tore at the heart of Mary.

Thank God, she is not left there completely desolate. Jesus appointed John the Beloved to take her to his own home. Why not one of her own sons? Evidently they were not there. Probably they were not yet believers. But there was an arm of comfort in her deepest need. Her suffering Son makes her aware of this arm of solace.

The sword now pierces to the very depths of her heart as she beholds the death of her Son, the God-man, dying for the sins of the world. And remember, He was dying on the Cross for you.

IV. HER SEARCH FOR THE HOLY SPIRIT IN THE UPPER ROOM

In the 10 days before Pentecost, a company was waiting for the outpouring of the Holy Spirit (Acts 1). The 11 apostles were there. Matthias, elected to take the place of Judas, was there. The brothers of Jesus were there. Evidently they had become believers after the Resurrection. Others were there. The company numbered 120.

And Mary was there. She was in the company that was seeking the outpouring of the Holy Spirit. Mary, the mother of Jesus, *needed the Holy Spirit* just as the other disciples did.

If Mary needed the Holy Spirit in her life, how much more do we need Him today?

CONCLUSION: I would like to close this message with several challenges.

First, Mary made a complete surrender to the will of God. Only thus was the birth of the Saviour made possible. Will you make a personal surrender to God today? If you need His saving grace, the miracle of a new birth, open your heart and let it take place just now.

Second, Mary was willing to give up her beloved Son that God's will might be wrought for mankind. Will you give up your dearest treasure today, and let Him have His way in your life?

Third, Mary did not grow bitter under the cruel anguish of the Cross. She stayed submissive to the will of God. When life's burdens press in until they are almost overwhelming, will you be true to your high calling in Christ Jesus?

Fourth, Mary realized her need of the Holy Spirit, and sought for Him successfully. Will you admit your need of the Holy Spirit today? Will you let Him come in His fullness into your life? He will take full possession of your life—if you will *let Him*. Do it just now.

POSSIBILITY THINKING

A pastor of one of Southern California's largest churches is noted for his emphasis on "possibility thinking." For 15 years he has refused to accept "no" as an answer if he felt God was leading Him. At every board meeting there is a vacant chair to remind them that God is Chairman of their church board. Their major concern is not money or people, but "What does God want us to do?" When they sense God's leadership, they know He will help them with money and people.

This kind of action necessarily begins with a *full commitment to God*. He is first in life, time, talents, and money. Meditate on the following:

POSSIBILITY THINKER'S CREED

"When faced with a mountain, I WILL NOT QUIT! I will keep on striving until I climb over, find a pass through, tunnel underneath—or simply stay and turn the mountain into a gold mine with God's help."

When you prepare your list of prospective youth pastors, take these questions into consideration.

Helps for Hiring a Youth Pastor

By LeRoy Kittenger*

SEVERAL YEARS AGO only a few large churches had youth pastors. Now smaller churches are getting on the bandwagon.

Is hiring a youth pastor a fad?

In some cases it may be. But you may also discover that it's harder and harder to minister effectively to young people. They're a different group of kids today. They have their own language, their own dress style, their own values and goals. There have always been young people, but there hasn't always been a youth culture.

The Church still has a desire to minister to young people, but in some cases the Church has come to depend upon specialists to carry on an effective ministry. Often the youth pastor is this specialist.

Not everyone is cut out to be a youth pastor, nor is everyone cut out to work in your particular situation. Careful, prayerful planning is vital for finding the right person for the right job. Planning includes analyzing your current needs and finding the person best suited to work in your church.

When you begin analyzing your needs, try to determine if you really need a youth pastor, or if there are other more pressing jobs in your church that need to be filled. Some-

times senior pastors enjoy working with young people, but feel pressured because of an overload of paper work. A church secretary may free the pastor and give him the extra hours he needs to work with youth.

Or if the church is located in the inner city, you may need someone to work with Spanish-speaking people or with minority groups.

Perhaps you need a director of Christian education to oversee all training programs of your local church. Outline the total church program and decide exactly where you need a second person.

When you decide you do need a youth pastor, determine what you see as the youth pastor's job. Write a specific job description. As you work with the youth pastor, you may want to make adjustments on his job description. But you will solve a lot of problems and have more of an idea of the kind of person to hire if you have a job description before you start interviewing. Determine what other responsibilities the youth pastor may be asked to handle—music director, visitation, maintenance, or other duties.

After you draw up your list of prospective youth pastors and interview them, take these questions into consideration:

1. Is the prospective youth pastor not only "good with young people,"

*Director of youth ministries of the Free Methodist church.

but does he live a life of Christian servanthood? Even if you can't tell right away, the young people will notice how genuine his experience is. Discuss his philosophy of ministry. Check with people who know him—not only people who have seen him in front of a crowd, but people who have known him well for a long time.

2. Has your prospective youth pastor had an opportunity to evaluate his own life? Young people will confront him with a number of questions. Hopefully he will have had an opportunity to think through his own position to be able to give guidance. If he is still inwardly rebelling against his own past, he is not ready yet.

3. Does he have good relationships with members of his own family? Most young people need to form better relationships with their parents. If the youth pastor, their leader, is having problems with his family, he won't be able to lead others.

4. Is he able to communicate with both young people and other members of the church? The youth work should feed back into the church program. Other church members should have an opportunity to give input into the youth program. The youth minister should be able to communicate especially well with young people. But he should also work on helping young people communicate their experiences to members of the church. He should serve as a communications go-between.

5. Does he have an understanding of scripture? Does he know concepts as found in the Bible? Does he have a desire continually to immerse himself in the Word for personal growth and for leading others in Bible study?

6. Is he a self-starter? Does he follow through? The job of youth pastor requires self-discipline. His hours will be essentially unscheduled. He will have to follow through when no one else seems to notice.

He'll have to learn to set limits to give himself free time. He'll need time away from the mob to renew himself.

7. Does he work well with others? The youth pastor is not the entire youth group. He will be a teacher of young people. Even if youth ministry is his full-time job, he will not be able to carry out every activity. He will need to delegate responsibility. Is he flexible? The only predictable thing about young people is their unpredictability. He must be willing to make elaborate plans and change them at a moment's notice. He'll need to be sensitive to what is happening with his young people and be flexible enough to adapt to their new spiritual and emotional needs.

8. Is the youth pastor ready to learn? How good a teacher are you? As a senior pastor you will serve in a new role. If this is your youth pastor's first pastoral duty (and even if it isn't), you will want to sit down with him and work out an organized plan of study for him—practical experiences, books to read, and a regular system of reporting. You will need to arrange regular times to be alone together to discuss the ministry and direction of your church. You should become spiritual brothers helping each other to grow in Christ.

9. Does the prospective youth pastor have a long-term commitment to ministry? If he doesn't plan to be a pastor for the rest of his life, this is not necessarily reason to rule him out. But working together will be easier for both of you if you understand his future plans. The job of youth pastor is becoming increasingly acceptable as a full-time, lifetime career. On the other hand, it is good training for becoming a senior pastor if this is where the youth pastor feels God is leading him. Work with him to discover what his future may hold.

10. Is the youth pastor spiritually

and emotionally mature? All too often youth pastors are selected for their job because of their age—they're young. A youth pastor does not need to be a *young* pastor. He should be a pastor *to* the young. Don't overlook the retired individual who has spiritual and emotional maturity and a sparkle and zest for life. Also there are many women who make effective youth pastors.

Working with the youth pastor, training him, spending time helping

him to understand your goals of ministry will be a time-consuming task. You won't be able to wash your hands of the young people in your church. The time you once spent directly with young people you may spend coaching the youth pastor in his responsibilities. But as you prayerfully visualize new areas of ministry, you will discover that Christ can accomplish more through two people dedicated to the task of reaching out for Him.

There will be maximum results when we work with the Holy Spirit in organizing our preaching ministry around the focal points of the gospel.

Focal Points of the Gospel

THE GOSPEL EXERTS its maximum power and thrust when we zero in on the focal points of God's redemptive plan. Listeners can more readily understand the gospel and they can more intelligently pursue the salvation of their souls. It is doubtful if the Holy Spirit can overcome the lost dynamic in a blunderbuss, "beating-the-air" presentation of the gospel. Maximum results will be achieved when we work with the Spirit in organizing our preaching

ministry around the focal points of the gospel.

There are four focal points that we wish to notice. Each of these represents a goal or step in a soul's quest for salvation. Each of these is distinct because all of them are organized around a central idea or principle. I heard Dr. R. T. Williams explain how to identify such an idea or principle. He pointed out that a central idea or basic principle must have the power to organize, to support, and to give meaning and direction to all other facets involved in a concept.

In applying this rule to the plan of redemption, four focal points emerge: (1) There is the grand objective or overall goal of the redemptive plan. (2) The next point centers in what we commonly call conversion or the new birth. (3) The third point centers in the experience of Pentecost. (4) Finally there is the central idea or focal



by
**Ralph A.
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Fort Wayne, Ind.

point of the Christian life.

Originally, man was created for fellowship with God. This fact determines the focal point of the whole redemptive plan. Central to the entire effort of redemption is the purpose or goal to restore man to that fellowship with God. A clear comprehension of this is basic in a preaching ministry. We should seek in every conceivable way to fix this idea in the minds of our listeners—saints and sinners alike. This should be the chief reason why the sinner repents and seeks the forgiveness of his sins.

The motive for coming to an altar of prayer is important. (1) It certainly is a factor that helps to shape the experience that is received. (2) The life to follow will be helped or hindered by it. We depend a great deal upon the Spirit to overrule our errors and mistakes, but we have no way of knowing how far He goes in this kind of work. This is especially open to question when it lies in an area that we can largely correct ourselves.

It has been my observation that most often the unsaved are invited to an altar to seek the forgiveness of their sins in order to avoid being lost. This is a worthy motive, but after the altar experience then what? It would seem that a clear-cut objective would be helpful at this time. If the seeker had come with the thought in mind that he was seeking forgiveness in order to be restored to fellowship with God, he would have firm guidance in the altar experience and in the life ahead.

