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THE

PREACHER'S MAGAZINE

—proclaiming Christian Holiness . . .

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CONVERSION**

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**ENNOBLE THE WORK AND
IT WILL ENNOBLE YOU**

Neil E. Hightower

THE

PREACHER'S MAGAZINE

JAMES McGRAW

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Preaching the Gospel to the Poor



THE PURPOSE WAS TO EMPHASIZE the importance of the anointing of the Holy Spirit upon the preacher in the delivery of the message. The passage in Luke 4:16-20 was mentioned, with quotation of the specific words, "The Spirit of the Lord is upon me, because he hath anointed me to preach" (v. 18). The assertion was made that, whatever qualities there are that can make the difference between good preaching and the ordinary kind, this one stands high on the list. The divine element in preaching, which we call unction and anointing, dwarfs all others by comparison. Our prayer each week should be that we may say with Jesus, "He hath anointed me to preach."

It was the editorial published in this magazine last July entitled "Anointed to Preach."

A letter from one reader suggests there is more to this passage than was quoted, and he reminds us that the anointing is to "preach the gospel to the poor." He has a point. How can a preacher expect the Spirit's anointing if he has no compassion for "the poor"? The thrust of Christ's ministry, and that of His earliest disciples, was the proclamation of the Good News to those who were deprived and disadvantaged. "When thou makest a feast," He suggested, "call the poor, the maimed, the lame, the blind" (Luke 14:13).

Preaching the gospel to the poor is in the tradition of Christian ministry at its highest and best. It characterized the Church when she could say with Peter, "Silver and gold have I none." And it was when she could no longer say those words that she found herself also unable to say, "In the name of Jesus Christ of Nazareth rise up and walk" (Acts 3:6).

So it is that some thoughts concerning this important aspect of our ministry must be expressed. And before any other reader takes pen in hand to remind us that we should emphasize also the ministry of comfort ("he hath sent me to heal the brokenhearted"), and four or five other aspects of Christian preaching suggested in the passage Jesus read that day, be assured each of these in turn will be discussed if time permits and the Lord tarries.

The Apostle James found it necessary to declare, "Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? But ye have despised the poor" (Jas. 2:5-6a). And when two of John's disciples came asking Jesus for reassurance that He was indeed the Messiah, the answer was, "Go and shew John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them" (Matt. 11:4-5).

What accusation could be more disturbing, therefore, than for one who bears the name of Christ to be told, "But ye have despised the poor"! A matter of such grave importance cries for clarification, and a definition of "*poor*" is in order. In the Bible the word usually refers to those who are either spiritually poor or poor in this world's goods. The context of quotations used here indicates a reference to the latter. We are thinking of our ministry to those who possess very little of the things this world considers to be of value.

The question arises, How poor must one be to qualify for being designated "poor"? Socially concerned individuals have attempted to draw a line in terms of some level of income or personal wealth, but such arbitrary categorizations are open to argument. Furthermore, they miss the point of Christ's teaching and Christian practice. James does not intend for twentieth-century Christians to interpret his words to mean, "Ye have despised those whose salaries fall below \$3,000 per year," nor any other such mechanical designation. Our real temptation is to neglect those whose resources are so limited they are not likely to reward us for our investment in them. This is why Jesus rebuked His host for inviting only those guests who could repay him for his hospitality. Christ sensed in the man a tragic distortion of values and erosion of motives. Doing good to those who may someday be in a position to do good to you is in no way the same as manifesting your *agape* love by giving for the sheer joy of giving, loving for the sake of your hearers, and for Christ's sake.

Preaching the gospel to the poor calls for the examination of our motives. Do we preach, and care, because we think the recipient can repay us? Will his response bring wealth to our church and status to our congregation? Do we tend to ignore those persons or elements in our society which offer little if any hope of tangible reward other than an addition to our "head count"? Thank God, affirmative answers to such questions are the exception rather than the rule among us.

Actually, when we preach to the poor—that is, for the love of Christ which constrains us and a concern for souls which consumes us—we will see the rich as well as the poor finding Christ at our altars. Joseph of Arimathaea, "a rich man" (Matt. 27:57), was won by such preaching; as was Lydia, the seller of purple (Acts 16:14)—and many others since their times.

When the temptation comes in our ministry to ignore "the little people" and concentrate our efforts toward catering to the rich and powerful, let us pray that we may be able to say with Jesus, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor."

In any great movement, subjective experience, however exhilarating, is not enough. There must be intellectual anchorage.

“With All Longsuffering and Doctrine”

NOT LONG AGO a pastor of my acquaintance, in discussing the problems of his local church, remarked sadly, “You have to indoctrinate young converts. I believe if we had done more of it, we wouldn’t have lost some of our young people.”

Having visited his church from time to time, I understood what he meant. A spirit of revival had prevailed. A delightful informality always characterized the services. Spontaneous song and testimony brought joy to the heart. In frequent altar services seekers found help. The sermons were inspirational. To all outward appearances things were going well. Yet, to the pastor’s dismay, much of the results proved ephemeral—and I agreed with his diagnosis of the trouble.

I am reminded of the Jesus Movement. From the first, thoughtful observers have commented, “Unless these enthusiastic youngsters get well grounded in doctrine, the results will be disappointing.” Events have proven the prediction justifiable. It

is the converts who have devoted themselves to the study of God’s Word who have remained true to Christ; but the so-called children of God, without such grounding in the truth, have gone far afield.

In this respect, Communist leaders show themselves “wiser than the children of light.” They indoctrinate their followers intensively and continuously. Imagine their reaction if you were to suggest that 30 minutes to an hour on Sunday, plus a few hours a year in daily vacation Leninist school, should suffice! We expect a great deal of Sunday school and vacation Bible school.

All history shows that in any great movement subjective experience, however exhilarating, is not enough. There must be intellectual anchorage.

The Bible makes the matter clear enough. From beginning to end it reflects God’s deep, abiding concern with indoctrination. In the old dispensation, men were commanded to teach the Scriptures with utmost diligence, in season and out of season (Deut. 6:6-9). Jesus spent so much of His time teaching that He was commonly called Rabbi.

Notice the strong doctrinal content of Peter’s sermon in Acts 2:14-36. The content and dependability of God’s promises, the nature of Jesus’ ministry, the power of His atoning blood and glorious resurrec-



by
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tion, His exalted position as Lord and Christ—such are the basic truths enunciated therein. Afterward, in dealing with hearers under conviction of sin, Peter went on to declare repentance, baptism, remission of sins, and the gift of the Holy Spirit (vv. 37-40).

Paul's method is equally instructive. The great apostle was not called merely to witness, important though his testimony was. Most of his recorded words deal with doctrine. Complete devotion to revealed truth, a flaming but well-tempered zeal to proclaim it, constant warning against error—these characterized his ministry from start to finish. He taught every doctrine of the Christian faith boldly and without apology in the spirit of love, no matter how stiff the opposition or how mixed the results. When the Galatian believers became doctrinally confused, he devoted almost an entire Epistle to the thankless but necessary task of straightening them out.

Paul's instructions to Christian workers vividly illustrate his method. The bishop must "be able by sound doctrine both to exhort and to convince the gainsayers" (Titus 1:9). The servant of the Lord must be "apt to teach" (2 Tim. 2:24). "Preach the word . . . reprove, rebuke, exhort with all longsuffering and doctrine" (4:2). The word "*longsuffering*," by the way, is not included in that sentence by accident.

Why, then, the common neglect of doctrinal preaching? No doubt you have heard such objections as these:

1. *Doctrinal sermons put people to sleep.*

Unfortunately, like some other sermons, some of them do! But they don't need to. Any biblical truth can be enlivened by interesting illustrations. In the Scriptures, doctrine is applied directly to daily living. It can be so applied in the pulpit.

2. *We can do without theological hairsplitting.*

Yes, indeed. The doctrinal preaching I speak of deals with basic truths. The church congregation is not an assemblage of theologians. It consists of people who need a thorough understanding of Christian doctrine in order to remain steadfast in the faith and to live effectively.

3. *Emphasis on doctrine has divided churches.*

It isn't the truth as it is in Jesus that divides churches—it is departure from the truth. And it takes Spirit-anointed exposition of the truth to prevent such departure. A contentious spirit, to be sure, is divisive. We are to speak the truth in love. The man of God is to be "gentle unto all men . . . patient, in meekness instructing those that oppose themselves" (2 Tim. 2:24-25).

4. *With our modern means of communication, people are already well informed.*

It does seem that, with the educational equipment at our disposal, Christians today should be better grounded in the truth than they were in Paul's time. But our media of communication work both ways. They bombard our people daily with all sorts of teaching, not all of which is desirable.

During a lifetime of labor in church-related colleges, I have found that most believers, including those from Christian homes, have a very inadequate knowledge of the Bible. Even in conservative circles strange doctrines appear. We dare not be complacent.

Yes, it is up to us to proceed "with all longsuffering and doctrine." I admit that the process of indoctrination requires endless patience. It is a matter of "precept . . . upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little." But it is richly rewarding.

You have experienced disagreements and worse in the secular world, but are you willing to accept the differences of opinion which you will encounter on a church board?

You as a Church Board Member

By Robert D. Nelson*

Welcome to the Church Board!

Congratulations! You've just been elected to the church board. Or maybe you've been a board member almost as long as you can remember. In either case, how much thought have you given to the possibility of upgrading the quality of board decisions, or to your performance as an individual member? Volumes have been written about church schools, youth programs, and other facets of Christian work, but when was the last time you read anything which focused attention upon the church board?

How many boards provide vigorous, inspirational leadership, in tandem with the pastor? It is easier to occupy our time with such matters as how to pay for the pink lemonade at the volleyball game.

Serving on the board deserves your best and your clearest thinking, but the best of human wisdom will not suffice. Divine guidance is essential, because the board's policies may affect the eternal destinies of people for whom Christ died, or influence a complacent congregation toward becoming warm, Spirit-filled, and loving.

Can anything be done to increase

the effectiveness of the board? What is the essential ingredient? Reduced to simplest terms, the board's goal should be to ascertain the will of God, and then to translate His will into action. His will is discerned through the influence of the Holy Spirit, the Word of God, providential circumstances, and a sanctified intellect.

Every board meeting should be preceded by an unhurried time of prayer, unifying hearts, and drawing minds toward Him, in anticipation of His guidance. Our Saviour said, "Come ye apart . . ." (Mark 6:31), before, "Go ye therefore . . ." (Matt. 28:19). The presence of the Lord is as urgently needed in board meetings as it is in other aspects of a church's ministry. "In all thy ways acknowledge him, and he shall direct thy paths" (Prov. 3:6).

Working Together as a Board

1 Timothy 3 gives prerequisites for church leaders. But God does not make automatons out of His people. He has chosen to use us as we are, shortsighted and prone toward errors in judgment. Therefore we should utilize whatever administrative or technical gifts the Lord has bestowed.

For example, if your board is fortunate enough to include a carpenter

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or building contractor, listen carefully to his opinion on questions concerning the church building. The opinions of architects, attorneys, educators, and other professionals should be given special weight whenever matters arise within their spheres of expertise. Happy is the board that has learned to build upon the vocational and social diversity of its members.

At the same time, it is important to distinguish between legal and technical questions on the one hand and spiritual considerations on the other. In spiritual matters, wisdom is not dependent upon earthly wealth, training, or intellect. God reveals himself to both the wise and the unwise. Professional distinction in one sphere of human knowledge does not guarantee even average ability in another. It is said that Einstein had difficulty keeping his checking account in balance.

A typical board spends too much time with the "nuts and bolts" of church operations and too little time analyzing the major issues. In considering a particular proposal, the board should quickly sweep away the details and get to the vital facts. Winston Churchill would not usually accept a report over one page in length. The details were left to the experts.

