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THE

PREACHER'S MAGAZINE

—proclaiming Christian Holiness . . .

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JAMES McGRAW

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AUGUST, 1975

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The Gift of Tears



THE PURITANS PRAYED three centuries ago for a “gift of tears.” They sensed a danger in forgetting how to be sorry.

Today’s pastor needs to pray for this most neglected of all “gifts,” for there has never been a time in human history when men of compassion were more sorely needed and so seldom to be found. There are not many Jeremiahs around who are crying, “Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!” (Jer. 9:1). None of us seems to have time to join Jesus as He sits looking over the wicked city and cries, “O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!” (Matt. 23:37).

Too many of us are so accustomed to misery that we have become numbed by it. The broken man in our office becomes a mere “counselee,” a challenge to our therapeutic skills. The distraught mother who permits us to see her naked grief is just another in today’s long list of “appointments.” The young woman who so frequently seeks our help is “neurotic.” The teen-ager is rebellious. The board member is negative. The Sunday school superintendent is lazy. The choir director is a problem. Thus we bestow upon human beings one label or another, and they tend to become objects rather than people.

Bombarded as we are by the sheer volume of media news and entertainment, it is small wonder we tend to become less sensitive. Surveys reveal that the average 18-year-old youth has watched 15,000 hours of television and seen 500 feature-length motion pictures. He has spent nearly 16,000 hours with these two media alone. But from his kindergarten days through high school his total exposure to educational instruction is less than 11,000 hours. He has spent much more time with the

“tube” and other media than with his teachers in the classroom.

Someone should conduct a survey to reveal the profile of the average pastor. He does not spend as much time as the teen-ager allowing the messages from a secular society to penetrate his spirit, but he is affected by them. And he can become benumbed. He watches the newscast and sees a man killed, but there is no blood on his carpet. He sees expressions of unbearable pain and horror on the faces of starving babies in Africa or India, but 30 seconds later the scene changes and he is hearing about the superiority of a certain brand of dog food. He is even permitted, through the magic of trick photography and slick advertising techniques, to hear it from the dogs themselves. This brand is “*numero uno* over at the kennel!” And so it goes. He sits down to a nourishing dinner, promises himself he is going to start watching his weight one of these days—and the babies go on starving.

Two-thirds of the world’s population, by the way, is always hungry. Every day 20,000 people die of malnutrition. In India alone, 50 million will starve in the next 10 years.

Someone may be thinking, “What can I do about it? Do you want me to stop eating and begin starving with them?” Certainly not. But maybe we can all pray for the gift of tears again. There might be more weeping among the men of God than there seems to be. When 90 percent of the Christian ministers are devoting their energies in behalf of only 10 percent of the world’s population, we could weep about that. We cannot all go where the 90 percent are, but we might do more praying and weeping for them, and recruit more of our young converts to help us reach them.

We are distributing more Bibles than ever before, but people are not reading them. A recent survey revealed some startling facts regarding popular acceptance of the Scriptures. Hundreds were asked which of two descriptions they would choose for the Bible: “a great piece of literature” or “the revealed Word of God.” Eighty percent said it was the revealed Word of God, but less than half of them could name even one of the first four books of the New Testament. One might weep over that condition.

We weep when we are aware that the earth’s population grows at a more rapid rate than the growth of the body of Christ. We mourn over the millions who have never heard of the Lord Jesus, and countless others who have turned to Satan worship in these perilous times.

A brainwashed generation of so-called intellectuals balks at believing the doctrine of the virgin birth of our Saviour, but meekly accepts the word of Einstein that $E=MC^2$.

Is it cynical or pessimistic to mention these matters? We do not intend it to be. Nevertheless, to borrow the words of the Preacher, “To every thing there is a season, and a time to every purpose under the heaven: . . . a time to weep, and a time to laugh: a time to mourn, and a time to dance” (Eccl. 3:1, 4).

There is indeed a time to weep.

Ours is a day that calls forth the best in the Spirit-anointed preacher of the Word. This is not the time when he should forget how to be sorry. Instead, he may well return to the spirit of the Puritans as they fervently prayed for the “gift of tears.”

We preachers are entrusted with the care of souls and their spiritual welfare must not be taken lightly

The Pastor as Preacher

BY ITS PREACHING, Christianity stands or falls." Such was the verdict of P. T. Forsyth, perhaps the most influential British theologian of this century. It is a verdict that can and must be substantiated. We who are called of God to be preachers dare not be uncertain on this point.