We are to blame, to a large extent, for implanting wrong motives in the minds of those who sit under our ministry. It is a fact that men are more ready to seek escape from the consequences of their sins than they are to seek fellowship with God. When this inclination is reinforced by an overemphasis on seeking the forgiveness of sins, we should not be

surprised if they get the idea that forgiveness is the central idea of redemption.

The correctives for this situation are: (1) A change in emphasis. More must be said about God's desire for fellowship with men. (2) The steps to restoration of fellowship with God must be kept in a subordinate position. It must be made clear that the steps (forgiveness, etc.) to salvation are means to an end and not ends in themselves. We must insist that the grand objective of redemption is to restore men to fellowship with God.

The second focal point of the gospel centers in what we commonly call the conversion experience. This is the first of salvation experiences. There are many facets involved in this experience, but the focal point is reconciliation to God. Awakening, conviction, repentance, forgiveness, all contribute to bring about man's reconciliation to God. If we emphasize any of the facets at the expense of reconciliation, we weaken the power and impact of the gospel, and we may further confuse the already darkened mind of the sinner.

No one can adequately describe the wonderful experience of reconciliation to God. Many may decide to settle down here. This, however, is not the fellowship with God which He has promised in the Scriptures. In Ezek. 36:27, God says, "I will put my spirit within you." Again he says, "I will dwell in them, and walk in them" (2 Cor. 6:16). Jesus promised the obedient child of God that He and the Father would come and make their abode with him (John 14:23). These scriptures speak of something more than reconciliation.

The third focal point is the heart and core of Pentecost. No facet of Pentecost exceeds the importance of the Father and Son coming to abide in the heart of the believer in the person of the Holy Spirit. Too often

this glorious thought has been relegated to a secondary position by overemphasis upon some other aspects of Pentecost. The Calvinists tend to emphasize power for service. In Wesleyan circles our emphasis is cleansing or entire sanctification. These are worthy goals, but the fact still remains that we have misplaced our emphasis.

This may be a factor that makes it difficult for many to find their way to victory at Pentecost. We have been directing them to the wrong goal. The main goal of consecration is not power or cleansing. It is the presentation of ourselves, as a gift, to God to become His love slaves forever. When we become His property, He will cleanse and empower by the abiding presence of the Holy Spirit.

God's presence in the heart of the believer in the person of the Holy Spirit fulfills the grand objective of the plan of redemption. This is the restoration of man to fellowship with God. In addition to this, the Holy Spirit becomes the "earnest" of more glorious things yet to come in the life hereafter (Eph. 1:13-14).

The focal point of the Christian life can be stated in three words, "In Christ's stead" (2 Cor. 5:20). No greater motivation for living a holy, godly life has been given to men than this. It relates the believer to the Lord Jesus and it relates him to a lost world—"in Christ's stead." Renewal would certainly come to the Church if this truth should become dynamically real to all those whose names grace or disgrace our church membership rolls. We are redeemed and sent out into a lost world "in Christ's stead" to offer up "prayers and supplications with strong crying and tears." "In Christ's stead" we pray, we beseech the sinner, "Be ye reconciled to God." Jesus said, "As my Father hath sent me, even so send I you" (John 20:21).

Practical Points

that make a difference

Mother's Day A Different Day

Dear Son:

The pastor made me chairman of a committee to come up with a Mother's Day program—and I was stumped! The oldest mother, the youngest mother, the mother with the most children—we had done it for years. I asked the Lord to give me some new ideas and I believe He did—someone did!

We started out on Saturday with a teen-sponsored Mother-Daughter Brunch. The ladies pulled out their best silver and wore their long dresses. The guest speaker instructed them on how to sew stretch fabrics. It was great Christian fellowship for our ladies and their friends. Many came who ordinarily do not come to church.

Then we had an "Art Fair." You think I am crazy, don't you? A number of the ladies of our church sew, paint, knit, or do other creative things. We displayed them. You know what? It helped some of the backward ones to give expression and show what they could do. Some of them just glowed with the comments of others, and it became a spiritual event—believe it or not.

Then in morning worship we brought the children from their departments into the sanctuary and divided the service into two parts. In the first segment there was a Hawaiian motif with each mother receiving a lei from one of her children. This was done as a gesture of welcome as churches do in the islands. We had some appropriate music and made it festive. Then we changed the mood abruptly and our pastor spoke beautifully of Christian womanhood.

Different, yes! But there were at least three families who were touched for Christ and the church. That is what it is all about, isn't it—regardless of the method?

Love,
Dad

The preacher who is filled with the Spirit and who loves God and people will find ways of communicating the message of holiness.

Preaching Holiness

Part Three—How?

How can we make the message of holiness meaningful to our generation?

This is a question every preacher should consider. To be an effective preacher, he must seek to communicate the message in language understandable to his congregation. This does not imply making any change in the essential doctrine; it does mean the endeavor to find ways of interpreting the message in terms which are meaningful for the people of today.

What terms help us better to interpret the message of holiness to our generation? There is a tendency to use only the one term, *sanctification* (and technically that is not accurate—the correct term is *entire sanctification*), and there are people within our churches who think that holiness is not preached unless that term is used.

A pastor preached a very good and helpful holiness sermon, but instead of using the term *sanctification*, he

used a term better understood today, namely, *being filled with the Spirit*. Some of his congregation were disturbed because he did not say *sanctification*. They suggested that he had compromised. But the pastor did preach sanctification; all he said was true to its essential meaning, and the congregation gave good reception to the message. In fact, many said they received much good from the message because they, like most of the Christian world today, are thinking much about the work of the Holy Spirit.

Officially, our denominations endorse in their articles of faith the use of a number of synonyms for *sanctification*, such as “Christian perfection,” “perfect love,” “the baptism with the Holy Spirit,” “the fullness of the blessing,” and “Christian holiness.” Any or all of these terms may be used in preaching the message of holiness, but the one most useful in our day is “the baptism with the Holy Spirit” or “filled with the Spirit.” These terms are used interchangeably in the Acts of the Apostles (cf. 1:5 and 2:4).

What terms did the Early Church use for this experience and life? The record in Acts indicates they used different terms. The word *sanctification* is not used. “Sanctified” is used twice (20:32; 26:18); “filled with the Spirit” is used five times (2:4; 4:8, 31; 9:17; 13:9; “baptized with the Spir-



by
D. Shelby Corlett

Evangelist
Duarte, Calif.

it," twice (1:5; 11:16); "full of the Spirit" is mentioned four times (6:3, 5; 7:55; 11:24); "receive" or "received," six times (2:38; 8:15, 17, 19; 10:47; 19:2). Once "purity of heart" is used in relation to receiving the Spirit (15:8-9). So the use of any of these terms is scriptural. The Apostle Paul used the word *sanctification* and related terms occasionally, and also stressed frequently the work and life of the Holy Spirit.

A preacher's greatest desire is to communicate the message to his people in the most effective way possible. The people in his congregation are accustomed to the language of today. They hear it constantly through TV and radio. They read it in newspapers, magazines, and books. Rightfully they expect to hear the gospel presented to them in the language to which they are accustomed, and the message of holiness can be presented in its purity in that language. When the pastor preaches in contemporary terms, he may pacify all listeners by saying occasionally, "This is what we mean by entire sanctification."

In stressing holiness, Jesus placed the emphasis upon the personal relationship of believers with the Holy Spirit, and with each other in the Spirit. Only twice did He use the word *sanctify* as a term of experience (John 17:17, 19); but He stressed greatly the coming of the Comforter, the Holy Spirit, in a real and personal relationship with His people (cf. John 14:16-17, 26; 15:26-27; 16:7-15).

The point He emphasized is "When he is come," for He "comes to you" in a very personal relationship, and "he remains with you and lives in you" (14:17, TEV).*

This personal relationship with the Holy Spirit is demonstrated in practical living, for He is the Comforter—which means also Counselor, Helper,

*Quotations from the *Today's English Version of the New Testament* are copyright © American Bible Society, 1966.

Advocate, Strengtheners. He is the Teacher, the Guide, the Revealer of Christ, and the Dispenser of provisions made by Christ for His people. "When he comes to you [individually and as the Church] he will prove to the people of the world that they are wrong about sin, and about what is right, and about God's judgment" (16:8, TEV). In the Spirit's vital relationship with us He is working through us personally and in the Church to influence the conscience of the world about sin, about righteousness, and about judgment.

Through the coming of the Holy Spirit on the Day of Pentecost, believers were purified in heart by faith (Acts 15:8-9); and it was in their continuing relationship with the Holy Spirit that they maintained this purity of heart. Living in a vital relationship with Him enabled them to win thousands to Christ, and to influence the people of the world through their lives and the marvelous manifestations of the Spirit working through them. This is God's pattern for His Church throughout this age of the Holy Spirit. This is how the Early Church preached holiness. Can we improve on that?

The word *love* is a favorite term among a large section of today's people. This fits into the message of holiness. Indeed, the older teachers of holiness often used the term *perfect love* as a synonym of entire sanctification. A contemporary message on holiness would stress love as an essential factor. But the term *perfect* may present a problem today, for a frequent statement is "Nobody is perfect," and this is said often by Christian people. So the preacher either must state what he means by *perfect* or use a synonym—at least in the opening of a message on perfect love.

For preaching is like teaching—a teacher begins with what is known

and leads on to what he wants his pupils to know. So the preacher will communicate with his listeners by beginning with what they understand of love in Christian life, and help them to realize that the love of God is shed abroad in their hearts by the Holy Spirit, who is given to them (Rom. 5:5); and that in this relationship with the Spirit, He helps them to live in love and concern for the people of our world now. Such a message is most effective when it comes from a warm heart filled with love by the presence of the Holy Spirit.

One effective way to reach people with the message of holiness is to have a "rap session" with them. Let them express themselves freely, ask questions, present problems, and face their doubts. Nothing makes for

a better rapport between pastor and people than an honest exposure of this nature. The pastor may not have all the answers—and this is no place for bluffing—so he may say, "I do not have the answer to that now, but we will study it." Perhaps several from the group may be asked to study and present their findings at a later session. If several problems or areas of thought arise, divide the assembly into groups of four to six persons and assign a problem to each group, allowing them 5 to 10 minutes or more to discuss it, then to report to the group for further discussion.