Once an issue has been defined and the necessary facts identified, alternatives can be weighed, and the best plan of action should emerge. Sometimes this is accomplished by eliminating less desirable alternatives one by one. When the board has adopted a policy, all members should support it and see it through to completion. If dissenters do not feel they can support the action of the majority, they should at least refrain from criticism.

Sometimes a board will become divided into voting blocs—the pro-

gressives and the conservatives, the critics and the boosters, or the actors and the reactors. These blocs may be led by one or two individuals. This practice is indefensible. Every member should think and vote independently.

Supporting Your Pastor

The local pastor has the responsibility of caring for all departments of local church work. Because of his unique background and position, he will usually be the one who inspires the board to loftier goals and provides the general leadership. Sometimes new programs originate with the board. In either case, the key is cooperation, not domination.

Right or wrong, the responsibility for the success or failure of a local church is fixed upon the pastor, so he should be given considerable authority to match this responsibility.

Not all opposition to pastoral leadership is a manifestation of the devil, however. Neither a pastor nor you as a board member are immune from errors of judgment. Is there a pastor or experienced board member anywhere who does not regret some of his past decisions?

One facet of a board's responsibility is that of caring for the material needs of the pastor and his family. They live by faith, but not on faith. It is no coincidence that most thriving churches are comparatively liberal insofar as salaries for the pastor and staff are concerned.

If serious dissension should arise between pastor and board, the matter should be handled with utmost finesse, seasoned with love. The counsel of the district superintendent should be sought if serious problems remain unreconciled. Terrible damage can be done by the action of an irresponsible board. This is especially true if unfounded rumors circulate in the congregation and community.

Bickering and criticizing can become habitual. Happiness must be cultivated. Boards and pastors should maintain a positive, loving attitude toward each other.

You and the Congregation

Elected officials have varying philosophies concerning their relationship with the electorate. Should a board member try to reflect the opinion of the congregational majority or should he vote according to his own best judgment? Probably the latter, provided he has a thorough knowledge of the issues.

There is always the possibility, indeed the probability, that a board's action, or inaction, will rub someone the wrong way. A board should strive to avoid unnecessary controversy, but very few decisions are likely to be enthusiastically received by everyone. Therefore a board needs to be sensitive, yet courageous and forward-looking.

When presenting a decision to the membership for a vote, should you make them aware of both the pros and the cons, or would this only confuse them? Is it better to attempt a "hard sell" based upon a one-sided presentation? The members should be given all the essential facts (not all the nonessential details), and a summary of the board's thinking, including answers to possible objections. By airing some of the difficulties, together with the means by which the difficulties can be overcome, the membership can be assured that the board has done its homework. It is better to run the risk of a negative vote on an issue than face a congregation which voted affirmatively, only to find later that they had been given a distorted picture of a proposal.

Your Denomination

You have your church home. Other movements and organizations also

are segments of the Church of Jesus Christ. You have more important things to do than to criticize others who have a slightly different doctrinal viewpoint, mode of services, or form of church government. But you can unhesitatingly give your best to the organization through which you serve the Lord. There are those who choose not to affiliate themselves with any visible church, but they will never be as effective alone as they would have been in a company of believers of like heart and mind.

All the departments and officials of your denomination deserve your enthusiastic support.

Discussing the Issues

Boards should try to avoid discussing people, and confine their discussions to the issues. Lack of agreement on a particular subject is not necessarily bad. Entire sanctification does not produce complete unity of mind among all believers.

Boards are often concerned with an immediate necessity, such as settling an overdue fuel-oil bill or the need to repair the roof of the parsonage. These kinds of problems can be very distressing at times, but they usually do not have long-term implications. On the other hand, sometimes major policy questions arise, such as the following:

Should buildings be financed on a pay-as-you-go basis or through accumulation of a building fund? Or is responsible debt a symbol of confidence in the future and a realistic approach in an inflationary economy?

What is the ideal balance between supporting world missions, the building program, higher education, and local needs?

To what extent should tithes and offerings be used for benevolences, or social outreach, rather than direct evangelism?

If there is serious opposition to a program or plan, should the opposition be ignored or answered in public?

In considering a new program or facility which might be costly, how can you

best reconcile fiscal responsibility with faith and vision?

How many new programs or evangelistic thrusts can a church embark upon at any given time without spreading its people and resources too thinly?

Should a church do anything it cannot do well?

Should a church building emphasize beauty, utility, or economy?

Sometimes churches are given parcels of property for future church building sites. Is it wise to relocate to these places, even if they are unsuitable as locations for churches?

Should your church become involved in local or national political issues which do not have spiritual or moral implications?

Can your church hope to attract all segments of the community, including hippies, law enforcement people, professionals, business managers, organized labor, welfare recipients, ethnic minorities, students, educators, public officials, and the elderly?

Can you best reach your community for Christ by upgrading the existing programs of your church or by such innovations as a Christian day school, a housing project for the elderly, or a 24-hour telephone "hot line" for people contemplating suicide?

We should never move one inch from the fundamental doctrines of the Christian faith. But to what extent, if any, should traditional methods and styles of services be altered to attract a wider spectrum of the community?

At what point will your church membership become large enough to consider the establishment of another church in the area?

Solutions to these problems might differ from one locality to another. Your board might have differences of

opinion on these matters, and many more. But you can disagree in an agreeable manner.

Attitudes of the Heart and Mind

You have experienced disagreements and worse in the secular world, but are you willing to accept the differences of opinion which you will encounter on a church board? The Word of God is well endowed with guiding principles which are as valid for church boards as for individuals:

Christians are "the light of the world" (Matt. 5:14). You are known as Christ's disciples "if ye have love one to another" (John 13:35). Your gentleness should "be known unto all" (Phil. 4:5).

There is a special blessing for "the merciful" (Matt. 5:7) and "the peacemakers" (Matt. 5:9).

"A soft answer turneth away wrath" (Prov. 15:1).

"But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment" (Matt. 12:36). Our words, as well as our motives, are important.

A good man "will guide his affairs with discretion" (Ps. 112:5b). Planning for the future is essential to the vitality of any movement, and it is scripturally sound. The Apostle Paul devoted considerable space to planning in his Epistles, such as 1 Corinthians 16. However he was flexible enough to reroute his missionary tour from Bithynia, Asia Minor, to Macedonia in Europe, when the Lord spoke to him (Acts 16:7-12).

A board meeting should neither begin nor end in an atmosphere of tension. Before closing, there should again be a time of prayer, reaffirming everyone's love for the Lord and for each other.

The church will take three fateful steps if it lapses into spiritual darkness: (1) the minister will lose his power; (2) the church corporate will lose its purpose; and (3) its people will lose their penitence.

—Hughes Day, M.D.

Evangelistically Speaking—

If the "other approach," whatever it may be, becomes an effort to find an easy way out, we are doomed to disappointment. There is no easy way to win souls to Christ.

How Shall We Evangelize?

MASS EVANGELISM has been the "hallmark" of our church from the day of its birth. Revivals and camp meetings are as much a part of our life-style as Sunday school. Most of our people were converted in a revival or Sunday night service. We have hundreds of evangelists and song evangelists who give full time to this vital part of church life.

However there is a new force being felt among our churches. It is called by various names. "Personal evangelism" is the most common label. This is not new. For years we have had various programs being taught with varied results—frequently poor. Somehow they never seemed to catch fire in our hearts. They remained a program. Now the program has become a force felt throughout the entire church. The James Kennedy

Method of Lay-Evangelism (as it is called) was introduced at the Conference on Evangelism in the winter of 1970. For a few it caught on immediately. For others there was a wait-and-see attitude. Or perhaps for many it was a "someday" reaction. But now the number of pastors who use this method of evangelism is increasing. The few who did implement Kennedy's concepts successfully have inspired others to try.

The Kennedy approach is a priceless tool when properly used. I have taught it to laymen in two pastorates, and put it to work in my own ministry with thrilling results. People are now coming to Christ in their homes, places of business, and other unlikely spots. People who probably would never have been converted in a public service are being won weekly outside the church. We are just beginning the on-the-job training, but excitement is running high already. With 15 or more lay evangelists working with a pastor, who can estimate the end results?

As with all good things, *lay evangelism has some built-in perils*. If a tool takes over the toolbox, it is getting out of hand. Methods are tools



by
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that must be used just as any mechanic would use the tools of his trade. Good tools in unskilled hands usually bring disappointing results. Likewise skilled hands with no tools can produce frustration. Lay evangelism is a good tool. Let's keep it in good hands.

One way to avoid the built-in peril is by *keeping our balance*. Personal evangelism is an additional method intended to supplement existing effective means of evangelism. If and when we abandon revivals and camp meetings for an exclusive door-to-door evangelism, we will be in deep trouble. Revivalism as a soul-winning enterprise may not produce the rapid results of former years, but it is nevertheless essential in our total effort. For revival, as the word implies, is needed by the church to sustain spiritual fervor. Even if none were saved in the evangelistic campaign, the venture would still be profitable for existing Christians. But the fact of the matter is that people are still converted as a result of revivals. The problem lies, not so much in the failure of revivals, but in our failure to have *real* revivals. Let's put the blame where it belongs. Too often we are not willing to take the time and effort to insure success and effectiveness. If our "other approach"—whatever it is—is an effort to find an easy way out, we are going to be disappointed. There is no easy way to win people to Christ. It is always hard work.

There is also the peril of having *one tool compete with the other*. Why must we make it an either/or decision? Why not tie the two together? Take Paul's advice, "By all means save some." Experience indicates that no one method or approach will work uniformly on everyone.

In our church we are involved in training lay evangelists with a weekly training session. Every effort is made

to impress them with the responsibility Christ placed on the shoulders of every Christian to be a "fisher of men." When they win someone to Christ, this is emphasized from the pulpit with full credit given to the soul winner. Others are thereby challenged by this success to do likewise. Not long ago I had everybody who had personally led someone to Christ to stand. An encouraging number were able to stand to their feet. Others will be able to join them on the next such occasion.

However, we are not solely dependent on personal evangelism. Experience seems to be indicating (at this early state in my own experience) that many with a Wesleyan orientation of altar services and "praying through" find the public altar call more meaningful. Therefore I give an altar call both Sunday morning and night. I make no exceptions to this. We plan for good Sunday night evangelistic services which are usually well attended. The same emphasis is given to the Sunday night service that is given to any other service—our best. People will come to church on Sunday night if we make it worth attending.

Revivals are also fruitful. We usually plan for two or three a year. These are most often a one-week, all-out effort. A capable evangelist laboring in a well-planned and well-executed evangelistic campaign is still money well spent and time well invested.

The third peril is the danger of *allowing a cheap substitute to replace real conversion*. To get a profession for numbers' sake or force a person into a easy decision is a tragic alternative to the new birth. Genuine repentance and saving faith in a crucified Christ will result in salvation at the altar, or in the home, or any other place. But if these essential elements be absent, nothing of last-

ing value will result. The object of evangelism—any kind of evangelism—is to get people saved. If our methods water down the requirements of the gospel, we had better examine these methods.

Gospel truth is so adaptable that it can be presented to 1 or 1,000 with thrilling results. Peter had 3,000 converts from his Pentecostal congregation. Who can say how many were in attendance? But the same man stopped at the Gate Beautiful just a short time later and talked to one man with the message of the power of Christ. John records Jesus talking

to Nicodemus, the woman at the well, and the man at the pool. Small audiences, were they not? Hear Paul and the jailer at Philippi, or Philip and the Ethiopian eunuch, for additional training lessons. It was not the size of the congregation but their willingness to believe the message that gave them eternal importance.

Let's bus folk in, pray with them in their homes, take them to camp meeting, preach to them on the radio and television, send out literature, and evangelize in revivals and Sunday services. As J. B. Chapman said, "All out for souls!"