Periodically we will hear that the day of preaching is past, that the pulpit has lost its power, that the average modern congregation is either no longer capable of giving sustained attention to a pulpit ministry, or simply does not wish to have preaching included as a part of public worship at all. The advent of television and the widespread use of audiovisuals (especially in the church) which require a minimum of concentration have contributed to the decline in the value of preaching. These things, together with both the rapid growth of pastoral counseling based on a psychiatric approach and the clamor for group participation in religious dialogues, have militated against the centrality of the Word preached week by week by the man sent from God.

While the pastor who is alert to these things will not despise any help that can be given him as he seeks to grapple with the supreme tragedy of human sinfulness, he dare not lessen the passionate conviction of the pastoral office—that it is by the foolishness of preaching that God is pleased to save men. Preaching is important, preaching is vital, and preaching is the indispensable climax of the pastoral ministry.

We have not seen preaching from a New Testament viewpoint until we see it as an ordinance of God for the saving of man. Paul declared that he and his fellow workers were "ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God" (2 Cor. 5:20). Preaching is nothing less than a continuation of the work of Christ; God makes His appeal to men through preaching. Listen to Paul again, writing to the Thessalonians: "... when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe" (1 Thess. 2:13).

Preaching should be central in worship. There is an unfortunate tendency sometimes to regard worship and preaching as two quite distinct and unrelated activities. But this is a false dichotomy. Preaching is a part of worship, the climax of worship, and it is in the context of worship that preaching finds its



by
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true place. "To worship," said Archbishop William Temple, "is to quicken the conscience by the holiness of God, to feed the mind with the truth of God, to purge the imagination by the beauty of God, to open the heart to the love of God, to devote the will to the purpose of God." But all of that could with equal truth be said of preaching. Preaching is an inseparable part of true worship, not something added to it, and not something that takes place when worship is concluded.

What are we seeking to accomplish when we stand up to preach? Remembering that the man who aims at nothing is always on target, what are we aiming to do in our preaching? Perhaps it would be a good discipline for many of us who preach if for a time we were to stop preaching and give our preparation time to a careful examination of that important question: What is preaching? Is there any difference between a sermon and a religious essay? or between a sermon and a lecture?

"If anyone would attempt a definition of preaching," says the newly appointed Archbishop of Canterbury, Dr. Coggan, "let him make sure of the centrality of Christ; let him see that preaching is anchored to the written Word; let him remember the element of persuasion and of volition, as well as of mental and emotional response; let him insist on the fact that preaching is a divine activity, and, moreover, that God, in the mystery of His wonderful economy, has entrusted it to His men."

There is an entry in John Wesley's *Journal* for July 17, 1739, that gives us some insight into his understanding of his mission. "I rode to Bradford, five miles from Bath. . . . Some persons had pitched on a convenient place, on the top of the hill

under which the town lies. There I offered Christ to about a thousand people, for wisdom, righteousness, sanctification and redemption." This is not a definition of preaching, nor was it meant to be, but we see Wesley the preacher offering Christ to men—Christ the answer to their need: His wisdom for human folly, His righteousness for human poverty, His sanctification for human defilement, His redemption for human need.

This entry in the *Journal* is from the first year following Aldersgate; and it is interesting to note that in the *Minutes of Conferences*, revised by Wesley for the last time in the year of his death, 1791, to the question, "What is the best general method of preaching?" we find this answer: "To invite. To convince. To offer Christ. To build up and to do these in some measure in every sermon" (*Works*, 8:317).

No single one of these descriptions adequately summarizes preaching, but together they gather up its chief elements. The content of Christian preaching is the great grace of God in Christ. The purpose of preaching is to make men see the availability of that grace and persuade them to surrender to it. The preacher is a man sent by God, equipped by the Spirit, and already a partaker of that grace himself.

The very nature of the Christian gospel demands preaching. God's breaking into history, Christ appearing in our flesh, the mighty acts of Good Friday and Easter Sunday, the coming of the Spirit, and the hope of eternal life—if we believe these great truths, we cannot but preach them. "Preaching is the natural overflow of our religion," says James Black, and how right he is. "We have received good news and we long to tell it to oth-

ers. . . . The reason and passion of preaching is that a great and wonderful thing has come into our lives in the love of God through Christ, and we can find no rest until we tell the world. Preaching is telling someone else, one of many, about Jesus Christ and opening out the mind and will of God."