In short, the preacher who is filled with the Spirit, and who loves God and people, will seek and find effective ways for communicating the message of holiness.

A Mother's Request

What do I want for Mother's Day? you ask,
My fair young daughter, and my stalwart son.
Only that you finish up the task
That, in life's evening, seems but just begun—
The task I can never now complete,
Of setting forth the Way, the Life, the Truth,
Except you lend to me your eager feet,
Your questing spirits, and your gallant youth.

What do I want for Mother's Day? No gift
That any purse could buy. But one request
I make of you: That, daily, you might lift
The cross of Christ and publish, east and west,
And north and south, the tidings of His grace.
These feet grow slow, this fading eyesight dim;
Only in you, my children, is my place
Of witness found—my going on with Him.

What do I want for Mother's Day? Just this:
Your hands, your hearts, your voices for my Christ;
This is the ultimate of earthly bliss.
There is no comfort I have sacrificed
For you that was too much. So do not bring
The casual token. But, when ways grow rough,
Then light my twilight with remembering
Your mother's God, for you, is still enough.

—Helen Frazee-Bower
Source unknown

It is time for Christians to take a long look at what television can do to them if it is not kept under strict control.

Control TV Before TV Controls You

By Mel White*

Most Christian families have no idea how much time they spend watching television.

We claim the lordship of Christ over our daily lives, yet, according to research director of the St. Clement Film Society, "churchmen join with the rest in spending more time looking at television than they do at any other activity aside from sleeping and working." Reputable surveys report that the average set is on eight or nine hours every day. That amounts to approximately one and a half months a year, at 24 hours a day. A graduating senior has watched about 15,000 hours of TV programming in comparison to 10,800 hours in school. We don't dare compare that to the little time spent in church or church school classes, family worship, or play.

You don't believe you or your family spend anything like that much time watching TV, correct? Have you ever tried to determine how much time you or they actually do spend in the TV room? Try it. Put a note pad and pencil on top of the set. Instruct the family to write down when it goes on, when it goes off, and how long each person watches it.

The question is, What could be

achieved in personal and family growth and development in even half the time we spend watching television? Paul instructs us to redeem "the time, because the days are evil" (Eph. 5:16).

Too many Christian families are not really convinced that television influences their attitudes and behavior.

They maintain the illusion that what we watch has no effect on what we think or do. Exhaustive studies as far back as 1935 demonstrate conclusively that "the attitude towards any social value can be measurably changed by one exposure to a film, and the effects are cumulative and of substantial permanence."

My two children (ages two and three) have proven more to me than all my studies combined. "Sesame Street," "Misterogers," and "Captain Kangaroo" taught my children the alphabet, numbers, colors, songs about brotherhood, philosophical responses to emotions ("It's natural to feel like Oscar the Grouch"), and how to handle childhood fears and inadequacies ("Parents make mistakes; why can't I?" "Monsters are only pretend"; "I'm too big to go down the drain"; and "Dark is nice"). The other day my two-year-old shocked my wife at dinner with

*Professor of communications, Fuller Theological Seminary, and producer for Gospel Films, Muskegon, Mich. Used by permission.

"It tastes so good you hate to put it down."

That television is a powerful teacher is no longer questioned, and fortunately the programs mentioned have an army of educational consultants and quality-control personnel. But what are my children (or what am I) picking up overtly and covertly from all the other programming without any moral, let alone educational, standards or sensitivities? Marshall McLuhan talks about the medium as message. It is not so much the results of one program on one night that we need fear as the steady bombardment of ideas and acts contrary to God's dreams for man. A regular diet of unworthy inputs can set the whole human system off balance.

What are the general standards set by television on violence, sexuality, money use, and family relationships? What are the general views on crime, minority races, being poor, the Church, war, and problem solving?

Remember, I'm not criticizing television. There is no Burbank-based conspiracy to overthrow American morality. But writers and producers are out to snare the widest possible audience. They are not interested in moral truths or spiritual insights. They want viewers, and will get them at almost any price. If we sit and lap everything up like thirsty kittens, unwilling or unable to distinguish between fresh whole milk and poison, it is because we don't really believe that television can substantially and permanently influence our attitudes and behavior. If we don't monitor what we watch, and help our children monitor what they watch, we are risking a great deal.

Most Christian families believe that commercials are harmless.

In my film, "TV and Thee," I juxtapose a fast montage of familiar

commercials with scenes of poverty and despair to raise the question, "What can commercials do to us?" Most reply, "Nothing." But the fact that business lavishes so much money on television advertising is proof that it affects our behavior in no uncertain terms. We sit silently by while Madison Avenue directs some \$12 billion through media, especially television, as Stan Freberg says, "to brainwash us into buying some—[pause]—today!"

Commercials have little to do with truth or information or actual need. The brainwash principle causes us to reach blindly for products on the merchant's shelf because their names are familiar, while other products may have better content. If you're not fussy about your health or don't care about value or saving the budget, it may not matter. But today even senators and presidents are marketed like gasoline and soda pop. All the while the consumer gets less information and more dangerous, if not deceiving, jingles and slogans.

Madison Avenue ad men delight in raising our "necessity" level every year, convincing us that it is not only good for the economy to spend lavishly on ourselves, but that we really need all those extras. No wonder we have lost track of the 2 billion starving and deprived peoples of the world. We are too busy spending our money to give any away. Jesus talked of "lilies of the field" and how hard it is for us to hear. Commercials, again in their cumulative power, are a significant noise factor in drowning out "the still small voice" of God. You may quiet them by discussing them with your family, by laughing at the obvious lies and stupid claims, or by comparing their absurdities with one another. But the best thing to do is stand up, walk over, and turn the TV off. It may be the only exercise you get in the evening.

Most Christian families have no particular standards, goals, or strategy for using their television sets.

Apparently television is not a Christian issue and few, if any of us, feel any tension about using it creatively as Christian stewards. Television is not evil, but our use of it requires a lot of prayerful consideration. Here are a few suggestions:

1. Get a portable TV that can be moved, not one of those huge, altarlike consoles. Then put it into a closet—anywhere away from the family's main living space.
2. Subscribe to a complete TV guide. Read and underline it weekly, well ahead of time. Plan what you want to see and set a time and standard limit on those spontaneous extra viewing sessions.
3. Roll out your television only when you plan to see something scheduled, and return it immediately after that to its closet.
4. Whatever you watch, watch it active-

ly, not passively. Be alert! Don't let anyone manipulate you. Keep asking yourself, What is this program doing to me?

5. Don't just stare at the commercials. Stretch and squelch.
6. Begin your own personal study of media and their power. Discuss TV and its power with your family. Set standards, limits, and goals together.
7. If your set is not equipped to receive the Public Broadcast Service (NET), get a set that does. You and your family are missing the finest and most consistent source of quality programs.
8. Practice turning the TV off to do something better! This last suggestion responds to the saddest thing I have learned about television and the Christian family. **WE USE FREE TIME BADLY.** We watch television as if we knew of nothing else to do. We talk about being too tired or too poor or too disorganized to do anything else. In truth we are too lazy. Now we all have a chance to experience God's grace and to try again to control TV before it controls us.

QUESTIONS FOR FAMILY DISCUSSION

1. How many hours a week do you personally watch TV? _____ hrs.
2. List the sum total of hours your family watches TV. _____ hrs.
3. Of this sum total, how many hours are devoted to watching educational programs? _____ hrs.
4. Of this sum total, how many hours are devoted to watching movies? _____ hrs.
5. How many hours do you spend as a family in recreational activities? _____ hrs.
6. How much time do you spend each week in devotional exercises such as Bible reading, prayer, reading of religious books? _____ hrs.
7. How much time does your family spend in devotional exercises each week? _____ hrs.
8. Our guidelines for watching TV as a family. Please list them and type them on a card and tape the card to the TV set.
9. What effect do commercials have on me personally? To find the answer to this question, fill in this blank: You can take Salem out of the country _____.
10. What percentage of the programs you watch build your character, integrity, and moral convictions? _____ %

● **General Superintendent Coulter**

REMOVE the Obstacles



EVERYONE—JANITORS, general superintendents, pastors, Sunday school teachers, board members, missionaries, college professors—wants to see a genuine revival in the church! We talk about it. We pray for it. We believe it is the answer for the church and the world. We know that God is waiting to visit His people. Here and there we see refreshing showers, but we have not yet witnessed the sweeping churchwide movement of God's Holy Spirit that our hearts crave.

Perhaps there are obstacles which we as ministers in the church could remove to make way for the full sweep of God's power upon His people. Why not begin to remove the obstacles in our own lives? So often revivals begin when the "best" people allow the Holy Spirit to search them and prepare them to be channels of power.

Are we neglecting God's Word? Certainly we refer to it, find texts in it, and bolster our beliefs by it. But do we *search* the Scriptures? Do we draw our strength from the Word of God? Do we revel in its truths, feed our souls upon it, and build our lives on its precepts?

Have we allowed a light and frivolous spirit to possess us? We all agree that preachers should be *normal* human beings. It is necessary and profitable to relax at the appropriate time. But there is danger in taking on the lightness and superficiality of our age. This can only dull our spiritual sensibilities and make us unfit to be the messengers of the Lord.

Have we allowed a spirit of harshness and criticism to creep into our lives? Do we criticize harshly and unlovingly? Have we permitted a spirit of bitterness to come between us and some of our people? Every minister is aware of the vexations and the irritations of everyday church life. Only a fresh baptism of love

can enable us to rise above these annoying situations so that we can be a channel of healing and love to our people.

Are we really burdened for souls? Even "witnessing" can become routine and professional.

The story is told about Robert Murray McCheyne who had just begun to preach when a woman slipped into the church. No one spoke to her. She slipped out unnoticed.

Later she returned with her face aglow. She explained her conversion this way: "Last sabbath I came to the kirk to hear the preacher, and as I looked into his face *he looked like he would die* if I were not converted. That's when I was converted!"

Are we too casual about the lost? Only as we taste the bitterness of burden can we know the joy of rescuing a soul from hell.