The effectiveness of a soul-winning plan can be achieved through knowing the social environment which is targeted. In the final analysis the Holy Spirit uses people with plans, but people can be used more effectively when they know the factors that enhance their plans

Complementary Concepts for Conversion

By Joseph F. Nielson*

TWO SOUL-SAVING PLANS have become very popular in the last few years. The two approaches are the "Four Spiritual Laws" and the "Kennedy Plan."

In recent weeks I have been analyzing the sociological implications of these two programs. I would like to share some thoughts that may be helpful. You may not agree with me. But if I can stimulate some response in your thinking, it will be profitable for sharing my ideas.

These two plans are premised upon two dichotomous concepts. The Four

Spiritual Laws is oriented toward this world. The first statement, "God loves you and has a plan for your life," immediately induces a person to think about his present condition in the world. God loves you now and has a plan for your life now. The individual is thrust into an examination of his life's goals and the implementations for reaching these goals. This is a present-age concept.

The Kennedy Plan immediately arouses thinking about the other world and the afterlife. (1) "Have you come to a place in your spiritual life where you know for certain that if you were to die today you would go to

*Professor, Olivet Nazarene College, Kankakee, Ill.

heaven?" (2) "Suppose that you were to die tonight and stand before God and He were to say to you, 'Why should I let you into My heaven?' what would you say?" People are made aware of preparing for their eternal destiny. It is future-oriented rather than present-oriented. Individuals are challenged to face the brevity and uncertainty of life. These twin companions of every person become the catalyst around which one's destiny revolves.

Both concepts present Christ and atonement as the remedial plan of God for man's present existence and his future destiny. The Four Spiritual Laws answers the question "Why am I here?" The Kennedy Plan answers the question "Where am I going?" These two approaches are complementary concepts for conversion. The following paragraphs are designed to define some implications of these two soul-saving symbols.

Age. It appears to me that the Four Spiritual Laws has a greater appeal to youth. They are interested in this life and their plans for it. Perhaps this is why Campus Crusade is so strong among the youth of our society. It holds out an answer to life's most pressing issues, *Why am I here?* and *What will I do with that why?*

The Kennedy Plan appeals to the age-group that has passed into the question of *Where am I going?* Sociologists tell us that, as life unfolds, destiny becomes of greater concern. The attention-getting technique is geared to this dimension of life.

Institutional—economic. The Four Spiritual Laws, if my implication is right, attracts the young who do not have economic security and surplus. The Kennedy Plan appeals to older people who have secured their future in this world. They have lived long enough to build retirement plans and savings. Their financial needs are not as pressing.

These economic observations are related to organizing an institution. It is difficult to erect a church building, develop a strong outreach program, and become a community institution with permanent roots with young people who are not financially able to support a multi-dimensional program. On the other hand, when the conversion thrust is for adults and older people, their resources are vital to an established institution with multiple staff and permanency in a given community.

Mobility. Young people are on the move. People who have found their life's work have a tendency to become sedentary and put down roots. There is much mobility in our society at all age levels, but the appeal of the Four Spiritual Laws is to the younger set, who are still seeking a life's occupation and establishing a home.

If older people move at retirement, their move is relatively permanent and can become a source of institutional support. Even people in their mid-adult years have a tendency to stabilize their residence. Thus, of the two soul-winning plans, the Kennedy Plan tends to be an institutional-supporting plan.

Social environment. The Kennedy Plan with its emphasis on destiny may receive greater response in a social environment dominated by retirement people. This social environment could even influence the youth of an area because the whole community is geared to the needs of older people.

The university town is sometimes oriented to youth and the Four Spiritual Laws may be more effective. The atmosphere of the university could infiltrate the older people. The social environment may be influenced by the dominant population and dictate which plan could be the more effective.

These observations are an effort to

show the complementary relationships of the two concepts. In some communities it may be wise to equip people with both plans, so they can adapt their approach to the person they are trying to win. Many communities are not influenced by youth or older people, and there may be a mixture.

Both plans have been very successful when used properly. My purpose is to somehow create an atmosphere in which both plans can be used more effectively. This effectiveness can be achieved only through knowing the social environment which is targeted. In the final analysis the Holy Spirit uses people with plans, but people can be used more effectively when they know the factors that enhance their plans.



The Workshop

By Gordon Wetmore*



THERE WAS A DAY when craftsmen took pride in the artistry and beauty of their workmanship. With love and conviction and deep sensitivity for the stewardship of God's gifts to man, they sought to fashion only the greatest and the finest, and thereby present to those who bought their wares only those things which would have lasting value.

*Pastor, First Church of the Nazarene, Columbus, Ohio

In those days there was a family of craftsmen who gave themselves to the creation of great religious symbols. They would reflect deeply on the handiwork of God and His power of redemption in the world and then they would fashion those lasting symbols which directed men's hearts and minds to the great and majestic steps of God in their midst. There was a deep love relationship between these skilled craftsmen and those who received these symbols. They knew that what they did was not so much to create objects of worship, but to affirm for each other the great acts of God, and to remind each other of the permanence and glory of the eternal life which He was providing.

In time these symbols became well known and revered for their beauty and value. The great demand for the symbols encouraged the craftsmen to build a larger display room at the front of their workshop. Increasing demands for the symbols necessitated an even larger showroom, until so much attention was given to the showroom that the workshop was neglected.

As succeeding generations passed, the craftsmen with great concern sought to pass on this vision in art to their sons, but a strange thing happened. For the succeeding generations it became obvious that what the people wanted was the beautiful symbols in great abundance, and it appeared to them to be more practical and sensible to be more concerned about the showroom than the workshop. The creative and sensitive work of the craftsmen, which would create new symbols to match the anointing of God for their day, somehow became numbered among the "lost arts."

The succeeding generations became quite skilled at making amazingly accurate copies of the original symbols. It was much easier and

much faster to make the copies, and the showroom could be kept filled, while a minimum amount of time was spent in the workshop.

Gradually the tools which were used to form the original symbols were discarded because they were no longer necessary. The workshop changed into a type of assembly room, and even the original symbols were set aside as antiques. More efficient molds were made so that symbols could be made more economically and more attractively.

Today if one steps into the showroom, he will find that there is still great commerce in the selling of symbols. The showroom is beautiful, and

the symbols may be purchased at reasonable cost. In the corner of the showroom next to the doorway that leads to the bargain counter, one may see a beautiful glass case in which are placed some of the original antique symbols. In the case one may read a sign which states, "These are some of the original symbols which were formed in their crude manner by our forefathers. They did an amazingly good job with the ancient tools which they had. We have them to thank for these symbols and now, thanks to modern machinery, we don't have to labor long and laboriously to produce the beautiful symbols which you may buy at moderate cost today."

Orders from Higher Up

It was that time of year again. I gathered all the needed material and headed for the income tax office. A lady quickly and efficiently prepared my tax return. She asked me if my church paid my social security tax, and further informed me that if my church would pay one-half of my social security and send it in, I would have to pay only the other half, which would save me some money. It sounded like a very good idea, but I learned later she was in error about this.

The next week I went to the social security office and the man in charge informed me that the church cannot withhold one-half of my social security tax like a business firm.

Then he said something that thrilled my soul. Although he gave no indication of being a religious man, here was his statement: "Reverend, you are not actually hired by the church. While they furnish you a home and pay your salary, they do not tell you what to do or what to say—your orders come from higher up; isn't that right?"

I had to admit that he was right, and my eyes were moist as I thought of my connection with the greatest organization in the world, the Church of the living God. My church board, my district superintendent, nor even our general church headquarters, tells me what to say.

As I stand before my audience each time I speak, orders come from "higher up."

J. K. FRENCH

The reward of a man who ennobles his task is a noble people, who will adorn the gospel of Christ

Ennoble the Work And It Will Ennoble You

WHEN YOU MAKE YOUR JOB important, it is likely to return the favor."

These words stood out to me as I leafed through a little magazine entitled *Cheer*, which a benefactor had sent to me.

How especially true is this in the work of the ministry! Bemean your work, and you bemean yourself. If you imply, by your lack of discipline in the use of your time and in your planning, that the work of shepherding the people of God is a part-time situation, you will get part-time loyalty. A good workman is known by the quality of his work. That is not only true in cabinetmaking, but also in the demanding work of nurturing souls.

Sermons that are thrown together on Saturday night bemean the workman, and soon will be discovered in the lean, ill-fed people rambling around the church. A good, sharp layman recently said to me, after a

Sunday morning service: "I like our pastor because we get good spiritual meat that lasts through the week, and that you can mull over long after the sermon's over." This is a witness to a pastor-workman who has a high and noble concept of his task.

Pastoral visitation that is planned and motivated by loving concern will ennoble the workman. It will also return the favor through people concerned for the success of the church. You cannot substitute anything else for regular pastoral visitation without bemeaning your office and yourself. Organizational finesse will not suffice, nor will promotional expertise. This kind of "push-button" leadership will soon misfire. A church board once complained that their pastor had a concept that his was a coach-player relationship. "We don't mind playing the game," said the board, "but we don't want an armchair coach; we want a coach who is in the game too."

Granted that in a larger parish you cannot maintain the same level of intimate interaction with all the people that you can in a small parish. In the larger situation, pastoral visitation will doubtless be a shared experience—shared through full-time assistants or through lay leaders of small circles of fellowship. But your approachableness and your availability will be evident even in a shared



by
Neil E. Hightower

Superintendent
Canada Central District
Church of the Nazarene

arrangement if you truly have the quality of pastoral concern. Such a quality will have come from constant training in the context of interpersonal relationships in smaller pastorates.

Whether you ennoble your work or bemean it will be evidenced in the collection of attitudes toward many details of pastoral experience. If you are careless in your appearance, you bemean your task. Sloppiness in dress or physical appearance indicates a sloppy spirit or mind.

If you regularly cannot be "bothered" with the questions of inquisitive children, and do not have the time to bend your knees and get down to their physical level, you are not ennobling your task.

If you are grasping for more money, and forever are failing to live within your income in the pastorate, then you are bemeaning your task and your calling.

Perhaps there is no more encouraging testimony of a man's ennobling of his task than that his people should say, "He is a man of God." This witness comes only when a people are confident of their pastor's hold on God and his hold on life. Such a grip comes not primarily through study, or administrative development, or an abundance of gifts and graces—though all of these may contribute. Primarily it comes through a deep devotional life, an understanding of how to pray through, a hunger and thirst for the things and ways of God. This awareness of God isn't accidental. It comes through much waiting in His presence. In the natural world, we become like those in whose presence we revel and spend much time. This is likewise true in the spiritual world.

The reward of a man who ennobles his task is a noble people. A noble, spiritual people will adorn the gospel of Christ.

Practical Points

that make a difference

A Vow to Remember!

Dear Son:

You know that the district honored your dad by electing him to the district advisory board—and I take that responsibility seriously.

But my heart was grieved this week when we took away the credentials of one of our pastors for "conduct unbecoming a minister."

I couldn't help but remember 15 years ago when he stood before a general superintendent and vowed his fidelity to moral integrity.

I also know the many people he has hurt by his own self-centeredness. He not only crushed his family, but tragically broke the confidence of a congregation. It will take new leadership and time to heal the wound, and there will always be a scar.

Mother and I have been thinking about you and Debbie. Temptations in our society are deceptive. A minister is particularly vulnerable. We pray for you that stability of character and a holy life in Christ will continue to make you the man and wife we know you to be.

We are coming down to hear you preach Sunday. Warm my heart with a good exposition. I know you can.

Love,
Dad



FOCUS

FOR
PASTORS
and LOCAL
CHURCH
LEADERS

Compiled by the General Stewardship Commission

EARL C. WOLF, Executive Director
DON WILDE, Office Editor

● **General Superintendent Strickland**

Measuring a Successful Ministry



THE DEMANDS of our technological age have created some interesting standards of measurements. Instruments have been developed capable of measuring velocity, height, direction, depth, thickness, etc., to a microscopic accuracy. The modern computer is capable of calculating and retaining information far beyond the capacity of the human brain.