The pastor as a preacher indicates a special relationship between the preacher and his congregation. It is a relationship of trust and understanding and care, a relationship built up through a continuous ministry of prayer, visitation, fellowship, and preaching. It is this special relationship that concerns us now, and it is quite different from the relationship between a visiting evangelist and the congregation or a guest preacher and his hearers. While these ministries are important and have their place in the work of the church, our interest now is in the pastor's role as a preacher—the preaching ministry of a man who knows his people and who is known and trusted of them.

The pastor must know his people. A handshake at the church door, an occasional hurried word on the telephone is not enough. We must *know* our people—their heartbreaks, their sorrows, their fears; and to these we must bring our compassion, our time, and the grace of our Lord Jesus Christ. James Denney once remarked about Cardinal Newman: "Mr. Newman knows man very well. He does not seem to know God at all." As pastors, we have to know God and man, and here I make a plea for pastoral visitation, believing that until I have met a man across the fireside of his own home, I *cannot* preach to him as effectively as I might.

Speaking of pastoral visitation as a necessary complement of preaching, John Henry Jowett said in his Yale lectures on preaching: "There is

a change of sphere but no change of mission. The line of purpose continues unbroken. In visitation, the preacher is still a messenger carrying good news; he is still an ambassador, bearing the decrees of the eternal God. His audience is smaller; his business is the same." "I bear witness," Jowett adds, "to the spiritual good which has come my way through ministering to sick and troubled people and to those who were beaten and crippled by the way. All the way along, it has quickened and deepened my communion with God" (*The Preacher, His Life and Work*, pp. 179, 207).

We preachers are entrusted with the care of souls and it is no light thing to be responsible for the spiritual welfare of our people. "The Protestant doctrine of the priesthood of all believers," writes Skevington Wood, "must not be twisted so as to permit the pastor to dodge his plain duty with respect to his flock. God has charged him with the care of the people. Let him see to it that he need not be ashamed at the day of reckoning."

When Bishop Gore of Birmingham addressed candidates for the Anglican ministry, he spoke words that none of them was ever likely to forget: "Tomorrow I will say to you, 'Wilt thou, Wilt thou, Wilt thou?' But there will come a day when Another will say to you: 'Hast thou, Hast thou, Hast thou?'"

Commissioner Brengle was greatly used of God in bringing believers into the blessing of heart holiness. I believe that even today we can still learn from him. "A few months after I got the blessing of holiness," he wrote, "I felt almost gloomy about my inability to get people sanctified. I knew, beyond the possibility of a doubt, that I had a clean heart, but somehow I felt I couldn't properly teach others how to get it.

"One morning I met a certain brother who gets more people sanctified than any man I know, and I asked him: 'How shall I teach holiness so that my people will get it?' His reply was: 'Load and fire. Load and fire.'

"Light broke in on me at once. I saw that it was my business to pray and study my Bible and talk with those who had the blessing and then fire away as best I could and that it was God's business to make the people receive the truth and become holy. That was on Saturday. The next

day I went to my people loaded with truth, backed by love and faith, and I fired as hard and straight as I knew how, and lo, twenty people came to the penitent form for holiness. From then til now I have attended strictly to my part of the business and trusted God to do His part, and I have had some success everywhere I have gone" (*Helps to Holiness*, p. 95).

Let us pray that in our preaching ministries, and particularly in preaching Christian holiness, that the Lord will enable us to load and fire.

The Life of a Pastor's Shoe

Hi! I'm the pastor's shoe. As far as I know, my ancestors were pastors' shoes also, so I've been around the parsonage a long time. When I was younger, my father told me about his "master" talking about a place called heaven and saying that people's souls go there. I thought that must be really a great place with so many "soles" in it, so I decided to become a pastor's shoe and learn more about it.

It's really not a bad life. There are lots of things I have to go through. Every day I get up early. After my owner has breakfast, we usually go down to his study. I have to sit there doing nothing for a couple of hours while he works.

After a quick lunch we go to the hospital. There are several people to be visited. I have to go along to their rooms which smell like medicine. The pastor talks to the sick person awhile and prays with him. When they talk I hear a lot of sick stories. In the emergency room there is a lot of blood. I have fainted a couple of times. When I faint, it makes my owner's foot go to sleep. When he walks, it wakes me up.