Keep the channels open. Get the obstacles out of the way. Let the revival begin in us!



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Teen Beat

what's new on the "teen scene"

HERE'S WHERE IT HAPPENS

SWISSAIR



WORLD YOUTH CONFERENCE



Holiday Youth Center in the Village of Fiesch, Switzerland, June 18-30, 1974

Nazarene World Missionary Society

MEMORIAL CERTIFICATES

THANK YOU, pastors, for helping to make 1972-73 a record year in placing names on the Memorial Roll. How important are Memorial Certificates? The contributions of \$25.00 for each Memorial Certificate have helped three ways:

1. Made it possible to keep retired missionaries on the same pension rate as retired ministers;
2. Made possible a rent allowance increase for retired missionaries (still less than \$85.00 a month for a couple; less than \$60.00 a month for a single missionary);
3. Made possible an increase in medical benefits for active missionaries.

How wonderful it would be if every church would put at least one name on the Memorial Roll this year.



MEMORIAL CERTIFICATE REPORT—Assembly Year 1972-73

District	No. of Soc.	Reached in 1972 Goal -73	Goal Exceeded by	District	No. of Soc.	Reached in 1972 Goal -73	Goal Exceeded by		
*Akron	106	53	112	59	*Missouri	82	41	65	24
*Alabama	101	50	81	31	*Nebraska	36	18	33	15
*Alaska	13	6	8	2	*Nevada-Utah	18	9	10	1
**Arizona	39	19	44	25	*New England	64	32	42	10
Australia	20	10	8	--	*New Mexico	43	21	32	11
British Isles N.	31	15	0	--	*New York	42	21	38	17
British Isles S.	58	29	4	--	*N. Arkansas	54	27	41	14
*Canada Atlantic	17	8	11	3	*N. California	60	30	35	5
*Canada Central	40	20	17	3	*N. Carolina	49	24	36	12
*Canada Pacific	16	8	14	6	*N.E. Indiana	100	50	115	65
*Canada West	52	26	27	1	*N.E. Oklahoma	43	21	28	7
*Central California	57	28	43	15	**Northwest	75	37	75	38
*Central Ohio	132	66	114	48	*N.W. Illinois	73	36	53	17
*Chicago Central	67	33	72	39	**N.W. Indiana	56	28	82	54
*Colorado	73	36	63	27	*N.W. Ohio	68	34	84	50
*Dakota	47	23	29	6	*N.W. Oklahoma	65	32	59	27
*Dallas	58	29	41	12	*Oregon Pacific	69	34	75	41
*E. Kentucky	54	27	34	7	*Philadelphia	62	31	49	18
*E. Michigan	75	37	50	13	**Pittsburgh	91	45	93	48
*E. Tennessee	70	35	48	13	*Rocky Mountain	36	18	23	5
**Florida	125	62	161	99	Sacramento	52	26	22	--
*Georgia	74	37	44	7	*San Antonio	47	23	34	11
*Hawaii	11	5	6	1	*S. Arkansas	48	24	47	23
*Houston	48	24	33	9	*S. California	84	42	68	26
**Idaho-Oregon	47	23	62	39	*S. Carolina	54	27	64	37
*Illinois	107	53	76	23	*S.E. Oklahoma	42	21	41	20
****Indianapolis	83	41	171	130	**S.W. Indiana	101	50	100	50
*Iowa	79	39	76	37	*S.W. Ohio	80	40	71	31
*Joplin	60	30	43	13	*S.W. Oklahoma	56	28	40	12
*Kansas	78	39	63	24	*Tennessee	81	40	56	16
*Kansas City	61	30	40	10	*Upstate New York	55	27	54	27
*Kentucky	70	35	57	22	*Virginia	50	25	40	15
*Los Angeles	75	37	72	35	*Washington	63	31	70	39
*Louisiana	52	26	62	36	*Washington Pacific	65	32	53	21
*Maine	53	26	44	18	*West Texas	92	46	68	22
*Michigan	109	54	88	34	*West Virginia	106	53	87	34
*Minnesota	34	17	33	16	*Wisconsin	40	20	31	11
Mississippi	53	26	20	--					

****Highest number of Certificates—Indianapolis, with 171, more than quadrupled their goal with an average of over two certificates per society.

**16 districts with two asterisks doubled their goal or more.

*53 districts with one asterisk reached or exceeded their goal.

◦ The "Horizons Planned Giving Programs" are now available through the Division of Life Income Gifts and Bequests. This new service is being made available to Nazarenes and their friends to aid them in the area of family financial planning.

◦ Planned giving allows an individual to consider the financial security of his family at the same time he considers a gift to aid some area of Kingdom work. Planned giving allows a person to take full advantage of the charitable deductions allowed by law under both the income tax and estate tax laws. Even a planned gift has a cost to the donor. But the actual cost of a contribution will be substantially lower with proper planning.

◦ The service offered will include guidance and information concerning estate planning, wills, life income gifts, trusts, gift annuities, bequests, and many other forms of charitable gifts.

These gifts may provide many benefits to you, such as—

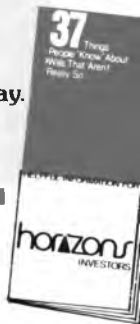
- Generous income from invested assets
- Savings in taxes
- Relief from management of assets
- Satisfaction of contributing to God's work now or in the future

◦ Our first goal in this program is service. We feel that, if we can help our people provide financial security for their families and conserve their assets, they will in turn be in a position to provide far more support to God's work than they ever dreamed possible.

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Birthdate _____ Tel. _____



Evangelists Are Real People.

1. They must eat.

The salary portion of what you pay your evangelist must buy food and clothing and supply his personal needs demanded by continual public appearance.

2. They must have a home.

Most pastors are provided a parsonage with utilities. Your evangelist deserves this item which should be clearly indicated on his check for income tax purposes.

3. They must travel.

The amount of travel reimbursement should be in addition to all other considerations.

4. They must retire.

Life insurance and Social Security are two major sources of retirement income. It would be an excellent idea to regularly set aside a few dollars for your evangelist's retirement program.

A GROWING CHURCH



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Does your church qualify for the STEWARDSHIP HONOR ROLL? It takes 10 percent giving for others!!!

BLACK Evangelism

*—Which
Way
from
Here?*

A Question, and an Answer

Black Evangelism—Which Way from Here? is the first major treatment of the challenge of black evangelism in the Church of the Nazarene.

As a supplement to local church studies of our ministry among black Nazarenes or as an independent addition to any library, this book is a must.

An anthology of messages from the 1973 Urban Ministries Conference in Kansas City, this book answers its own question. The answer that emerges is an answer that transcends race. Christ is the answer. He makes men brothers. No one will want to miss this important book. Order it now from your Nazarene Publishing House.

YES, please send me _____ copies of *Black Evangelism—Which Way from Here?* The cost is \$1.00 per book.

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COLLEGE'S DEATH RATTLE FALLS ON DEAF EARS

SO READ the front-page headlines in a recent edition of the "Kansas City Star" describing the demise of a well-known church-related college which had been in existence for 93 years. It is a dramatic reminder that these are still difficult days for small church-related colleges.

Fortunately, Nazarene colleges have the loyal support of a dedicated constituency. During the past year, Nazarenes contributed \$5,178,075 to the 12 institutions affiliated with the Department of Education and the Ministry. This is an all-time high, exceeding by over \$1,000,000 the support given in the preceding year. During this time per capita support of higher education grew from \$9.74 to \$12.08, and the net worth of the 12 institutions increased by over \$5,000,000.

Fortunately, also—the colleges are helping themselves by contributing to their own fiscal solvency. Operating budgets are scrutinized as never before and all colleges have instituted rigid budgetary controls.

The generous support given our institutions of higher education is one of our soundest investments. In return, it is gratifying to note that more Nazarene college students are concerned for spiritual outreach than ever in our history. Frequent reports of genuine revivals, the steadily increasing number of volunteers for the summer ministries, and the excellent response to the recent IMPACT Conferences held at each college are reassuring indications of the spiritual vitality of the Nazarene campus.



EDWARD S. MANN
Executive Secretary
Department of Education
and the Ministry



PLAN FOR EVERYONE IN YOUR 1974 VBS

Are the adults being considered?

Many adults will be bringing children, and child care will be provided, so it will be a good time to:

Have classes in doctrine for new Christians;

Have classes for prospective members;

Have classes preparing persons to be soul winners.

New Mission Field Designations

AT ITS January meeting, the Department of World Missions adopted the following definitions of districts under its jurisdiction.

a. PIONEER DISTRICT. From the time the Church of the Nazarene officially enters a new field until a national superintendent is selected, the field shall be classified as a Pioneer District. In the pioneer district, the authority of the district assembly is in the hands of the mission council.

b. NATIONAL-MISSION DISTRICT. From the time a national superintendent is selected by appointment or election until the district is declared a mission district, the field shall be classified as a National-Mission District. As such, the authority is shared on an equal basis by the mission council and the district assembly.

c. THE MISSION DISTRICT. A district having achieved 50 percent self-support, and having a national superintendent, is a Mission District. Here also the authority is shared equally between the mission council and the district assembly, with delegation of authority through the district assembly and the district officers and boards as per the *Manual*.

d. REGULAR CHURCH DISTRICT. When the mission district has established a record of stable self-government, has achieved a membership of 1,000 non-probationary members, has become wholly self-supporting, and wishes to assume the relation to the general church of a regular church district, it may request the General Board of the church through its constituted authorities for such organization as stated in the church *Manual*, paragraph 600, section *d*. When the regular church district is thus constituted, it shall be governed in all respects by the provisions of the *Manual*.

Such a district will maintain a relationship to the Department of World Missions in matters pertaining to financial subsidy for buildings, institutions, and such personnel as may be requested or required.

Achievement of the above status may be determined by the executive secretary of the Department of World Missions and the general superintendent in jurisdiction, in consultation with the mission council or executive committee and the District Advisory Board, with the approval of the General Board and the Board of General Superintendents.