In keeping with our scientific measurements we have also increased our ability to measure academic skills. Research into modern techniques of testing have set new standards for academic training. In the business and professional world, new measurements of success have been achieved, and new definitions have been acquired which have created new standards in each of these professions.

We face a problem, however, when we attempt to set a standard of measurement for the ministry. It cannot be computerized, nor can we apply the measurement commonly used in the secular world. We must remember that the ministry is a calling as well as a profession. Our standards of measurement must of necessity be related to the calling rather than to the profession. Basic in the measurement of the calling must be the ability of a man to preach the Word, to encompass the salvation of the unsaved, to lead believers into the experience of sanctification, and to feed the flock of God. From these basic functions other measurements are assumed: communication, adaptation, personality, administrative ability, etc. These secondary characteristics are not unimportant in the measurements of a successful ministry, but real success relates to our ability to become God's agents in the transformation of human character from a point of need to mature sainthood in Christ. This type of work cannot be measured by statistics or quick-growth patterns. We measure it in long-term, patient assumptions.

"Let us not be weary in well doing: for in due season we shall reap, if we faint not" (Gal. 6:9). □



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----- CHANGE OF ADDRESS FORM -----

PASTOR—a Service to You

When you change address, fill in the form below and mail to the General Secretary.

Name _____ Date of Change _____

New Address _____

City _____ State _____ Zip _____

Name of Church _____ District _____

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

Former Address _____

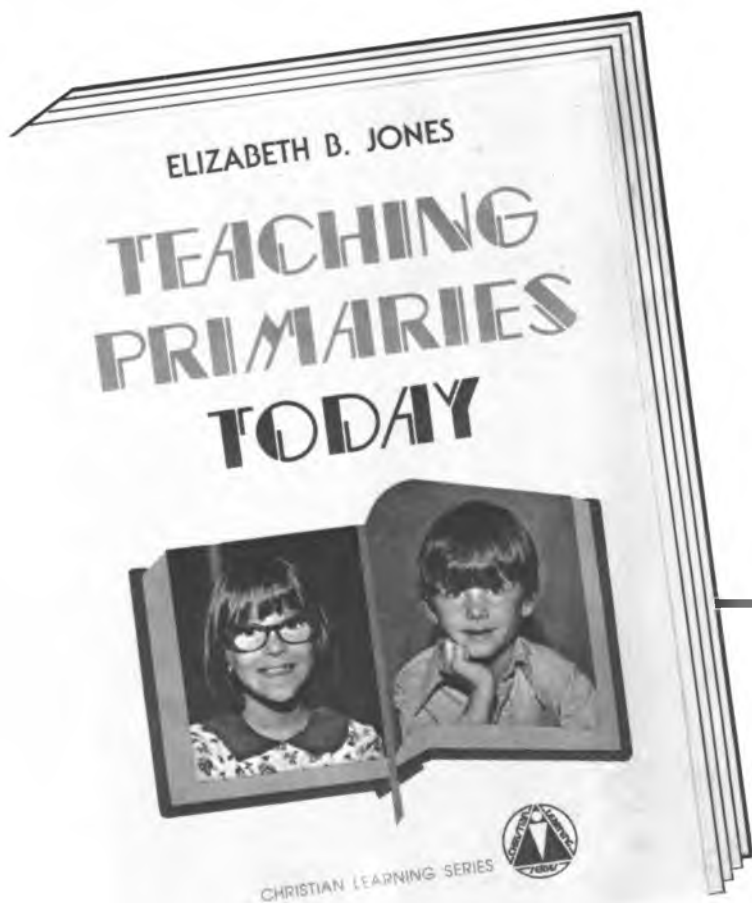
Former Church _____

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

Check: *Herald of Holiness* () ; *World Mission* () ; *Preacher's Magazine* () ;

Other _____

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



NEW TEXT

Unit 241a, **Teaching Primary Children**

Text: **Teaching Primaries Today, Jones**

Urge all primary workers to read this new book as soon as possible.



A Stewardship Meditation for EASTER

AS THE Sanhedrin was finishing up its sinister preparations for Jesus' trial before Pilate, we are told that certain mercenary guards began abusing Him. In their spiritual blindness, they began hitting the Saviour. "They blindfolded him and demanded, 'Prophesy! Who hit you?' And they said many other insulting things to him" (Luke 22:64-65, NIV).*

Can you imagine that! Insulting the Saviour! When you think about it, the scene is almost too terrible to conceive. But it happened; and it still happens this very day. In our lives of Christian stewardship, we sometimes show signs of spiritual blindness. Pray that our eyes may be opened. Our risen Lord should not be insulted by those He came to love and save.

*From *The New International Version*, copyright © 1973 by New York Bible Society International. Used by permission.

DIVISION OF LIFE INCOME GIFTS AND BEQUESTS



Revocable
Trusts

Bequests

Gift Annuities

Life Loans
Stock Gifts

Annuity Trusts

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PASTOR—A planned estate can express the love for family and love for Christ's kingdom which have grown during a person's lifetime. Positive action is necessary to make a provision for the church. Do you have families who need information and/or assistance with their estate plans? Encourage them to write for free helpful information.

Write to:

**Division of Life Income Gifts and Bequests
Church of the Nazarene
6401 The Paseo
Kansas City, Mo. 64131**

Attention: Rev. Robert W. Crew,
Executive Consultant



**HERALD
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1975 Subscription Campaign



*Do your part
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Alaska
Canada Central
Canada West
(Central) Florida
Central Ohio
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Houston
Indianapolis
Kansas
Kansas City
Louisiana
Minnesota
Mississippi
North Florida
Northeast Oklahoma
Northeastern Indiana
Northern California
Northwest Indiana
Northwestern Illinois
Northwestern Ohio

Rocky Mountain
Sacramento
San Antonio
Southeast Oklahoma
Southern Florida
Southwest Oklahoma
Southwestern Ohio
Upstate New York
Washington Pacific
West Texas
West Virginia

MARCH

Alabama
Central California
Chicago Central
Colorado
Dakota
East Tennessee
Eastern Kentucky
Kentucky
New York

North Carolina
South Carolina
Southwest Indiana
Tennessee
Virginia
Wisconsin

APRIL

Eastern Michigan
Iowa
Missouri
Nevada-Utah
New Mexico
North Arkansas
Northwest Oklahoma
South Arkansas

MAY

Southern California

SEPTEMBER

Nebraska
New England

OCTOBER

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Canada Atlantic
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PASTOR!

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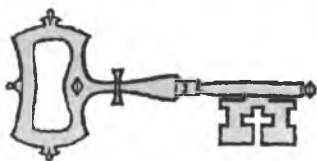
What does your *church building* mean to you personally?

What effect has your training in *Bible college* had on your ministry?

What does your *home* (parsonage) provide for you?

Your personal appreciation of these conveyed to your congregation can inspire liberality in Alabaster giving.

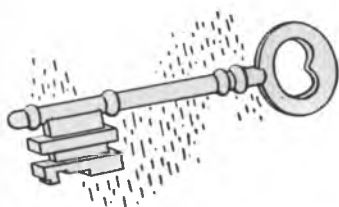
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TO

UNLOCK DOORS

ON THE MISSION FIELD





ARE YOU LETTING FAMILIES MOVE FROM YOUR CHURCH WITHOUT MINISTERING TO THEM?

In nearly every move there are positive and negative pressures. The future of every member of the family will be affected financially, socially, and spiritually.

1. Call at the home of the family to discuss the move. You may uncover a serious problem.
2. Counsel with them about their spiritual needs which are being altered by the move. You might take them the little book **Moving?** by Eldon Weisheit.*
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THE EMERGING NATIONAL CHURCH

Top 10 World Mission Fields

Annual Statistics, 1974

Church Membership

(does not include probationary)

1.	7,610	Haiti
2.	6,139	Mozambique
3.	4,595	Korea
4.	4,117	Japan
5.	3,695	Bolivia
6.	3,598	Guatemala N.E.
7.	2,708*	Peru
8.	2,511*	S.E. Mexico
9.	2,500	Central Mexico
10.	2,050	N.E. Mexico

Net Gain, Church Membership

1.	884	Korea
2.	758	Mozambique
3.	398	Bolivia
4.	381	S.E. Mexico
5.	351	Guatemala N.E.
6.	341	Central Mexico
7.	248	Guyana
8.	210	Africa, Coloured & Indian
9.	212	Swaziland
10.	156	Argentina

Average Weekly

Sunday School Attendance

1.	11,747	Haiti
2.	9,500	Korea
3.	9,037*	Peru
4.	7,946	Africa, Coloured & Indian
5.	7,320	Guatemala N.E.
6.	7,210	Mozambique
7.	6,874	Swaziland
8.	6,547	Republic of South Africa North
9.	5,428	Cape Verde Islands
10.	4,037	Bolivia

Fully Self-supporting

Churches and Missions

1.	112	Mozambique
2.	92	Guatemala N.E.
3.	82	Bolivia
4.	79	Peru
5.	46	Japan
6.	45	Korea
7.	25	Philippines
8.	18	Swaziland
9.	16	Barbados
10.	13	Papua New Guinea

*Last Year's statistics.

CRADLE ROLL CAMPAIGN

*Providing Your Church the Privilege of
Honoring Present Cradle Roll Members
Seeking New Babies and Their Parents*

APRIL 6 to MAY 4



"Encircle Them with Love" POSTER

Introduces the theme picture of mother and baby and slogan "Encircle Them with Love" in rich life-tone colors. Displayed throughout the church and especially in the classrooms of young couples, this poster will create a sympathetic response to an important outreach program.

CR-702

\$1.00

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Colorfully designed to serve as an attractive wall hanging in the home and provide an interesting way to keep a record of the child's growth. Parents with new babies will enjoy receiving this unique chart. 11½ x 36".

CR-700

Package of 3 for **\$1.00**

"Encircle Them with Love" HYMNAL HANGOVER

This four-color promotional piece explaining how every member can be a vital part of this Cradle Roll campaign is styled to slip over front of the hymnal. Also suited for use with bulletins or as mailing insert. 8½ x 3½" folded.

CR-701

Package of 50, **\$1.50**



**GROW
with GOD**

LOVE

**LOVE
CROSS
CAPS**



Package of 50, \$1.50

"Encircle Them with Love" BULLETIN

Excellent to use during campaign, reminding congregation of this special event. Two-color theme design on front. Quality stock comes flat (8½ x 11"), ready for mimeographing.

CR-705

Package of 100 for \$3.00

"Encircle Them with Love" BULLETIN INSERT

For slipping in regular church bulletin or distributing as a promotional leaflet. Same design as on bulletin with reverse side blank for adding local message. 5½ x 8½".

CR-706

Package of 100 for \$3.00

"Encircle Them with Love" DOORKNOB HANGER

Alert your community! Designed with two-color theme illustration, brief message, space for local information, and die-cut for attaching to door.

CR-707 (3¼ x 9¾")

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A gifty little book to present to all parents with young children on Baby Day. Brief statements and cartoon-style illustrations teach basic Christian concepts in a way boys and girls can easily understand. Two-color. 16 pages. Paper.

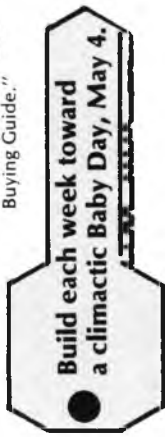
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Be Sure Your Church is INVOLVED!

NOTE: For additional items of recognition consult our latest "Master Buying Guide."



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TO AN
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CAMPAIGN**

Plan NOW by ordering these supplies EARLY.

Build each week toward a climactic Baby Day, May 4.