It's from the hospital to the homes of people that have missed Sunday school and church. We visit two or three people and hear their excuses. I get pretty smart just hearing excuses. I've learned to tell whether it's the truth or not. Some stories I hear would make an interesting book.

Some other interesting stories come from retired people about 60 or 70 years old. They tell what life was like around the turn of the century. We stay in their homes longer than the other places because they are lonesome. We sit around hearing stories of the "good old days"—how they had to work hard every day except Sunday.

There are a lot more places that I have to go that would take a lot of time to mention, such as board meetings, church parties, ball games, camp meetings, assemblies, and outings with the family. There's not much time to rest.

But there's one good thing about this whole business, and that's on Saturday nights. I get a nice, peaceful bath in shoe polish. I just lay there splashing around in my shoe polish so I can look my best on Sunday. After all, that's my owner's most important day.

—DAVID RILEY, age 11, Jamestown, N.D.



CALL TO SERVANTHOOD

C. S. COWLES, Pastor, Church of the Nazarene, Covina, Calif.

6. PREACHING THAT CONNECTS

"Now when they heard this, they were pricked in their heart."

Acts 2:37

IT WAS A SIGHT TO BEHOLD. There he stood behind a huge pulpit that seemed to fill the tiny classroom, lecturing three junior boys and a dog. The problem was that the teacher was a very short man. So all I could see as I opened the door was a tuft of unruly hair protruding over the top of the pulpit and two arms striking out in various directions. So engrossed was he in his sermon that he didn't even notice that I had come into the room, nor was he conscious of the fact that nobody was listening. Nevertheless I am sure that he delivered his soul and went home spent, but happy.

In a flash the humor of the moment died in me. For in that absurd situation I saw myself—passionate preacher of sermonic gems, delivering my soul from the top of Mount Sinai amid thunderings and lightning. The question that raced like fire through my mind was this: Is anybody listening?

We are all deeply indebted to the rich tradition which has imparted to us in splendid detail the craft of sermon preparation and delivery. But recently I surveyed some of the leading textbooks in this area and was surprised to discover how little attention was given to my question concerning whether or not anybody is listening. It is almost as if the authorities considered the sermon a great

gold brick to be mined and minted out of the mountain of God's Word. Then, come the Lord's Day, it is to be hurled at the hapless people from on high and far back—the higher the pulpit and the greater distance from the people, the better.

It is not my intention to cast aspersions upon the traditional homiletical sciences. Rather it is of vital importance that we extend our concern regarding preaching to the pew, to the individual listener. If he is not hearing and understanding what is preached, then it makes little difference if we have spoken with the tongues of men and of angels—we still come across as "blaring brass or crashing cymbal" (1 Cor. 13:1, Phillips*).

The miracle of Pentecost was not manifested in a confusion of esoteric languages but rather in the communication of the gospel in language both heard and understood. With a passion I covet the gift of tongues—a tongue that can speak the idiom of the people clearly and can clothe the words with that special emotional garment which will penetrate their understanding and pierce their hearts. The Lord knows that I do not need any more of glossolalia—ecsta-

*From *The New Testament in Modern English*, copyright © by J. B. Phillips, 1958. Used by permission of the Macmillan Co.

tic utterance, unintelligible speech—than I already possess; what I desire is the gift of being heard and understood.

In striving after this superlative gift of the Spirit for preachers, I have been disciplining myself along two lines.

First, to be heard, one must first listen. Ezekiel was lifted up by the Spirit and deposited among the exiles in Babylon by the river Chebar. He did not immediately commence to prophesy. Rather he says, "I sat . . . there astonished among them seven days" (Ezek. 3:15). Jesus listened for 30 years before He began to preach. Paul listened for three or more years after his conversion before he plunged into his missionary task.

In Albert Camus' essay *The Silent Men*, he describes the apparent rapport which existed between the employer and his employees in a certain small factory. But one day strife broke out. In the ensuing struggle, they all understood what strangers they had always been. Yvars, the subject of the story, muses concerning his employer: "He liked his workmen, no doubt, and often recalled the fact that his father had begun as an apprentice. But he had never gone to their homes; he wasn't aware."