The World Beyond

The Department of World Missions, with the approval of the Board of General Superintendents and the General Board, voted to open work for the Church of the Nazarene in the Dominican Republic and Hong Kong as soon as possible. Rev. John Holstead was requested to transfer from Taiwan to Hong Kong to open the field, and Rev. Louie Bustle will be assigned to lead the new work in the Dominican Republic after a year of Spanish language study.

Growth Brings Division

The growth of the church in older districts has brought the need for division into two or more districts in a number of fields. Peru, Guatemala, and Korea have all received approval for such a division. In Korea, Rev. Cho Moon Kyung is the superintendent of the Central Korean District, and Rev. Oh Chun Hwan is the superintendent of the Southern Korean District. In Peru and Guatemala the southern districts are designated Pioneer Districts and the missionaries will concentrate their efforts in developing the church there, while the Guatemalan and Peruvian district superintendents and advisory boards will continue to lead and develop the northern districts, where the church is already established.

The Coloured and Indian District in Africa, because of the vast distances between areas of its work, has requested division into four districts. Two would be designated National-Mission Districts, where the church is established and growing. Two are comparatively new areas and would be designated Pioneer Districts.



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Make Me Uncomfortable Lord

HERE I SIT in the middle of abundance, waiting for people to come to me for help—assuming, as the leader of a local church, that if we build an attractive building, provide a lively program, announce in a catchy way clever speakers, and offer free prizes, people will come flocking to the church and will receive the gospel.

We cheapen the gospel when we engage in such actions. This church must become a sending station—a sending station for Christians into the world where real people are willing and ready to admit real needs; people who will not wait until they are rested and dressed up to come to a nice, comfortable place to listen to the Good News presented in grand style to the accompaniment of beautiful music.

I want to go to people where they are hurting, and help them. Then and then only can I hope to really be doing something with all this ecclesiastical finery. Out in the arena of daily give-and-take where men sweat, bleed, die, love, and despair—that is where I want to preach the gospel. Lord, make it possible for me today to find a place of ministry like that. I am tired of spending time and money and human effort on physical trappings which speak only of man's accomplishments. Let me see a genuine spiritual work based on the

Word of God and upon the work of the Holy Spirit in moral change in people's lives. Make this church a lighthouse, a training hall, a launching pad, a service station.

Don't let it become a monument to man's greatness, but a place where man can acknowledge his meanness and accept Christ's greatness through His death on the Cross.

Forgive me for running little programs designed to lure people into the building, and seeking satisfaction from getting a large number of people together in one place at one time. Give me the grace to deal with people one by one, as You did on earth.

If it is to the place where men hurt physically, emotionally, and spiritually You would have me go—I go gladly so long as I can have opportunity to let the healing power of Jesus be poured out through me. Give me a vision for this kind of work. Keep me from being a minister as a professional, but rather allow me to go as a man of compassion meeting people at the point of need.

If it is to the regeneration and resurrection of this church You are calling me, help me to do it with fearless courage and follow only You—not the opinions of nonspiritual men. Save me from living my life like others think I should. Make me dead to the opinions of men and alive unto Christ. Take every talent You have given me, Lord, and use it.

Here I am, Lord; SEND ME!

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

Mother's Day in Syracuse

Certificate of Appreciation

TO A
Wife and Mother

It is in gratitude and appreciation for your life as a wife and mother that we honor you today for what you are and what you have done

You have given the priceless gift of life

You have provided an example for our growth in a maturing Christlikeness;

You have challenged us to stand tall and to always give our best to every endeavor;

You have established that warm environment in which our lives have been nurtured;

You have been there — to listen to a problem, to rejoice in an achievement, to heal a hurt, to give an affectionate demonstration of love.

For all this and more, we honor you on this

1st day of May, 1962

SIGNED



Witness John H. Wilson
PASTOR

Pastor John Nielson of Immanuel Church of the Nazarene, Syracuse, N.Y., felt that something very meaningful should take place on Mother's Day in his church. Although the sentimental things are nice—flowers, mementoes, and gifts to oldest and youngest—this pastor felt that something to cause the mothers and families to think about responsibilities and privileges would be helpful. He originated certificates (1) to be presented

to the mother from her family, and (2) to be presented in return from the mother to her family.

Mothers did not know of the ceremony until they were called forward. After receiving their certificates, a place was provided at the front of the sanctuary for them to sign the certificates to their families.

The response was most gratifying, according to Pastor Nielson.

Certificate of Commitment To My Family

Realizing my responsibility to God and to my family,

I hereby commit myself before God—

To set an example of Christlikeness that will encourage
my family to trust in God;

To do my best to be considerate and understanding
of the needs, desires, and viewpoints of the
other members of our family unit;

To rely increasingly upon God for help in meeting the
daily tensions and problems of life;

To be the best possible wife and mother, committing
myself to the improvement of my character and
abilities so as to provide a happy, pleasant,
home environment — a sanctuary for the growth
and development of my family as individuals
and as a unit;

To pray for the physical and spiritual welfare of
each member of our family;

To be a partner of God, husband, and child in the
building of a truly Christian home.

I prayerfully make this commitment to God and Family

on this 13th day of May, 1973

SIGNED _____

Witness

John M. Nielson

PASTOR

The wife's biggest role is to help her preacher-husband believe in himself, and a man's greatest need is to be admired by the woman he loves.

Don't Criticize Your Husband's Sermons

WE WERE RIDING the short three miles to our home after a staff breakfast at seven o'clock, two morning worship services, and a TV broadcast.

I can't believe my husband and I are an exception when it comes to the emotional strain of giving "life" each Sunday. If you're even half in tune with God, "virtue" goes out as you are touched by humanity.

Ladies, permit me to share an important "don't" for the woman your husband has chosen to be the sound-board of his life.

Don't criticize his sermons.

I knew that unspoken question which was racing to the fore of his thought, but was too sensitive for him to raise. My womanly radar didn't even have to be in A-1 shape to know.

"Your sermon was positively great this morning, dear. God really came through you. I was really blessed."

Now let me disillusion you. My radar hasn't always been that good—or else I was an awful lot dumber than I am now. For longer than I'm willing to admit in our pastoral ministry, I reserved those unqualified commendations for the times he had knocked a spiritual home run and brought in three men on base.

Looking back, I'm sort of ashamed of that superduper pastor's wife who so often sat up-tight on the front seat, hoping her husband would say it right, and do it right, to the great spiritual inspiration of all the saints. In fact, if he happened to cite to Moses that which he should have attributed to Abraham, I tried to unobtrusively whisper the correction to him from the front seat.

I got suddenly healed of that malady one Sunday morning when he stopped the sermon cold, looked down at me on the front seat, and said, "Did you want something?"

I have found through trial and error that the most important contribution I can make to my husband's ministry is what I am to him at home. There are enough devils to tell him he didn't score. I'm not going to be one more of them.

The wife's biggest role is to help her mate believe in himself. Just before he preaches, tell him he's the greatest preacher you know. Tell him



by
Ruth Ann Polston

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

he's going to do great because you're going to be praying for him. Adjust his tie, kiss him real good, and tell him how proud you are of him. Then on the way home, repeat the performance. Don't remind him of what he forgot, whose toes he stepped on, who wasn't there, and that the crowd was down.

One time I knew it was an ostrich instead of a pelican in the Scriptures which abused its young, so I whispered, "Ostrich," from my front pew. To my surprise, he turned around and said, "No! Pelican."

I said, "Ostrich," again.

By this time the whole congregation were racing through their Bibles to find out if it was an ostrich or pelican. To say the least, it was not helpful to his ministerial ego to have several crowd him at the door saying, "Reverend, sure enough, it's an ostrich."

My husband says if a thousand people tell him he preached a great sermon, it's not as important as my approval. A man's greatest need is to be admired by the woman he loves. Don't starve your man, ladies. After all, what's the difference if he does say pelican instead of ostrich?

TO A PREACHER'S WIFE, WITH LOVE

I have preached a thousand sermons

While you sat quietly in the pew;

I've been given honors, when

They should have gone to you.

People call on me to pray,

While you're seldom ever asked;

You've been left in shadows dim

While in sunlight I have basked.

I am called "The Reverend"

While you're just "the preacher's
wife";

I've been given many titles—

Sometimes you are given strife.

I am named the chairman

Of a dozen boards or more;

You're but cook and baby-sitter,

And scrubber of the floor.

But listen, preacher-maker,

God rewards in nobler ways;

Earth may recognize the clergy

But Heaven will their wives repay.

The day is fast approaching

When all status will be past;

For the Scripture has recorded

That the first shall be the last.

And God has really planned it

So that if any would be great,

She must be the least among us;

Seems as if servants never rate.

But when we get to Heaven

If a crown should be my prize,

You must surely wear it

For 'twill be your very size.

Heaven is the equalizer

Of unbalanced things of life;

And if any own a station there

It will be the preacher's wife.

—Jim Spruce

It is time for the Church to evaluate her involvement with those who have reached the golden age of retirement.

Retirement: A Time to Serve or Be Served?

I AM NOT going to retire!"

The son looked at his father in disbelief. Years of debating the question of an early retirement had been settled for this man as the age of 65 arrived. Now, a pastor of more than four decades, he was balking.

"I have earned the right to retire and nothing will change my mind. Let the younger men face the increasing pastoral pressures." So reported a second veteran pastor.

What are these two pastors doing now? The first is actively involved as a part-time staff minister of visitation. The second is faithful in "occupying a pew." The senior staff minister rejoices in the effective assistance of the first man. The pastor of the second wishes he "could get Brother Blank to contribute something to the ministry of the local church from his wealth of background experience."

A local church had just completed a new youth center. Its value was estimated by the architect to be in excess of \$120,000. A retired layman contributed many hours of labor in lawn care and church maintenance. His wife regularly operated the

church nursery for young mothers' Bible study groups during the week, and during Sunday services.

"I am thankful for what the church is doing for our youth," this layman stated. "But would it be possible for us to have one room in one of our three educational buildings as a senior citizens' room? One in which we could visit, have table games, a library, and maybe some coffee?"

In 1970 the U.S. census showed more than 20 million persons 65 or over. Three million are involved in the nation's labor force. What are the rest doing? How are they involved in your church?