MULTIPLY OUTREACH • REPRODUCE CH

NEW DIRECTIONS

PASTOR:

Now is the time to launch your church on a new direction in outreach ministry. You read in the September home missions *Alert* about new directions in urban ministry. In December you read about how laymen, pastors, local churches, and districts have responded in reaching out in new directions with the gospel of Christ. The February 12 issue of the *Herald of Holiness* will have more news about new possibilities in outreach ministry.

You can be the person to put it all together for your church as you lead the way on Home Missions Sunday—sharing your burden for reaching the lost by reproducing your church in a new neighborhood, thereby multiplying the souls won to Christ.

ES • WIN SOULS • MULTIPLY OUTREACH

WHAT'S YOUR ID ON THE AQ

(Annual Questionnaire)

Familiarize yourself with the instructions and sample questionnaire below.

COMPLETE INSTRUCTIONS FOR COMPLETING THE ANNUAL QUESTIONNAIRE

First check your address and make any needed corrections.

The number of the explanation below refers to the corresponding number in the questionnaire.

1. Fill in the amount of your **NET** (after deductions) ministerial earnings, if any. This includes parsonage rental value or your parsonage allowance. If these ministerial earnings amount to more than \$13,200, report *only* \$13,200. Do not include any secular earnings in this blank. Second, fill in the amount of Social Security tax paid or to be paid on the ministerial net. Please do not leave this space blank.
2. Fill in any net income for secular earnings and the amount of Social Security taxes paid on those earnings. If you did not have any secular earnings, please write, "NONE," in both of these blanks. Do not report your wife's earnings or taxes!
3. Total the net earnings of numbers 1 and 2 above and record in the appropriate space. Total the Social Security taxes from numbers 1 and 2 above and record also. If the total net earnings is more than \$13,200, DO NOT WRITE THE TOTAL. WRITE ONLY \$13,200 as the total.
4. If you desire to change your beneficiary, check "NO." Otherwise, check "YES."
5. Check your classification in the appropriate box.
6. If you are a local pastor of a church, fill in this section; otherwise draw a line through each blank! Do not report more than 12 months of service for 1974. This means service that you performed in one or more churches.
7. Check the appropriate box which includes the amount of Social Security tax that the church(es) paid for you.
8. Evangelists fill out only. Others draw a line through the blank.
9. A year of full-time service is defined as "full-time active ministerial service while serving as a district-licensed or ordained minister on a district participating in payment of the Pensions and Benevolence budget."
10. Fill in the district where you are currently a member.

DO NOT FORGET TO INCLUDE YOUR SIGNATURE AND THE DATE.

The Annual Questionnaire lets your Department of Pensions and Benevolence know who is eligible for Nazarene Group Life Insurance, Plan One. Once your eligibility has been shown, the Department pays your Plan One premium. The result is at least \$1,000 in life insurance. Those ministering on districts that have paid 90 percent or more of the P & B Budget receive \$2,000 coverage! Accidental death or dismemberment pays *double*!

ANNUAL
QUESTIONNAIRE

EVERY BLANK
SHOULD BE
COMPLETED.

THIS IS
IMPORTANT.



PLEASE READ THE INSTRUCTIONS BEFORE COMPLETING

THIS REPORT MUST BE RETURNED TO THE DEPARTMENT OF PENSIONS AND BENEVOLENCE
BY MAY 15, 1975, IF COVERAGE CONTINUES.

1. Amount of NET ministerial earnings, 1974 (including parsonage rental or allowance) (Do not report more than \$13,200.)
\$ _____

2. Other earnings covered by the Federal Social Security Act, 1974
Social Security tax paid or to be paid \$ _____
Social Security tax withheld \$ _____

3. TOTAL SOCIAL SECURITY EARNINGS, 1974 (Do not report more than \$13,200.)
\$ _____
TOTAL SOCIAL SECURITY TAX \$ _____
(Note: Secular earnings take precedence over ministerial earnings.)

4. IS YOUR BENEFICIARY DESIGNATION CURRENT?
Yes ☐ No ☐

5. Classification:
☐ Pastor
☐ Asst. Pastor
☐ Dir. of Rel. Ed.
☐ Evangelist
☐ Student
☐ Retired
☐ Unassigned
☐ Connectional
☐ Missionary
☐ Other _____

6. FOR PASTORS ONLY:
Church _____
Number of months of service in 1974 _____
Will your church reimburse the Social Security tax for evangelists in 1975? _____
In what amount? All _____ One-half _____

7. Amount of Social Security tax reimbursed by church(es):
☐ All
☐ One-half
☐ None
☐ \$ _____

8. FOR EVANGELISTS ONLY:
Number of meetings held in 1974 _____

9. ALL MINISTERS:
Years of full-time service as a minister in the Church of the Nazarene _____

10. Member of _____ District _____

Indicate Your Change of Address Below:

CERT. No. _____

NAME _____

ADDRESS _____

For Office Use Only

Received _____

Entered _____

SPRING DOUBLE HEADER

PALM SUNDAY RALLY **March 23**



Go for Double Victories

"Let's just praise the Lord"

EASTER **March 30**



*"... and now you share his new life" (Rom. 6:5, TLB).**

PUT NEW LIFE into your plans

Set **GOALS**— **ASSIGN** Tasks— Build **ENTHUSIASM**

Make Easter A High Day

Check and cooperate with your **DISTRICT** attendance plans.

Please report both Palm Sunday and Easter attendances to your district.

*The Living Bible, copyright © 1971, Tyndale House Publishers, Wheaton, Ill. Used by permission.

Circle the concealed horizontal words for a message . . .

ABCDEFGHIJKLMNOPQRSTUVWXYZ
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"I sat in the business meeting claiming Christ's reconciliation for all present and to each item of business presented."

We've Come a Long Way, Brother

BUSINESS MEETINGS have never been my favorite meeting in the church. I know we must not be "slothful in business; [but] fervent in spirit; serving the Lord." As for me, I enjoy the "fervent in spirit" much more than the business bit.

I recall when we used to have the monthly business meetings when the total church decided if we could spend \$5.00 to get the drapes cleaned. I never could understand how normally quiet people in testimony meetings could be so eloquent in the business meetings.

One time our church was trying to decide on giving us a \$5.00 raise in salary. It had been debated for half an hour, and my tension had soared and sagged numerous times. A young convert who had arthritis in her feet jumped up and walked out. She walked two miles on crippled feet rather than subject herself to the embarrassment. I decided I couldn't stand it either, so I joined her.

I knew there had to be a way to

ease a tight situation, but how? It took a couple of days to soothe my husband, and for him to regain his self-image.

I asked a young pastor's wife how she managed. She said, "I have a terrible time, but I try to sit, expressionless, with something like the look of a St. Bernard dog, so no one knows what I'm thinking." That was no help at all because I'm just not good with faces. When I'm under pressure, it shows.

Then I read *The Miracle Hand*, by Anna McGhee. I read how she had used Col. 1:20, "And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven."

The Lord revealed to Anna McGhee that peace and reconciliation were already an established fact in the death of Christ. All she needed to do was apply it by faith to a present need. She applied this principle to a Buddhist captain, and he granted her permission to hold Christian services on a ship.

She applied it to a raging ocean which threatened the lives and comfort of all on board. The ocean became quiet.

She applied it to mosquitoes, believing if God closed lions' mouths, He could close mosquitoes' mouths.

I decided if Christ had reconciled everything already, I should apply it



by
Ruth Ann Polston

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

to our business meeting—and especially to one very vocal person.

I sat in the midst of the business meeting claiming Christ's reconciliation for all present and to each item of business presented. It was wonderful how smoothly much of the business went.

No longer is the total church sub-

ject to all the details which can, and should be handled by a board. The congregation can keep to the main line of evangelism. Praise the Lord for this progress! But I have applied the reconciliation principle in many problem situations. It works! He has made peace. It is already done. Appropriate it!

“Make It Brief, Brother!”

By Ross W. Hayslip*

George Washington and Benjamin Franklin, who were of tremendous influence in gaining independence for the United States, were known as men of few words.

After Franklin returned from France to sign the Declaration of Independence, Thomas Jefferson wrote to a friend:

“I served with General Washington in the legislature of Virginia before the Revolution, and during it with Dr. Franklin in congress. I never heard either of them speak 10 minutes at a time, nor in any but the main point which was to decide the question. They laid their shoulders to the great points, knowing that the little ones would follow of themselves.”

Moses needed only 761 words in which to give the account of the story of creation. The Ten Commandments contain only 321 words, and Lincoln's Gettysburg address was but 266 words. The Declaration of Independence that contained a new concept of freedom was completed in 1,321 words. The Evangelist Luke summarized all the circumstances connected with the birth of Christ in 284 words.

How many times do I waste both words and precious time when I stand in the pulpit to proclaim the Word of God! I fail to realize that I live in an era when my listeners are very conscious of time, and gauge their lives by clocks and calendars.

I often use an excess of words to express a thought that could be put in a brief statement. It seems to me that the shorter the sermon that I preach, the longer time I must spend in preparation.

In the auditorium of the congregation that I serve is a large wall clock. This clock is directly in my line of vision as I stand behind the lectern. I can easily see it as I lift my eyes. I glance at it frequently while I am preaching. While I am speaking to my people, the clock is speaking to me. It is saying, “Make it brief, brother.”

*Pastor, First Church of the Nazarene, Tucson, Ariz.

If inspired sermons were important in Bible times, they are worth preaching in this present age.

The Importance of Sermons in the Bible

By Joseph T. Larson*

MANY SERMONS have been delivered by Jewish writers and Christian ministers during the past 5,000 years of history. Some of the most enduring sermons are found in the Bible.

The longest sermon is by Moses in Deuteronomy, chapters 5 to 26. It contains 532 verses, and if 30 words were contained in each verse, it would contain 15,960 words. There is scarcely space here to give its contents, but it contains "the second law," or decalogue. It was God's instructions through His servant Moses to the children of Israel.

King David was a psalm writer. Many of the psalms are in poetic form, but there are some passages which might be termed sermons, i.e., Psalms 90; 91; and 119, which is the longest one. It contains 176 verses and is a discussion of the Word of God as related to God's people.

The other psalms contain praise, prayers, and thanksgiving, with declarations of what God has done for His people. Some of the psalms are prophetic—like Psalms 22; 24; 72; and others. The sermon element is not omitted, but performs a prominent part of the 150 psalms.

The Book of Ecclesiastes, or the Preacher, contains 222 verses. This is almost entirely a book of sermons. Solomon wrote this book in his latter years. He discovered that in the midst of his prosperity there were many things which he possessed that were only "vanity and vexation of spirit." The climax is reached in the twelfth chapter, "Remember now thy Creator in the days of thy youth" (12:1).

Truly evangelistic sermons are seen in Isaiah 40—66, which contains 526 verses, or about 15,000 words. These are prophetic and inspirational as given by the Spirit of God. Very few other Old Testament prophets have spoken so eloquently to a discouraged people, Israel, as the prophet Isaiah.

There are sermons in Jeremiah, Ezekiel, and some of the minor prophets.

There are sermons given by Jesus Christ, our Lord and Saviour. Matthew, chapters 5; 6; and 7, are commonly called the Sermon on the Mount. They were given by Jesus to His own disciples. They supersede the legalistic teachings of the Old Testament, setting forth a higher standard than any other in the Bible. Although the Church is not under law

*Chaplain, Tucson, Ariz.

but under grace, yet the principles are applicable to the conduct of Christian people. The sermon contains 111 verses or about 2,000 words. This sermon surprised many of the scribes and Pharisees at that time, "for he taught them as one having authority, and not as the scribes" (Matt. 7:29). Unsaved men cannot hope to live according to such a standard.

Jesus Christ gave a very good sermon in His message to His own disciples as seen in John 14; 15; and 16. He affirms the reality of heaven, the personality of God, the blessedness of answered prayer, and the comforting presence of the Holy Spirit. Jesus taught the relationship of the branches to the True Vine and the necessity of abiding in Him for fruitfulness (John 15:1-7).