We must listen for people's needs. People are inclined to listen to someone who speaks to their needs. A. H. Maslow has identified these from a psychologist's point of view and has organized them into a hierarchy of human needs. We can only summarize them as follows:

1. The physiological needs: hunger, sex, sleep, etc.
2. The safety needs: self-preservation, security, etc.
3. The belongingness and love needs
4. The esteem needs
5. The need for self-actualization

6. Intellectual needs: desire to know and understand

7. The aesthetic needs: beauty, music, etc.

To this list we could add spiritual needs which people may or may not be conscious of:

1. Need for peace of mind
2. Need for absolution of sins, freedom from guilt
3. Need for a sense of purpose in life
4. Need for understanding the ultimate dimensions of human existence
5. Need to realize the inborn "ought" (Immanuel Kant)
6. Need to cope with fate
7. Need to cope with death and all of its preliminary anxieties in regard to physical health.

This list is not exhaustive, nor does it include an enumeration of needs imposed upon man by the revealed and given Word of God—i.e., need for reconciliation, need to be born again, need to receive Christ as Lord, etc. But before men will be ready and able to hear their condition in God's eyes, they must first come to trust us as men who offer them help and hope in dealing with their more elementary personal, psychological, and spiritual needs. "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28). Jesus listened to human need, and His heart was moved with compassion upon bruised and broken humanity. He reached out to them first at the point of their needs.

Second, to be heard, one must catch people's attention. Interest must be sparked, curiosity piqued, and spiritual appetites whetted. This is a momentous challenge facing us in a day when so many are competing for people's attention. I resist the urge to survey the manifold and varied ways by which prophets and preachers in the Bible awakened peo-

ple to their message. That would be a study in its own right. Suffice it to say that biblical servants of God always kept in close touch with the people and had the interests of their audience in mind as they proceeded.

Our problem is complicated by the fact that every conceivable human emotion has been already virtually wrung out and every sensitive nerve already touched by the insidious assault of modern media. Techniques that enabled preachers of previous generations to capture and keep the attention of their congregations do not always carry over—particularly as they played upon dramatic emotions.

There is one area, however, that I have been exploring which seems to hold promise toward helping me to gain and keep the attention of my people when I am preaching; that is, involvement. People have been “spectatored” to death! They are ready for action. As I prepare my services now—not just the sermon but the whole service—I am always thinking about how to draw people into the center, help them to participate, and encourage them to contribute something. Of course, it is simply not possible in most of our churches to actually get everybody to do something special, but people do *feel involved*—which is just as good as the real thing—when they see others participating. Allow me to be specific.

Last Sunday I began worship by coming down off the platform in front of the people and asking them to join me in a “scripture meditation” instead of an organ meditation (worked out well since the organist was on vacation). They responded immediately, rising to their feet, sharing a verse or two of scripture. One dear old gentleman quoted from memory the parable of the 10 virgins. Another lady read Romans 8:38-39. I asked her to

read it a second time, and we repeated it after her in a kind of litany. The sanctuary fairly rocked with the shout of the people, “For I am persuaded . . .”

Some teens suggested several months ago that we go to the beach for our next baptismal service. Two weeks ago on Sunday evening we did. The beach was crowded and my people were apprehensive. But we made a place for ourselves beside the water and began. As we sang together in tempo with the waves crashing on the sand, all fear vanished, and the people responded with uncustomary passion. There were spirited, loud, unashamed testimonies. We knelt in the sand and prayed. I preached to my people—and several hundred curious onlookers who gathered around—with unusual freedom. Then I waded out into the surf and baptized 32 people while the congregation snapped pictures, laughed, and wept.

Seldom in my ministry have I sensed more keenly the power of the Holy Spirit in the midst of His people. Even as I write this, chills are going up and down my back as I recall those beach-cliff walls resounding with the echo of our people shouting, “Jesus is Lord! Jesus is Lord! Jesus is Lord!” That was one service nobody will forget.

Our church allows us maximum freedom to preach what the Spirit is directing, plan the services as we desire and proceed in any manner that is appropriate and in keeping with the dignity and beauty of holiness. If we are not exploiting that freedom toward getting people involved in worship, then it is our own fault. My observation is that once people are awake, once the adrenalin has begun to flow, then there is good reason to believe that when the Word is delivered, somebody will be listening and, hopefully, will hear and understand.