Holiness churches in the U.S.A. and Canada were surveyed to determine what was being done for elderly members. Some of the responses to this 1972-73 survey, conducted by Rev. Bergen Birdsall, were:

- Several are active in the church program.
- Modern Maturity Fellowship. About 60 at monthly meetings.
- Monthly potluck: programs, music, speakers, projects
- Social program once a quarter
- A separate Sunday school class
- Older Americans' Club. Very active.
- Bimonthly fellowship: lunch, crafts, testimonies, speakers
- We use the Salvation Army Golden Age Club.
- Weekly prayer meeting
- Just their Sunday school class (lots of these)



by

Jack H. Mottweiler

Director of Adult
Ministries and Sunday
Schools for the Free
Methodist Church

—No, we do not (too many like this).

Some of these reports indicate that a growing number of congregations are shifting their emphasis away from doing things for the older members. Instead, pastors are taking advantage of the often specialized skills these persons have acquired by a lifetime of schooling, training, and experience.

It is time for the church to evaluate her program of involvement for those 65 and older. Does the child reach an age where the commandment to honor your father and your mother no longer applies? Should not the elderly see the church as a channel through which God may “repay us days of gladness for our days of suffering, for the years thou hast humbled us” (Ps. 90:15, NEB)?* Does God not intend that you should have a Simeon and an Anna in your congregation? Has 1 Tim. 5:1-8 been removed from the Bible? What is the scriptural emphasis concerning the relationship of the elderly to society?

Having worked out a “theology of ministry involving the elderly,” let us assume your church desires to implement a program. Shall the emphasis be to serve or to be served?

Many factors influence both individual and congregational involvement. It is basic that any “65-plus” program include options for the participant.

A program of service to the elderly appears most common. It is necessary when health limits individual activity. Possibilities are:

- Cassette recordings of morning worship, Sunday school class, and special events—delivered regularly to the residence
- A regular visitation program including pastor, peers, and younger friends

*From *The New English Bible*, © the Delegates of the Oxford University Press and the Syndics of the Cambridge University Press, 1961, 1970. Reprinted by permission.

- Telephone meditation service by recording or volunteer on duty at stated times
- Reading by volunteers
- Transportation service to church, doctor, and essential business places
- Card showers for special days
- Daily phone call to those living alone to determine physical condition, needed service, and to give assurance of interest
- A balanced-diet, warm meal delivered daily to the home (An Indianapolis Ind., organization calls this “Meals on Wheels.”)

Programs of involvement, however, are increasing in number. Many of the ministries listed for those shut in, or limited in participation potential, may be implemented by active golden agers. The retired minister may organize a vital visitation program. The past president of the WMS may supervise the “Serving Seventies Clubroom.” Retired construction men—carpenters, plumbers, electricians—can aid in church maintenance as well as assist other “65-plus-ers” in home repairs. That retired bookkeeper may be the invaluable person you have been looking for to assist the church treasurer and serve as church statistician.

Examples of potential involvement ministries include:

- One-night-only retreats
- A-day-per-week church office assistance, getting out bulk mailings, folding bulletins, etc.
- Staffing extension Sunday school classes for rest homes, shut-ins, etc.
- Day-care center for the elderly, in a room at the church. This permits those who care regularly for the elderly to do shopping and other errands.
- Participate in writing campaigns, with letters to:
TV stations to commend or protest programs

Government officials to influence proposed legislation at various levels

Servicemen and students away from home

Missionaries overseas

- “Adopt” a grandchild whose grandparents are not living in the community.
- Take a child to Sunday school.
- Teach hobby skills to younger adults, youth, and children.
- Organize an emergency prayer chain.
- Develop church telephone information service.
- Serve as church nursery attendant during group meetings.
- Assist Sunday school teachers in contacting absentees each week by visit, phone, or card.
- Be a “Sunday school class grandmoth-

er” for a children’s class. Provide cookies for social and other special occasions.

- Form a birthday club.
- Organize a literary and/or writing club.
- Plan regular senior citizens’ meetings dealing with financial matters such as social security and wills, and personal problems such as loneliness, diet, etc.
- Plan regular fellowship times for those 65 and older.

The possibilities seem endless. Many churches are giving retirees a new lease on life. Wherever your church is in its thinking and programming, it’s hard to escape the fact that the modern maturity group needs the ministry of the church.

IN THE STUDY

Meditating with the Master in Matthew

May 5

MAKING MOUNTAINS OUT OF MOLEHILLS (12:2)

SCRIPTURE: Matt. 12:1-14

INTRODUCTION: Legalism has always been the bane of religion. Legalists major on minors and minor on majors. Their perspective is distorted, and their priorities are misplaced. This passage gives an excellent example of typical legalism.

I. THE UNREASONABLENESS OF LEGALISM (vv. 1-2)

Corn is still the British term for wheat and so is retained here in the *New English Bible* (“cornfields”). In the United States we would say that Jesus went through the “grainfields” (NIV). Also “ears of corn” conjures up the wrong picture for the American reader. “Heads of grain” is what we would say. We would probably also use “pick” instead of “pluck.” (How about reading the *New*

International Version [1973] in the pulpit so as to give the correct translation for your listeners?)

As the disciples were walking on a path through the field of ripe grain, they felt hungry. So they picked some heads of wheat, rubbed out the kernels between their hands, and then blew away the husks. To the Pharisees this was harvesting, thrashing, and winnowing grain. So they complained to Jesus: "*Look! Your disciples are doing what is unlawful on the Sabbath*" (NIV).*

This is a good example of the typical attitude of legalists. They make mountains out of molehills. What the disciples did seems innocent enough. But to the Pharisees it was just as wicked as though they put in the whole Sabbath day harvesting their fields, thrashing out the grains, and then winnowing away the chaff in the wind.

II. THE INSINCERITY OF LEGALISM (v. 10)

Legalism is judgmental, harsh, critical. Chapter 11 closes with some of the most beautiful words ever uttered by the compassionate Christ. They are filled with tenderness and love. But all this was lost on the Pharisees. All they could see was what the disciples were doing on the Sabbath.

Also, when they saw the man with the withered hand, instead of feeling sorry for him and hoping he could be healed of his affliction, they tried to prevent his getting help. They asked Jesus, "Is it lawful to heal on the sabbath days?" They were not looking for information. For we read that they posed this question in order that "they might accuse him."

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

The legalist tries to appear as super-spiritual. But his spirit betrays him as lacking real spirituality, for he majors on material things, on externals.

III. THE INCONSISTENCY OF LEGALISM (vv. 11-12)

These legalistic Pharisees would pull a sheep out of a pit on the Sabbath day if it fell in. Of course this would be much more work than the harmless little momentary exercise of the disciples.

Legalists are always inconsistent. They will say that it is wrong to do one thing on the Lord's day and then do something far worse. They will criticize one piece of "worldliness" and participate in something else that seems far more worldly. Since legalism thrives on personal opinions, it has to be inconsistent.

IV. THE ANTIDOTE TO LEGALISM (vv. 7-8, 12)

The answer to legalism is love and a compassionate spirit. Jesus said that if the Pharisees had understood the true spiritual nature of religion—"mercy, and not sacrifice"—they would not have condemned the innocent disciples. And that note needs to be sounded today. Jesus is Lord of the Sabbath; so whatever He, as our Lord, tells us to do is right. What we need to do is to submit to His lordship in our lives—every day.

Jesus concluded by stating the general principle: "Wherefore it is lawful to do well on the sabbath days." In these times of flagrant Sabbath desecration we need to be truly concerned that we do on the Lord's day only what is pleasing to the Lord of the Sabbath. But we also need to be cautious about criticizing others, lest our spirit desecrate the day that should especially be marked by holy love.

May 12

TWO PARABLES ON SEPARATION (13:40, 49)

SCRIPTURE: Matt. 13:24-30, 36-43, 47-50

INTRODUCTION: The thirteenth chapter of Matthew contains seven parables of the Kingdom. The first, the parable of the sower, is found in all three Synoptic Gos-



By Ralph Earle

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

pels and has already been treated in our series of sermons on Mark's Gospel—"A Quartet of Human Hearts." The other six in Matthew 13 all begin with the formula, "The kingdom of heaven is like unto." The word *parable* means "a comparison," and Jesus is illustrating the meaning of the Kingdom by comparing it to something that was familiar to His hearers.

These remaining six parables of this chapter are divided into three pairs, with each pair teaching the same lesson. So we are devoting one sermon to each of these pairs of parables.

The parable of the tares and the parable of the net, though coming second and seventh in the list, teach the same lesson and so are treated together. Actually, there is a twofold lesson here.

I. NO SEPARATION IN THIS LIFE (vv. 29-30, 47)

Jesus told of a man who sowed good seed in his field. While he and his servants were asleep, "his enemy came and sowed tares among the wheat." The tares were a bearded darnel that looks almost exactly like wheat and cannot be easily distinguished from it until it matures. Sorting out the tares from the wheat was a very tedious task, usually done by women and children. But it was important, for if the tares are ground into meal and eaten with the wheat they often cause dizziness and nausea.

The servants reported to their master that tares were growing in the wheatfield and asked if they should pull them up. He said, "No, lest while you are pulling the weeds you may uproot some of the wheat. Let them both grow together until the harvest."

A. M. Hunter makes a helpful suggestion as to what is meant here. He writes: "The parable sounds like Jesus' reply to a critic—probably a Pharisee (the very name meant 'separatist')—who had objected: 'If the Kingdom of God is really here, why has there not been a separating of sinners from saints in Israel?'" (*Interpreting the Parables of Jesus*, p. 46).

The first lesson of this parable is that human leaders should not usurp the divine prerogative of judgment and separation. Before we take action to "kick out of church" a backslider who is not living

according to Christian standards, we should assess the situation carefully. Suppose it is the husband of a godly wife and there are children in the home. If the man's name is dropped from the church roll, he will probably become angry and refuse to drive his family to church. The result may be a discouraged wife and children that are lost forever in hell.