Jesus Christ reveals other teaching regarding God's servants—how the Holy Spirit convicts the unsaved of sin, of righteousness, and of judgment (John 16:7-11). Many other truths are embodied in this excellent sermon. It is followed by that remarkable high-priestly prayer of John 17. This cannot be excelled in all biblical literature as a prayer by the Master.

The Book of the Acts reveals Peter's sermon at Pentecost (Acts 2), which resulted in 3,000 souls being converted to Christ. It was a short but effective sermon. It proved once for all that, if the setting is proper, a shorter sermon would be just as effective as a longer one.

Peter used the historical method. He showed the fulfillment of the

prophecy of Joel and of David. Christ's crucifixion and bodily resurrection were fulfilled in Jerusalem for the purpose of redemption. When the climax of the sermon was reached, the people were convicted by the Word of God and the Holy Spirit that Jesus Christ was the Messiah. They asked Peter, "Men and brethren, what shall we do?" (Acts 2:37).

Peter answered, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38). The setting for this sermon was the Old Testament prophecy and Christ's death and resurrection. Peter stressed the people's awful guilt in rejecting the true Messiah.

Good sermons are found in the Acts—notably the one given by Paul on Mars' Hill at Athens (Acts 17:22-32). It was very scholarly but seemed to have produced less results than some others. Paul spoke of creation, unity of the nations, and the final judgment, which was guaranteed by Christ's own resurrection.

If inspired sermons were so important in Bible times, they are equally important in this modern age. Shall we discount sermons as if they are of little value? We cannot disregard the sermons of Moses, David, Solomon, Isaiah, Jesus Christ, Peter, and Paul, and a host of others. We cannot be wiser than God and His Word; or wiser than the Holy Spirit, who inspired holy men who wrote the Bible. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them" (Isa. 8:20).

We do not have to feed on the untruth and unreality of the modern world when we partake of the provision of His pasture. We are so satisfied that we do not look around to see if there is a "greener pasture" somewhere else.

—Mendell Taylor



By C. NEIL STRAIT

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

Barth, on Jesus

I RECENTLY READ H. Grady Davis' book, *Design for Preaching*. In it the author quotes something from Karl Barth that is rich. I pass it along for your consideration.

The text for the remarks is from Matt. 11:28, "Come unto me, all ye that labour and are heavy laden." Here's what Barth said:

"Jesus calls us to turn to Him, to God, to our own hidden, unknown Center and Source. Repentance is this turning. 'Come unto me.'

"Jesus' call must be distinguished from all other calls including the church's call. 'Unto me.'

"Jesus alone is for all men. 'All ye.'

"Jesus alone seeks us at the point of labor, burdens, failure, wrongness, death, 'that labour and are heavy laden.'

"Jesus alone asks of us nothing but to come. 'Come unto me'" (H. Grady Davis, *Design for Preaching*, Fortress Press, 1958, p. 63).

I thought these to be rather exciting resumes from such an astute scholar.

Things Overlooked at Pentecost

To proclaim something new about Pentecost is about like saying something new concerning Thanksgiving and motherhood—it's a subject pretty well covered.

Let me offer some possibilities for you to pursue.

Consider the *Process of Pentecost*—which was *loyalty*. Nate Saint, I believe it was, said something about "discipline, devotion, decision." This all spells obedience. Obedience was the process of Pentecost. Without loyal, obedient hearts, Pentecost would have been aborted.

Consider the *Possession of Pentecost*—which was *love*. Maybe we thought all along it was power, or tongues. But first, it was a love for the Master that took them to the Upper Room. Because that love was so strong and deep, their lives became channels for the Holy Spirit to bear impact on their world.

Consider the *Proclamation of Pentecost*—which was *life*. Not ordinary life, but life in and through Christ. The good news of eternal life was their message. The proclamation of Pentecost is often overlooked in our discussion of other things.

There's even a fourth consideration: The *Power of Pentecost*—which was *liberty*. The liberty, or freedom, from the old, from sin, and a freedom for the new life in Christ, its power, its cleansing, its way.

Diagnosis for the Church

In an issue of the *New Pulpit Digest*, Billy Graham tells of an invitation he had to write on the subject "What I Would Do to Change the Church." His comments are worth

considering:

1. "I would call the Church back to Biblical authority."

2. "I would suggest that every member of the church begin where the disciples began—at genuine conversion."

3. "I would teach the necessity of the infilling of the Holy Spirit—a much neglected theme in the Church today."

In regard to this point, Graham said: "The Church today has all the tools for conquest—money, edifices, organizations, education, and methods. But we lack the God-given spark to ignite these things into a spiritual fire that could sweep the world and help bring peace to our war-torn world. That spark is the personal infilling of the Holy Spirit in the life of every believer."

4. "I would call the Church back to the Biblical discipline."

5. "I would teach the centrality of Christ."

6. "I would call the Church back to the thrill, excitement, joy and expectancy of the Early Church."

7. "I would call the Church to a new relevancy. I would call the Church to a proper perspective in coming to grips with the staggering social evils of our time." (From *Challenge for Today's Church*, by Billy Graham, © 1971 by the Billy Graham Evangelistic Association. Used by permission.)

It would be hard to improve on Graham's diagnosis.

The Best Is the Will of God

I ran across these words in *The Royal Bank of Canada Monthly Letter*. Thomas Carlyle wrote them. "Of all paths a man could strike into, there is, at any given moment, a best path for every man." (Quoted in "Vision, Purpose and Design," *The Royal Bank of Canada Monthly Letter*, April, 1974, p. 1.)

You and I know that the best path is always the will of God.



Dwight L. Moody was invited to London to meet a group of clergy. Some four hundred had gathered. In his quiet, quick, keen-witted fashion, Moody answered questions for about an hour. Then someone asked the question always asked, "What's your creed, Mr. Moody?" Quickly came the answer, "My creed's in print."

Nobody knew of Mr. Moody having written anything. And the question came at once, "Where? What's the title of the book?" And four hundred hands reached for four hundred pencils to write down the unknown title. Very quietly Mr. Moody said, "Isaiah fifty-three, five."

—From *A Treasury of S. D. Gordon*

IN THE STUDY

Looking at Our Lord in Luke

February 2

THE PRAYER HABIT (5:16)

SCRIPTURE: Luke 5:12-16

INTRODUCTION: All three Synoptists record the healing of the leper (cf. Matt. 8: 1-4; Mark 1:40-45). But only Luke adds: "And he withdrew himself into the wilderness, and prayed." As usual, the King James Version fails to bring out the full force of the Greek tenses. Literally it says that Jesus "was" repeatedly (imperfect tense) doing two things: withdrawing and praying (both present participles of continuous action). "But Jesus often withdrew to lonely places and prayed" (NIV).^{*} "But Jesus himself continued His habit of retiring to lonely spots and praying" (Charles B. Williams). (Use this as text.) Both of these translations bring out the force of the original.

Luke's Gospel is particularly the Gospel of prayer. He alone records Jesus' three parables on prayer (11:5-8; 18:1-8; 9-14). He also six times mentions Jesus praying where Matthew and Mark do not. We want to look at these six passages.

^{*}From *The New International Version*, copyright © 1973 by New York Bible Society International. Used by permission.



By Ralph Earle

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

I. AT HIS BAPTISM (3:21)

All three Synoptic Gospels describe Jesus' baptism by John. But Luke alone mentions the fact that it was as He was praying that heaven was opened and the Holy Spirit descended on Him.

Are all people in a prayerful mood while they are being baptized? They should be! The lesson for us is that we should never be casual about religious activities. A proper spirit of prayer can change a ritual into a sacrament of divine blessing.

II. AFTER HEALING THE LEPER (5:16)

Luke, the physician, describes this man as "full of leprosy" (v. 12, or "covered with leprosy" (NIV). His was an impossible case. But as soon as Jesus spoke the word, "Be clean!" (NIV), the man was immediately healed. Such a spectacular miracle drew great crowds (v. 15). But Jesus knew that He needed to get alone with His Father and prepare for the work ahead. If He needed to, how much more do we! If great victories are not followed by quiet prayer retreats, we shall find our power waning.

III. BEFORE CHOOSING THE TWELVE (6:12)

Jesus knew that His ministry would be brief and that it would end in disgraceful crucifixion. He must choose a nucleus of followers to carry on after He was gone. It was important to make the right choices; for, humanly speaking, everything would depend on them. So He spent the previous night in prayer.

The application is obvious. We need to pray very carefully before making the important decisions of life.

IV. BEFORE PETER'S CONFESSION (9:18)

One day Jesus was "praying in private

and his disciples were with him. [Then] he asked them, 'Who do the crowds say I am?'" (NIV).

It was a crucial turning point in Christ's ministry. Up to this time He had been ministering to the multitudes—busy teaching, preaching, and healing. But from now on He would major on a private ministry to His disciples. Peter's confession at Caesarea Philippi that Jesus was the Messiah marked the turning of the road.

Previous to this the disciples had thought of Jesus primarily as their Teacher. From this point they would realize that He was the Messiah of Old Testament prophecy.

In all the great crises of life we need to be especially prayerful. This is the only way we can guard ourselves against making serious mistakes.

VI. AT HIS TRANSFIGURATION (9:29)

This is another crucial event that is recorded in all three Synoptic Gospels. But again it is only Luke that mentions Jesus as praying when He was transfigured. We have seen almost a heavenly glow on some people's faces when they came from their tryst with God. Prayer is the greatest single secret of living the transfigured life.

VI. BEFORE TEACHING THE LORD'S PRAYER (11:1)

Matthew gives the Lord's Prayer in somewhat longer form (Matt. 6:9-13). But it is only Luke who tells us that, because Jesus was praying, the disciples wanted to learn to pray.

We too may incite others to want to pray by the reality and warmth of our own prayer life. People today are hungry for what is real and satisfying. Do they sense that we possess this?

February 9

MAKING MOUNTAINS OUT OF MOLEHILLS (6:2, 5, 9).

SCRIPTURE: Luke 6:1-11

INTRODUCTION: The curse of legalism is that it majors on minors and minors on majors. So legalism is the religion of little people who have not grown big enough to appreciate the larger things of life.

The Pharisees made Sabbath observance one of the main tenets of Judaism. In the Talmud there are no less than 21 chapters devoted to this subject alone. The teachers of the Law were more concerned with haggling over hairsplitting interpretations and applications of the legal code than they were about developing rich spiritual character.

Christianity is not a religion of do's and don'ts. It is the religion of the heart. Its central emphasis is love, not legal regulations.

I. WHAT IS LAWFUL? (v. 2)

The disciples were walking on a path through the wheat fields. As they did so they plucked some heads of wheat, rubbed them in their hands, blew the husks away, and then ate the raw kernels. Immediately the Pharisees challenged them: "Why do ye that which is not lawful to do on the sabbath days?" Through the telescopic eyes of these legalists those simple actions were seen as harvesting, threshing, and winnowing. The Pharisees were really making mountains out of molehills. Legalists lack a proper sense of moral values.

II. WHO IS LORD? (v. 5)

To their carping criticism Jesus replied, "The Son of man is Lord also of the sabbath." He had the authority to declare what was right and what was wrong. If He approved of His disciples chewing wheat kernels as they chatted with Him, that settled it.

"Who" is more important than "what." The essential thing is to make Christ the Lord of our lives and then let Him be Lord of all in every activity. If He is pleased, that is all that really matters.

In the endless rat race of modern living many people long for "the simple life." The true secret of the simple life is a single devotion to Christ and His will. Only one ultimate question needs to be asked: "What does Jesus want me to do?"

III. WHY IS LIFE? (v. 9)

A second incident furnished the occasion for further criticism by the Pharisees. As Jesus was teaching in the synagogue one Sabbath day, there was present a man with a withered hand—perhaps planted there by Jesus' opponents. At any rate, the scribes and

Pharisees were watching Him closely to see if He would heal the victim on the Sabbath, so that they could bring a charge against Him. They were not there to worship God!