Wesleyana



Awake, Thou That Sleepest

By Charles Wesley

(It may have escaped the notice of some readers of John Wesley's *Sermons* that John includes one that Charles preached on Sunday, April 4, 1742, before the University of Oxford. Charles spoke from Eph. 5:14, and developed the sermon textually, as homiletics teachers would say. The sermon has three divisions: I. Who are those who sleep? II. An exhortation for sleepers to awake; III. The promise to those who receive Christ. The entire sermon is designated as Sermon III in Volume One of Wesley's *Sermons*. A portion of the exhortation [division II] is reprinted here to indicate the evangelistic fervor of Charles's preaching, as well as his repeated direct quotations from the Holy Scriptures. It should be recalled that Charles was not only the writer of over 6,000 hymns but served as pastor for 20 years of the Bristol, England, church, erected in 1739, and the oldest Methodist church in existence.—Associate Editor George E. Failing, editor of the *Wesleyan Advocate*.)

Awake, awake! Stand up this moment, lest thou "drink at the Lord's hand the cup of his fury." Stir up thyself to lay hold on the Lord, the Lord thy righteousness, mighty to

save! "Shake thyself from the dust." At least, let the earthquake of God's threatenings shake thee. Awake, and cry out with the trembling jailer, "What must I do to be saved?" And never rest, till thou believest on the Lord Jesus, with a faith which is his gift, by the operation of his Spirit.

If I speak to any one of you more than to another, it is to thee who thinkest thyself unconcerned in this exhortation. "I have a message from God unto thee." In his name, I warn thee to "flee from the wrath to come." Thou unholy soul, see thy picture in condemned Peter, lying in the dark dungeon, between the soldiers, bound with two chains, the keepers before the door keeping the prison. The night is far spent, the morning is at hand, when thou art to be brought forth to execution. And in these dreadful circumstances, thou art fast asleep: thou art fast asleep in the devil's arms, on the brink of the pit, in the jaws of everlasting destruction!

Oh may the angel of the Lord come upon thee, and the light shine into thy prison! And mayest thou feel the stroke of an almighty hand, raising thee, with "Arise up quickly, gird thyself, and bind on thy sandals, cast

thy garment about thee, and follow me."

Awake, thou everlasting spirit, out of thy dream of worldly happiness! Did not God create thee for himself? Then, thou canst not rest till thou reorest in him. Return, thou wanderer! Fly back to thy ark. This is not thy home. Think not of building tabernacles here; Thou art but a stranger, a sojourner upon earth; a creature of a day, but just launching out into an unchangeable state. Make haste. Eternity is at hand. Eternity depends on this moment. An eternity of happiness, or an eternity of misery!

In what state is thy soul? Was God, while I am yet speaking, to require it of thee, art thou ready to meet death and judgment? Canst thou stand in his sight, who is of "purer eyes than to behold iniquity"? Art thou "meet to be partaker of the inheritance of the saints in light"? Hast thou recovered the image of God, even righteousness and true holiness? Hast thou put off the old man, and put on

the new? Art thou clothed upon with Christ?

Hast thou oil in thy lamp? Grace in thy heart? Dost thou "love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength? Is that mind in thee, which was also in Christ Jesus? Art thou a Christian indeed? that is, a new creature? Are old things passed away, and all things become new?

If it offend thee, be thou assured, that thou neither art a Christian, nor desirest to be one. Nay, thy very prayer is turned into sin; and thou has solemnly mocked God this very day, by praying for the inspiration of his Holy Spirit, when thou didst not believe there was any such thing to be received.

Yet, on the authority of God's word, and our own Church, I must repeat the question, "Hast thou received the Holy Ghost?" If thou hast not, thou art not yet a Christian.

SERMON RATING

A *New Yorker* cartoon shows a television operator saying to a clergyman, "It seemed like a splendid sermon, Doctor, but of course we won't know until we've made our audience survey." This, of course, is the thinking of Madison Avenue, center of the advertising world, where millions are spent to debase the American public and reduce the nation to the level of a robot, unable to do anything but follow advertising slogans that will keep cash registers ringing. When Christ preached His first sermon, He finished no more than the first few sentences before the audience, "filled with wrath, . . . rose up, and thrust him out of the city," and attempted to murder Him (Luke 4:28-29). The success of a sermon does not depend on the Trendex rating but on whether it brings men under conviction so that they will turn to Christ or turn from Him. The sermon that leaves an audience merely complacent is a sermon that has failed.

—*Eternity* magazine

Portraits of Paul

II. Paul, Brother Beloved

The story is told of a little boy who was carrying another boy almost as big as himself. When asked if the load wasn't too heavy for him, he replied, "No, he's my brother."