It is true that Paul apparently did tell the Corinthian church to excommunicate one of its members (1 Cor. 5:3-13). But this was a case of flagrant immorality that was bringing disgrace to the church in the community (5:1). There may well be times like that when drastic action is required. But when the evangelistic net is drawn in, there will be some bad fish in it (Matt. 13:47).

II. ETERNAL SEPARATION IN THE NEXT LIFE (vv. 40-43, 49-50)

At the final judgment there will take place the eternal separation of the righteous and the wicked. The latter will be thrown "into a furnace of fire: there shall be wailing and gnashing of teeth" (vv. 42, 50). It is a horrible fate to contemplate, and we should warn people against it. The strongest teaching on hell in the New Testament is found in the teachings of the compassionate Christ.

May 19

TWO PARABLES ON GROWTH (13:31-33)

INTRODUCTION: It is obvious that these two brief parables teach essentially the same lesson. But what is that?

Two interpretations are widely held today. The traditional one, held for 19 centuries, is that these two parables portray the growth of the Church of Jesus Christ. The parable of the mustard seed describes its outward growth, numerically and geographically. Many people find rest in its branches. The parable of the leaven pictures the inward growth of the Church and the fact that the leaven of the gospel has permeated all of society to a certain extent.

During the last hundred years a new and opposite interpretation has gained a

wide vogue among Evangelicals, popularized by the *Scofield Reference Bible*. This begins with the basic premise that in the Scriptures "leaven" is always a type of evil; therefore it must be taken that way here. Hence the parable of the leaven was a warning that heretical teachings and godless influences would enter the life of the Church, damaging it. So the twin parable of the mustard seed must describe the growth of the ecclesiastical hierarchy of the Roman Catholic church, spreading over the whole world. In its "branches" are to be found many evil "birds"—wicked men in high places in the Church (as has been true in history).

It would seem the part of wisdom to follow the best Christian thinking of the previous 18 centuries and adopt the traditional interpretation. The new approach, however, need not be ruled out; it may have some validity. Perhaps a both/and rather than an either/or philosophy may help us out here.

I. OUTWARD GROWTH (vv. 31-32)

Some people are afraid of emphasizing the numerical growth of the church, even though they favor its geographical expansion through world missions. But right now there is a great deal of attention being given to "church growth," with a number of good books appearing in the field. Visitation evangelism is becoming a very important ally of, and addition to, mass evangelism. It is widely recognized today that the latter will not succeed without the former. We are to be primarily concerned about souls, not statistics. But the more people we can get in our Sunday school classes and church services, the more opportunity we will have for winning souls to Christ. Let's work on numbers, in order to save souls.

II. INWARD GROWTH (v. 33)

There are three possible applications of the parable of the leaven (yeast). The first is that we should allow the Holy Spirit to permeate our entire personalities, making us more and more Christlike. The second is that the church—locally and denominationally—should become more spiritual as an organism, not just an organization. The third is that our Christian influence should penetrate the society around us.

TWO PARABLES ON VALUE (13:44-46)

INTRODUCTION: Again we have two interpretations. One is that Christ was seeking a treasure or a pearl of great price. He was willing to give His all at Calvary to purchase the Church as His. The other interpretation is that we should be willing to give our all to gain Christ and His salvation. The second application fits in better with the context here. Jesus is talking about finding the Kingdom.

I. THE HIDDEN TREASURE (v. 44)

Modern banks were unknown in the ancient world. We read many times of people burying money in order to keep it safely. Even large sums would be hidden in this way.

Jesus told of a man who stumbled onto a treasure that had been hidden in a field. Elated and excited, he proceeded to sell all his own property in order to buy this field. It was a good move financially, for he gained far more than he gave up. And so it is with everyone who gives up all to follow Christ.

The man here typifies the sinner who unexpectedly hears the gospel and is saved. This has happened thousands of times in history.

II. THE PEARL OF GREAT PRICE (vv. 45-46)

Here we have typified the person who has been seeking salvation or satisfaction for a long time. Finally the end of his quest comes when he finds Christ.

Jesus told of a merchant who went around looking for fine pearls. At last he discovered a very costly one. But he was so enamored with it that he likewise sold all his possessions in order to buy this one pearl.

Jesus is surely the "pearl of great price," worth more than anything else in all the world. So we gladly sing: "Take the world, but give me Jesus." To have Christ in all His wonderful beauty and blessing, we have to give our all in exchange for Him. It's worth it!

If you are in the wrong place, the right place is empty.



The Big Little Man

SCRIPTURE: Luke 19:1-10

TEXT: *He was little of stature. And he ran before, and climbed . . .* (Luke 19:3-4).

INTRODUCTION:

A. Zacchaeus did not seek for excuses not to see Jesus.

B. He transformed his disadvantage—small stature—into advantage.

C. He “sought” earnestly to get through “the press” of the crowd and to “see Jesus.”

D. He was greatly rewarded for his persistent effort to find the Master.

I. THE SPIRIT OF THE MOB—“They all murmured.”

A. The crowd was filled with curiosity and excitement to see Jesus.

B. The mob showed an unintended praise for the Master.

C. The public mob complained and “murmured” because of Jesus’ attention to a chief of sinners.

A bus was taking a group of visitors on a sight-seeing tour through New York City. At one of the stops a little lad with tattered clothes, unkempt hair, dirty hands and face, stepped onto the bus. A lady on the tour turned and asked one seated with her, “Where in the world is that boy’s mother?” The answer was, “Well, I’m sure that he has a mother, and I’m quite sure she loves him, but she doesn’t hate that dirt.” Then she said, “You hate the dirt, but you don’t love the boy.” Until the true qualities of loving the boy and hating the dirt could be combined, the boy’s condition would remain the same. Jesus hated the sins which Zacchaeus had committed, but He deeply loved the man.

II. THE SPIRIT OF THE MAN—“He sought . . . Jesus.”

A. He was determined to find Jesus.

1. “He sought” (v. 3).

2. “He ran” (v. 4).

3. “He . . . climbed” (v. 4).

4. We will find Jesus only when we are fully determined.

B. He received Him joyfully.

1. His heart was touched as Jesus “looked up” (v. 5).

2. His heart leaped for joy as Jesus spoke, “Come down . . .”

3. “He made haste, and came down” (v. 6).

C. He made restitution.

1. He was a sinner. “For the Son of man is come to seek and to save that which was lost” (v. 10).

2. He repented. “If I have taken any thing . . . I restore” (v. 8).

3. A yielded heart. “Lord, the half of my goods I give” (v. 8).

III. THE SPIRIT OF THE MASTER—“Come . . . I must abide.”

A. The invitation—“Make haste, and come down” (v. 5).

1. “Come,” “for the harvest is ripe” (Joel 3:13).

2. “Behold, NOW is the accepted time . . . the day of salvation” (2 Cor. 6:2)

3. “Come; for all things are NOW ready” (Luke 14:17).

B. The command—“I MUST abide” (v. 5).

1. The Master’s desire to abide with all is so great.

2. God’s will is an imperative to a happy life.

3. God’s only dwelling place is the hearts of men.

C. The gift—“This day is salvation come to this house” (v. 9).

1. The reward is to all who accept the Master’s invitation.

2. Salvation is life’s most glorious gift.

3. It is an immediate experience of grace—“this day.”

CONCLUSION:

A. The spirit of the mob WILL NEVER

ER CHANGE from the spirit of the majority.

B. The spirit of man **MUST ALWAYS CHANGE** in repentance with the minority.

C. The spirit of the Master **CANNOT CHANGE** from His assurance of salvation and grace to the seeker.

J. WALTER HALL, JR.

Unity of the Sanctified

SCRIPTURE: Eph. 4:1-13

TEXT: Heb. 2:11, *For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren.*

The text suggests four fundamental facts concerning Bible holiness:

I. **SOMEBODY IS ENGAGED IN THE SANCTIFYING BUSINESS—THE TRIUNE GOD.**

A. God the Father: Jude 1; 2 Thess. 2:13; John 10:36; Eph. 1:3-4

B. Christ, the Son: Heb. 13:12; Eph. 5:25-27; Heb. 9:13-14

C. The Holy Spirit: Rom. 15:16; Acts 2:1-4; Rom. 5:1-5
God the Father planned it;
Christ, the Son, purchased it with His blood; and the Holy Spirit administers the blessing to fully consecrated, believing hearts.

II. **THERE ARE THOSE WHO ARE SANCTIFIED.**

A. One hundred twenty at Pentecost, Acts 2

B. Cornelius, the Italian centurion, Acts 10

C. Men at Ephesus, Acts 19:1-7
See also Acts 20:32; 1 Thess. 5:23-24.

III. **THE SANCTIFIER AND SANCTIFIED ARE ALL OF ONE—PERFECTLY UNITED.**

See 1 Pet. 1:15-16; 2 Pet. 1:4; John 17:21; 1 John 3:1-3.

IV. **THE SANCTIFIER IS NOT ASHAMED OF THE SANCTIFIED, BUT DELIGHTS TO CALL THEM BRETHREN.**

See Heb. 2:16; Zech. 14:20-21; Rev. 7:9-17.

HOMER E. LAND



WHY NOT A PRAYER BREAK?

A coffee break brings physical and mental rest, but a prayer break brings soul rest.

A coffee break brings human fellowship, but a prayer break brings divine fellowship.

A coffee break brings no special power but a prayer break puts us in touch with the powerhouse of heaven.

A coffee break helps the individual, but a prayer break helps others also.

—Ben Yazzie

Nazarene Indian School

PRAYER IS SIMPLE

Prayer is so simple.

*It is like quietly opening a door,
And slipping into the very presence of God;*

There in the stillness to listen to His voice—

Perhaps to petition,

Or only to listen;

It matters not.

Just to be there

In His presence

Is prayer.

—Selected

* * *

You must have long-range goals to keep you from being frustrated by short-range failures.

—Charles C. Noble

* * *

Patience is a good thing to exercise, but a bad thing to overwork.

* * *

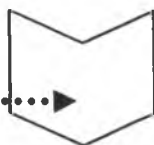
The woman who creates and sustains a home, and under whose hands children grow up to be strong and pure men and women, is a creator second only to God.