Jesus read their thoughts and met their challenge by asking the man to stand up in front of everyone. If the critics wanted to see, He would make it easier for them.

Then He confronted the Pharisees with a challenging question: "Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy it?" What is the purpose of life, to do good or to do evil? Why is life, anyway?

The Sabbath was instituted to save life, not to save religion. God is far more interested in people than in institutions. The most important thing in the world is human personality.

February 16

THE COMPASSIONATE CHRIST

(7:13)

SCRIPTURE: Luke 7:11-17

INTRODUCTION: The Gospels tell of three times when Jesus raised someone from the dead. There was the case of the daughter of Jairus. She had been dead only a few minutes. Here we have the son of the widow of Nain. He had been dead for just a few hours, since the law required that a person be buried the same day he died. In John 11 we find the raising of Lazarus, who had been in the grave for four days.

I. COMPASSING THE CIRCUMSTANCES (v. 12)

Five or six miles southeast of Nazareth is the modern Arab village of Nein, situated between Mounts Gilboa and Tabor. As Jesus approached ancient Nain, he saw a funeral procession emerging from the gate of the town. On a flat board lay the lifeless body of a young man. Behind walked the sorrowing mother. It was obvious that she was a widow, for no husband was by her side. It was also clear that this dead man was the only son, for there were no other sons there to comfort her. She was a lonely soul.

Not only was she lonely, but she was left without any means of support. In those days a woman could not take a job. This widow's case seemed helpless and hopeless. Many of her neighbors sought to comfort her, but they could not reach the depths of her sorrow.

II. COMFORTING THE COMFORTLESS (v. 13)

When Jesus saw the situation, He had compassion on the poor widow and said to her, "Don't cry" (NIV).

That sounded like a crass, cruel command. How could she help crying? She must have looked at Him a bit startled. But in His face she saw divine love and compassion. We can imagine that she tried to stop her weeping. Little did she dream that soon her tears of sorrow would turn to tears of joy.

III. COMMANDING THE CORPSE (v. 14)

Jesus stepped up and touched the "bier" or crude coffin. The funeral procession came to a standstill. Then Jesus said to the dead body: "Young man, I say to you, get up!" (NIV).

If telling the mother to stop crying seemed unreasonable, telling the dead man to get up sounded utterly ridiculous. But as soon as Jesus spoke, the young man sat up and began to talk. We can well imagine that he greeted his mother warmly and also thanked Jesus.

It is of interest to note that Christ did not ask this man to follow Him. His mother needed him at home, and that is where his first responsibility lay. God does not want us to render to Him money or services which are due our loved ones.

February 23

A SINNER AND THE SAVIOUR

(7:50)

SCRIPTURE: Luke 7:36-50

INTRODUCTION: This anointing of Jesus by a woman is not to be confused with His anointing by Mary of Bethany, recorded in Matt. 26:6-13; Mark 14:3-9; and John 12:1-8. That was in Judea, within a week of His crucifixion. This was in Galilee many months earlier.

I. THE PENITENT WOMAN (vv. 37-38)

A Pharisee had invited Jesus to have dinner with him. We have no way of knowing what his motive was.

"Sat down to meat" (KJV) should be "reclined at table." In the better homes in Palestine the Jews followed the Roman custom of reclining on couches around the table while they ate in a leisurely fashion.

As they were eating, a prostitute walked in off the street—something that could easily happen in that day. In her hand she carried an alabaster jar of perfume, perhaps one of the tools of her trade. She stood by Jesus' feet, which were at the outside of the couch. By now she was weeping, and her tears fell on His feet. Stooping over with loving devotion and gratitude, she wiped his feet with her long, flowing hair, kissed them, and poured perfume on them. Everything on her part was a giving.

II. THE CRITICAL PHARISEE (v. 39)

The self-righteous Pharisee was highly displeased at what he saw. To himself he thought: "If this man were a prophet, he would know who is touching him and what kind of woman she is—that she is a sinner" (NIV).

We see here the difference between legalism and love. The former is concerned about ceremonial separation. The latter is eager to extend a healing hand of compassion.

III. THE COMPASSIONATE SAVIOUR (v. 48)

To get the matter clearly before His host, Jesus told the parable of the two debtors (vv. 41-43). The first owed a moneylender 5,000 denarii (about \$100). The other owed 50 denarii (about \$10.00). When they could not pay him back, he canceled the debts of both.

Then Jesus asked the Pharisee which debtor he thought would love the creditor more. As would be expected, the answer was, "I suppose the one who had the bigger debt canceled" (NIV).

The Master proceeded to make the application. He reminded His host that he had not extended to Him even the common courtesies usually given to a guest. The Pharisee had not offered Jesus any water for washing His feet, but the penitent prostitute had bathed His feet

with her tears. The Pharisee had not given Jesus the usual kiss of greeting, but the woman had kissed His feet fervently and continuously. It was usual to put olive oil on the head of a guest, but the Pharisee had omitted this also. In contrast, the woman had poured perfume on His feet.

The language of v. 47 is a bit difficult on the surface. It seems to suggest the Roman Catholic interpretation that her love was the basis of her forgiveness. But v. 50 states clearly the Protestant, biblical view that salvation is by faith. Probably what Jesus was saying to the Pharisee was this: "Because the woman loves much, you can readily discern that her sins have been forgiven her."

With compassionate love Jesus then said to the woman, "Your sins are forgiven" (v. 48, NIV). When the other dinner guests complained silently against His asserting such authority, Christ sent the woman off with these kind words: "Thy faith hath saved thee; go in peace"—the peace of forgiveness.



The Continuity of Saving Grace

By Ross E. Price*

SCRIPTURE: 1 Pet. 1:10-12. Cf. KJV and NEB.

INTRODUCTION:

1. *Salvation* by grace through faith is the chief theme of the biblical message. Of this the Law, the Prophets, and the Writings all speak (Luke 24:44).

2. *The unveiled mystery of God* informs us that "the unmerited favor of God" is able to transform rebels into loyal lovers.

*Superintendent, Rocky Mountain District, Church of the Nazarene.

3. There is no man (unless he be reprobate) that is or has been totally devoid of the sweet influences of this grace. Even as sinners it constrains us toward God, who would have all men to be saved (2 Pet. 3:9).

4. There is no time in the history of mankind when grace did not urge him to repentance and a quest for God.

5. *Saving grace* extends from Calvary's cross backward through the centuries of time to man's first disobedience (Rom. 5:15-16; Gen. 3:15), and forward through remaining time to the final consummation of all things.

6. It may well be the subject of inquiry for all who think and speak about *reality*.

I. THE INQUIRY OF THE PROPHETS (v. 10)

A. *They prophesied of this grace.*

1. Moses promised it (Deut. 18:15; 30:6).

2. David sang of it (Psalms 110; 72; 61; 45; 40; 21; 18; 8; etc.).

3. Isaiah pictured the purchase of it (52:13—53:12).

B. *They inquired about this salvation:* its time, person, and circumstances.

1. Its identity. Is this salvation merely political, or is it primarily spiritual?

2. Its advent. Peter's Greek term is *kairon*, indicating a point in time, a favorable opportunity, a likely season.

3. They pondered and explored, like hounds scouring the countryside to discover their prey. They investigated the hidden purposes of God and, as God's spokesmen, they paid their debt to the future.

Peter says, *exedzetesan*, they searched out diligently; and *exeraunesan*, the search was intensive and extensive.

C. *They were inspired by the Spirit of Christ.*

1. The Spirit of Christ is the Spirit of Prophecy. Peter calls it "the in-them Spirit of Christ."

2. Hence it was the blessed Holy Spirit, the Spirit of Inspiration.

3. The Spirit of Revelation which *deloo*, "makes known and declares, signifies, and points out and unto."

4. Only the indwelling Holy Spirit can give us true insights and understanding as to God's plans and wishes.

Likewise the effectiveness of an evan-

gelical ministry depends upon the Holy Spirit's presence and power.

D. *They were confident that they were predicting Christ's (Messiah's) sufferings.*

1. Peter's Greek term is *promartyrome-non*, "fore-witnessing." They not only foretold His sufferings, but they visualized as they verbalized. And they themselves suffered to foretell.

2. But they also spoke of the succeeding glory, "the splendors to follow" such sufferings. The Greek word *doxas* is plural, thus indicating that the glory was for both himself and others—"bringing many sons unto glory" (Heb. 2:10-11). So the Greek reads: "the after (or following)-these-things glory." And Jesus said: "Ought not Christ [Messiah] to have suffered these things, and to enter into his glory?" (Luke 24:26).

Pathemata specifies "passionate suffering of affliction."

Doxas indicates "glory, magnificence, brightness, pomp, majesty, dignity, and a state of blessedness."

The glory of anything is to accomplish the purpose for which it was intended.

"Vicarious pain—our highest decoration" (Mme. Chiang Kai-shek).

3. Is suffering the road to glory? Yes, not only for our Lord, but for ourselves. It is the "red road to royalty" in Kingdom concepts.

E. *They knew they were serving the ages to come.*

1. Revelation is not for self-enjoyment, but for ministering (cf. v. 12a). "Not unto themselves, but unto us . . . [who have] reported unto you" (KJV). "It was disclosed to them that the matter they treated of was not for their time but for yours" (NEB).*

God's true messengers are "channels" of truth.

2. Apostolic successors to the prophets have passed on to you the torch of truth. "Which [things] are now reported unto you." Anointed by the Holy Spirit sent down from heaven, these eyewitnesses of the prophetic fulfillments have "gospelized" you.

*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.

II. THE SUFFERINGS OF THE SAVIOUR (v. 11)

A. *The sufferings of Messiah*

1. They were faithfully predicted. Isaiah writes as if he were standing at the Cross watching Him die (cf. Ps. 22:6).

2. It behooved Messiah to suffer (Luke 24:46). To die and rise again, thus demonstrating His lordship of life. Repeatedly Jesus Messiah had predicted His coming agony (cf. Mark 8:31-32; 10:33-34).

3. Peter now sees clearly the place of suffering in our salvation (cf. 1 Pet. 1:19; 3:18; and 4:1-2).

B. *The subsequent glory*

1. His finished work

2. His bringing many sons to salvation

3. His founding of a new race—the redeemed

4. His reign as King of Kings and Lord of Lords

5. His wresting of the kingdoms out of the hands of Satan

C. *The mystery of godliness*

1. The way UP is DOWN. Salvation is both mysterious and glorious.

2. What a display of the divine perfections God's work of redemption really is!

III. THE WITNESS OF THE APOSTLES (v. 12)

A. *The Good News of fulfillment they have announced to us*

1. What the prophets predicted, the apostles witnessed and experienced as "eyewitnesses of his majesty" (2 Pet. 1:16).

These apostles were not inventors or fabricators, but faithful "reporters," historians, witnesses; narrating, each in his own manner, the memorable events of that marvelous biography, as he was illuminated and reminded of them by the blessed Holy Spirit.

2. Grace transformed them and Pentecost empowered them. They have openly announced this "good news" in the power of the Spirit.

B. *Through the Holy Spirit*

1. Here is the true means and medium for evangelism.

2. The heaven-sent Administrator and Sanctifier of Christ's Church is the Spirit.

3. The supernatural Enabler for su-

pernatural achievement and announcements is the Spirit sent down from heaven.

4. He is the true Interpreter of prophetic utterances and of supernatural portents. "Pentecost is the sequel to the Son's investiture."—Chadwick.

IV. THE CURIOSITY OF THE ANGELS (v. 12b)

A. *Watchers from another world*

1. They behold how God provides redemption for a fallen race.

2. They marvel at how God achieves "self-chosen holiness" on the part of lesser beings than themselves.

3. They observe the unveiling of God's reversal of Satan's ravages in His creation.

B. *Beholding a twofold mystery*

1. The depths of human sin and selfishness

2. The graciousness of God's divine redemption, through a suffering Saviour who sought not His own glory, but the will of God supremely

3. They beheld how the spectacle of a suffering Son of God prompts others to surrender to the grace of God.

So God's great redemption fills even the angels with wonder and admiration. If they are interested in God's work of salvation, surely we mortals ought to be. While the world sinned and slept, Infinite Love prepared its Saviour, who by His sufferings would deliver man from his love of sinning.

CONCLUSION:

1. Peter would have us know that all the ages of time focus upon us, the recipients of this matchless grace:

The prophets foretold it.

The Saviour provided it.

The apostles witnessed and proclaimed it.

The angels attended it.

And, thank God, we who do believe have received and obtained it!

2. Salvation by grace through faith—this is the mystery of God and the revelation of His grace.

3. O man, are you ready to surrender to this grace?

No other name means salvation!

No other Saviour may be had!

Christ Jesus is your only Hope!



AN OPEN INVITATION

Don't stay away from your church

... Because you are poor. (There's no admission charge.)

... Because it's raining. (You go to work in the rain.)

... Because it's hot. (So is the golf course.)

... Because it's cold. (It's warm and friendly inside your house of worship.)

... Because you don't like the minister. (He's human too.)

... Because there are hypocrites. (They are everywhere.)

... Because you have company coming. (Bring them along—they'll admire your loyalty and goodness.)

... Because you have plenty of other days in the future to attend. (ARE YOU SURE?)

—Selected

REMEMBER

Always remember to forget

The things that made you sad,

But never forget to remember

The things that made you glad.

Always remember to forget

The friends that proved untrue,

But never forget to remember

Those that have stuck to you.

Always remember to forget

The troubles that passed away,

But never forget to remember

The blessings that come each day.

—Selected

Idleness is the hotbed of temptation, the cradle of disease, the waster of time, the cankerworm of felicity. To him that has no employment, life in a little while will have no novelty; and when novelty is laid in the grave, comfort will soon follow.

TV PSALM

The TV is my shepherd; my spiritual growth shall want.

It maketh me to sit down and do nothing for the cause of Christ, because it requireth all my spare time: it keepeth me from doing my duty as a Christian because it presenteth so many programs that I must see.

It restoreth my knowledge of the things of the world: it keepeth me from studying God's Word.

It leadeth me in the paths of failure to attend the worship services.

Yea, though I live to be an hundred, I shall keep on viewing my TV as long as it will work; for my TV is my close companion; its sounds and pictures, they comfort me.

It presenteth entertainment before me and keepeth me from doing important things with my family.

It filleth my head with ideas which differ from those set forth in the Word of God.

Surely little good will come of my life because of my TV, which offers me no time to do the will of God: and I will dwell in spiritual poverty forever.

—The Flame

* * *

A man wrapped up in himself makes a pretty small bundle.

* * *

GIVING GIFTS

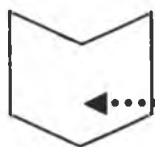
A poor, blind woman in Paris put 27 francs into a plate at a missionary meeting.

"You cannot afford so much," said one.

"Yes, sir, I can," she answered. On being pressed to explain, she said, "I am blind, and I said to my fellow straw workers, 'How much money do you spend in a year for oil in your lamps when it is too dark to work nights?' They replied, 'Twenty-seven francs.'"

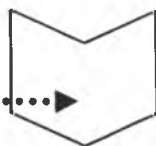
"So," said the poor woman, "I found that I save so much in the year because I am blind and do not need a lamp, and I give it to shed light to the dark, heathen lands."

—Selected



HERE AND THERE

AMONG BOOKS



Conducted by the Editor

All books reviewed may be ordered from
your Publishing House

Competent Ministry

By *Mark A. Rouch* (Abingdon Press, 1974. 190 pp., bibliography, appendices, index; paper, \$3.75.)

The author for eight years has been director of Continuing Education, Division of the Ordained Ministry, of the United Methodist church. His book shows a thorough familiarity with this many-sided and mushrooming new field.

Continuing education is defined as "an individual's personally designed learning program which begins when basic formal education ends and continues throughout a career and beyond." Its components, which should be systematically linked together, are "personal study and reflection and participation in organized group events" (p. 17).

The author outlines the process of self-study and of formulating a plan. He does this in relation to various chronological stages in one's overall ministerial career. He then pinpoints available resources, both those available to the man who cannot go away and those available to the one who can. He frankly and very helpfully comes to grips with the hard realities of family, money, and time factors.

The urgency of continuing education for the minister in the seventies is seen in its relationship to competency, and its relationship to a growing professional effectiveness.

RICHARD S. TAYLOR

Relativism in Contemporary Christian Ethics

By *Millard J. Erickson* (Baker Book House, 1974. 170 pp., \$3.95.)

Influenced by developments in physics, mathematics, anthropology, higher criticism, and existentialism, ethical relativism has had a profound influence upon both society and the Church. Its methodology, situation ethics, has made inroads into the modern mind even though the furious debates concerning it have subsided.

Erickson's discussion, both learned and readable, clearly presents the ideas of Fletcher *et al.*, examines its assets and liabilities, and sets forth a "principle ethic" which avoids the legalism Fletcher fears without floundering upon anti-nomianism. His awareness of the complexity of ethical decision, his insistence that man be considered as sinful rather than basically good, and his effort to understand a genuine biblical approach to ethics make this a valuable contribution to evangelical ethics.

GERARD REED

We Have This Ministry

By *Leonard Griffith* (Word Books, 1973. Cloth, 122 pp., \$3.95.)

Warmly written and illustrated from contemporary literature, this is a series of lectures delivered in Little Rock, Ark., under the sponsorship of T. J. and Inez Raney. An impressive list of lectures, by the way, have appeared in this series during the 20 years or more since its inception, including Roy Smith, Ralph Sockman, George Buttrick, Robert McCracken, Gerald Kennedy, and Elton Trueblood.

Coming through is a clear call to the Church to "return to its commitment and

to follow the only way to renewal." The author, the pastor of Deer Park United Church in Toronto, sees that way to be in obedience to Christ in the carrying out of his ministry to men as they are and where they are.

J. M.

Sermons for Holiness Evangelism

By G. B. Williamson (Beacon Hill Press of Kansas City, 1974. Paper, 91 pp., \$1.50.)

Ten excellent sermons on the theme of holiness are presented by one of the outstanding holiness preachers of this generation. In a day when good holiness literature is needed as never before, it is good to see a volume like this come off the press. The sermons are scriptural, they are clear, they are interesting. They will appeal to Christians who have not yet entered into the experience of entire sanctification, and also those who are mature Christians will find in them a joyous reaffirmation of their faith.

J. M.

Finding the Old Testament in the New

By Henry M. Shires (Westminster Press, 1974. 251 pp., \$7.50.)

Occasionally there comes to one's desk a book which has the touch of a real researcher. This monograph is of that class. In this fairly brief study, Professor Shires has amassed, organized, and digested a great deal of material. The 11 appended tables, listing citations on such subjects as "NT Fulfillment of the OT," "Apparent NT Contradictions of the OT," "OT Parallels (other than Psalms) to the Teachings of Jesus," represent no small effort. Predictably, this volume will find an important place in the history of New Testament literature, and will become an indispensable tool for the comparative study of the Old and New Testaments. Shires is hopeful of this very result: "The purpose of the present writer will not have been met unless the reader . . . is challenged to work through the particulars of further correspondences. Tables are appended so that such additional study may be easily undertaken."

The value of this book lies in its honest attempt to investigate the relationship of the NT to the OT by working from the New to the Old; in its illumination of the usages of the OT in particular parts of the NT, as in the case of the Psalms; in its ready acknowledgment of the theological and proclamatory purposes of the NT writers in their citing of the OT; and in its rich underlying biblical-theological interest. I suppose with respect to his last point, some readers might legitimately ask, "Do the author's theological biases control his conclusions?" For me, the response to the query would be "No."

WILLARD H. TAYLOR

The Case for Entire Sanctification

By Pascal P. Belew (Beacon Hill Press of Kansas City, 1974. 79 pp., paper, \$1.50.)

This is the kind of book pastors can give to new converts seeking to understand the Wesleyan doctrine of entire sanctification as a second work of grace wrought by the Holy Spirit instantaneously by faith. Author Belew, well known for his rich ministry as a holiness preacher, presents a "solid, sane, scriptural" primer on the doctrine, to borrow the words of Dr. Fletcher Spruce. There is a clear definitive explanation of the meaning of terms, a discussion of holiness in the Old Testament, and a restatement of the basic elements of the doctrine. Chapters on "Sin and Holiness," "The Witness of the Spirit," "Christian Perfection," "The Spirit-filled Life," "The Gifts of the Spirit," and "Entire Sanctification as a Consistent Experience" make this book a must for those who seek better understanding of this cardinal doctrine.

J. M.

The Lord of Glory

By Benjamin B. Warfield (Baker Book House, paperback reprint, 1974, of a 1907 edition by the American Tract Society. 332 pp., index, \$3.95.)

This is the first in a series to be published by Baker on "Notable Books on Theology" as reprints of earlier works on Christ, the Holy Spirit, and the atonement. Ralph G. Turnbull, who played a large part in an earlier series, "Notable

Books on Preaching," introduces this volume as an example of books on theology that can "feed the mind, fortify the faith, and freshen the work and worship of many who need and desire theological instruction and illumination in our age." This book presents the author's discussion of the diety of Christ based on the writings of the New Testament authors, and has a comprehensive index of the biblical names and references to Christ as well as a scripture index.

J. M.

Living Through Loving

By Leslie F. Brandt (Concordia Publishing House, 1974. Paper, 80 pp., \$1.75.)

Thirty-seven selected chapters from the New Testament letters are depicted by the author in his poetic style. This is not a translation, nor a transliteration, but a clear accent on the power of God's love in handling the defeats and discouragements of life. The little book is an attempt to unite the inspired Word with intensely personal confessions of faith. A devotional help.

J. M.

Preachers' Exchange



FOR SALE—*Biblical Illustrator* in 57 vols. (last vol. a complete index). Like new. \$125 for set (cost \$275 new).—Harry W. Glaspy, 300 N. McKean St., Kitting, Pa. 16201 (412-548-5707).

FOR SALE—*The Message of the Manger and Other Sermons About Jesus*, J. B. Chapman; *Epistle to the Hebrews*, Wiley; *Theological Compend*, Edgar P. Ellyson. All for \$5.00 plus postage.—W. C. Emberton, 2624 Blanton, Dallas, Tex. 75227.

WANTED—Good used set of *Wesley's Works* in 14 vols. Also a 3-vol. set of *Systematic Theology*, by William B. Pope. Also Vol. 1 of Richard Watson's *Theological Institutes*.—Rev. George H. McCleery, Rte. 1, Box 310, Borthville, N.Y. 12134.

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AMONG OURSELVES

There are no laymen on the subscription list of the *Preacher's Magazine*. This is a fact most of our readers know, and one that has its advantages for the preachers we serve, the most obvious being that we have sources not shared by them from which we draw ideas. But occasionally this causes a certain amount of frustration, as might be the case when articles such as Mr. Nelson's appear (p. 5). "Why," some might ask, "print this article in a magazine board members never read? It should be said to them, not to us." A good point. But the answer is, The only way to reach them is through their pastors—you and you and you. You may take any and all "ammunition" you can find in this periodical and use it in any way you choose. Use it in your messages; work it into your prayer meeting talks; copy and distribute it to your members (if it might help them); or lend your copy to a board member so that he can read it for himself. We are limited in how much we can help him, seeing that he is not a reader. You are not limited, however, in creative ways you might make use of anything you find in these pages that he needs to know. When we plant a seed we know we cannot water, we know you will be there to follow through until God gives the increase.

Yours for souls,

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