—Helen Hunt Jackson



HERE AND THERE

AMONG BOOKS



Conducted by the Editor

All books reviewed may be ordered from
your Publishing House

Prophecy and the Seventies

Ed. by Charles Lee Feinberg (Moody Press, 1971. Paperback, 255 pp., 95c.)

This is a correction on the price of this book (see review in Oct., 1973, issue, in which the clothbound price was printed by mistake).

Archaeology and the New Testament

By Merrill F. Unger (Zondervan, 1962 and 1973. Cloth, 353 pp., \$5.95.)

Merrill F. Unger, emeritus professor of Old Testament at Dallas Theological Seminary, author of many scholarly biblical works, including *Archaeology of the Old Testament*, treats in this book the less known area of archaeology connected with the New Testament. The span covered here is only about a century, whereas the span of time is thousands of years as relates to OT archaeology; and the interest here is not so much the whole nation of Israel as in smaller groups of people both in Palestine and in the areas where Paul and others planted the Christian faith during New Testament times.

J. KENNETH GRIDER

The Christian and Romans 7

By Henry E. Brockett (Beacon Hill Press of Kansas City, 1972. Paper, 160 pp., \$1.95.)

This book, by a longtime British holiness writer, interprets a difficult chapter—Romans 7—on which so many Bible

scholars have expended their energies, including James Arminius, who wrote 250 pages on it. Brockett keeps you in the dark about what book he is opposing (p. 24), which book supports the view that Romans 7 and 8 both depict the same kind of Christian experience. Our author teaches, instead, that Romans 6 and 8 are “concurrent,” but that Romans 7 depicts a “contrast” to the Christian experience depicted in those chapters.

Brockett both agrees and disagrees with James Arminius, who taught unequivocally that Romans 7 (14-25) depicts an awakened, unregenerate person. Brockett admits that the bondage described here is characteristic only of the unregenerate person, but believes that the places where the chapter suggests considerable sensitivity to the Holy Spirit depict the experience of a regenerate person (see pp. 109-11).

Actually, the only holiness scholar of note (as far as I know) to take the view that Romans 7 depicts the regenerate state is W. B. Godbey. Verses 12 and 22 might seem to suggest that the experience described is that of a Christian, because the law is holy to this person (v. 12), and because this person delights in God’s law (v. 22). But many unregenerate people believe the law to be holy, and appreciate the church on the corner—awakened, unregenerate people, as Arminius calls them. Likewise, such a person might well delight in God’s law, as in v. 22. But the delighting is after the “inward man,” and not after the new man—and everyone, including the un-

regenerate, has an inward man (in distinction to the outer man of the body). This man is "wretched" (v. 24), however; and more important, he does what he knows he should not do and omits doing what he ought to do (vv. 15, 18). Especially do vv. 15 and 18 suggest that the person described is unregenerate. Paul seems to describe his own earlier life, while he was living under the law, although he does use the present tense in such description.

Therefore, I myself agree with James Arminius' interpretation of the chapter, and do not concur with the equivocating that Brockett seems to enter into on the matter. Yet Brockett gives us a careful study, worthy of our consideration, which some might find more helpful than the "Arminius-like" view usually taken by holiness scholars.

J. KENNETH GRIDER

Revelation Visualized

By Gary G. Cohen and Salem Kirban (Moody Press, 1972. Paper, 480 pp., \$8.95.)

The format of this volume is striking. After nearly 50 pages of introductory material, with numerous photographs, the Book of Revelation is treated verse by verse. At each opening one finds on the left page two or three verses printed from the KJV. Promises are in blue type, warnings in red. Below the scripture is a commentary written by Gary G. Cohen, a converted Jew.

At the top of the right page is a picture, usually a photograph in color. Many biblical sites are presented. Below this is "background" material by Salem Kirban, a born-again Arab who has already written several books on prophecy. His presentation ranges over a wide area. For instance, he devotes five pages to a refutation of Anglo-Israelism—with which we would certainly agree.

The point of view of the book is that of dispensational premillennialism, with a pretribulation rapture. If we were to offer a criticism, it would be that the authors have given an overliteralized interpretation of the Book of Revelation. The Greek word for *revelation* is *apocalypsis*, and the last book of the Bible is clearly written in the symbolical language of an

Apocalypse (its proper name). To take all the descriptions literally—such as those of the "locusts" in c. 9—seems to miss the intended meaning.

There is a great deal of factual data in this volume—material that is helpful. Current examples and illustrations are interesting. Without endorsing all the interpretations presented, we would say that the book could be read with considerable profit.

RALPH EARLE

Politics, Medicine & Christian Ethics

By Charles E. Curran (Fortress Press, 1973. Paper, 228 pp., \$3.50.)

Curran considers the position of Paul Ramsey, perhaps the leading evangelical ethicist, on politics, medicine, and Christian ethics by explaining his views and entering into a dialogue over them. Basically, Curran, a noted Catholic ethicist, disagrees very little with Ramsey and certainly has a high regard for the thought and commitment of his Protestant counterpart. I think most holiness folk would agree, on the whole, with Ramsey's position on politics and medicine. He supports the state as a necessary agent of God to limit evil; he upholds the dignity of human life against medical experimentation, abortion, and euthanasia. Many would disagree at certain points, but Ramsey has done considerable good in upholding an essentially conservative position. It is somewhat technical and valuable mainly for its scholarship.

GERARD REED

Religion in America

By Winthrop S. Hudson (Scribner's, 2nd ed., 1973. Paperback, \$5.95.)

Covering the development of religion in America from its roots in the Old World to the advent of the Jesus movement, this work constitutes a useful and informative guide.

My enthusiasm for the book is attributable, at least in part, to the fact that I read it at the same time I was reading H. Richard Niebuhr's *The Social Sources of Denominationalism*, which proceeds upon presuppositions that Niebuhr him-

self criticizes in his later work *The Kingdom of God in America*. Hudson's book surveys the environment of American Christianity through the changing scenes of United States history. But unlike Niebuhr's earlier work, Hudson allows Christianity to retain its own dynamism, so that it is not just shaped by its environment, but shapes it.

Religion in America boasts another advantage. Its scope is more than usually comprehensive. Account is taken of the influence and rise of Roman Catholicism. Judaism in America receives a treatment commensurate with its prominence. Due emphasis is given even to Eastern religions and cultic influences which are part of the religious scene in the United States.

If the book is to be faulted for anything, it will not be easily recognized by the general reader. And what a church historian might judge faulty as regards content is not likely to obscure the overwhelming value of a book exhibiting such wide compass, positive tone, and informative presentation.

DAN BERG

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WANTED TO BUY—Old copies of *Preacher's Magazine*. Especially May—June, 1949; Mar.—Apr., 1950; July, 1956; and many more. I have duplicates to trade or will buy. Also Beacon Hill holiness publications.—David Wm. Smith, 1076 Indiana Ave., Salt Lake City, Utah 84104.

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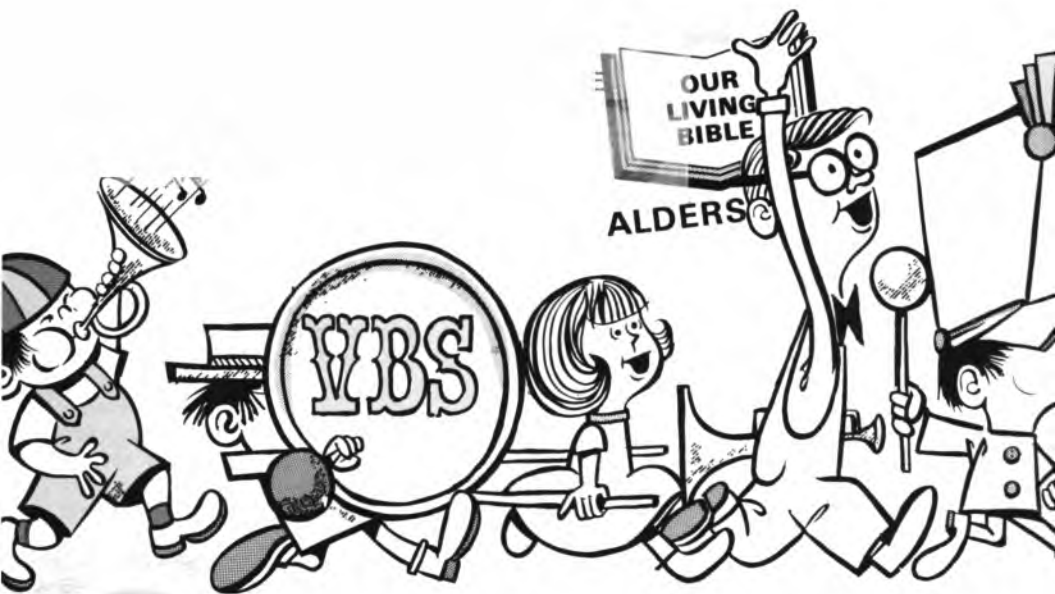
An invaluable checklist for that vacation Bible school for this year, or for next year, or for anytime at all.

AMONG OURSELVES

It is interesting to observe the variety of emphases related to the work of the Holy Spirit in entire sanctification. Some have seen it all as an opportunity to demonstrate power. Some have associated it with the phenomenon of speaking with "other tongues." Some have limited its scope to a "separated life." Others have understood its significance in terms of a preparation for witnessing. There are many who see this work of God's grace as primarily one of cleansing from all sin. No doubt, along with the errors propagated, there are many aspects of truth in the variety of emphases. But in the present renewal of interest in "witnessing" (thank God for it!) we might remind ourselves of the importance of cleansing. "He will burn up the chaff with unquenchable fire" is the promise. "He shall sit as a refiner and purifier" is the figure deemed most descriptive of His work by the prophet Malachi. So let us in these days, while we speak of the miraculous "infilling," which is so desirable, not forget to insist on the less glamorous "inkilling," which is just as vital. It is when the dross is burned up that the power of the Holy Spirit is released.

Yours for souls,

A handwritten signature in dark ink, consisting of the letters 'J.M.' in a cursive, flowing style.



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