The idea of "brother" is prominent in scripture and nowhere more prominent than in Paul. He thinks of his fellow Christians as being brothers, as being similar to him, as being his allies in a common cause. Nowhere do we find Paul portraying himself as master. It is "brother" that identifies him repeatedly. Hardly a chapter without Paul making reference to his brethren.

Ten times in the Book of Philipians alone, Paul invokes the brother concept. It can also be found in many other places.

I call attention, however, to one element, referred to in this way only four times: It is that Paul *pleads* on the basis of brotherhood. He does not give a directive; he makes a plea. For

this he teams the word "brother" with the word "beseech." Paul pleads that the brethren be dedicated, be diligent, be disciplined, be dependable.

The plea begins at Rom. 12:1, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." *Brethren, I beseech you, be dedicated!*

No man in any area of effort has done much of anything, to say nothing of notable achievement, without a singleness of purpose relative to that thing. He has been characterized by ardor in action. He has been impelled by passion in pursuit. He has been marked by a "magnificent obsession."

Now Paul pleads with his brethren to accept a reasonable service, to become a living sacrifice, to live according to a calculated dedication. He calls them to a point of decisiveness—a decision. He challenges them to give themselves away!

The plea is continued in 1 Thess. 4:1, "Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more." *Brethren, I beseech you, be diligent!*

As Rom. 12:1 is a call to dedication, so 1 Thess. 4:1 is a call to dili-



by
J. Melton Thomas

Evangelist
Mount Vernon, Ohio.

gence. In the one the plea is to a great act of self-giving to God. In the other it is for the life issuing from the act. "So ye would abound more and more."

This diligence was to appear in numerous areas, one of which is *salvation itself*. "Brethren, give diligence to make your calling and election sure" (2 Pet. 1:10). *Christian character* is included: "And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity" (2 Pet. 1:5-7). *Good works* are to receive attention: ". . . if she have diligently followed every good work" (1 Tim. 5:10). The diligence is to be along the entire journey, even to the *time when Jesus comes*: "Wherefore, beloved, seeing that ye look for such things, be diligent that ye be found of him in peace, without spot, and blameless" (2 Pet. 3:14).

To live in such manner requires a third plea, and Paul makes it. "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand" (2 Thess. 2:1-2). *Brethren, I beseech you, be disciplined!*

Now see this picture. Some spirit of the age, some irresponsible word, some sincere but misguided letter had stirred the church about the coming of Jesus. Paul takes advantage of the situation to state a principle. It involves the coming of the Lord, certainly, but is more inclusive.

It would include the present state of the nation. It would include the threats to peace from all quarters. It

would include all world affairs. It would include personal trials. And the principle is, Don't be shaken; don't be troubled. In other words, be disciplined. Remember that in quietness and confidence is the greatest strength.

All of this issues in the final plea. "Brethren, I beseech you, be as I am; for I am as ye are: ye have not injured me at all" (Gal. 4:12). *Brethren, I beseech you, be dependable!*

The background of verse 12 is found in the preceding verses (9-11). After the Galatians had known God, they had turned back to certain elements of the law for salvation. Paul is driven to say, "I am afraid of you, lest I have bestowed upon you labour in vain" (Gal. 4:11). "I am afraid of you . . . I'm not sure I can depend on you."

Of all the virtues dependability is close to the greatest. Now the question is, Are you dependable? In the realm of *character*, are you sterling? Can family, friends, church count on you? Howard Arnold Walter expressed determination in this area in these words:

*I would be true, for there are
those who trust me,
I would be pure, for there are
those who care.*

The question of dependability arises in the area of *service*. Can the pastor depend on you? Are you one of his right hands? Are you one of the people he knows will not fail in the crunch? Can the church depend on you? Practically? To pay tithes and give offerings? To faithfully attend the means of grace? To give needed service in your area of ability? Finally, can God count on you? To hold the vigil of prayer, so greatly needed? To carry concern, and bear burden? To witness winsomely to what Christ has done?

Be dedicated! Be diligent! Be disciplined! Be dependable!

When the College Team Comes to Your Church

By W. Dan Witter*

THE VISIT OF A COLLEGE singing and preaching team can be an exciting experience if several steps are considered in advance.

The first step is preparation. Communicate as often as need be with the team, by phone or letter, concerning the date, time of arrival, and format of the service. Let your needs be known—whether they be evangelistic or ambassadors for Christian education and the college. The team that knows what its ministry is to be can do a better job in preparing.

Ask for printed information concerning and promoting the college, and inform the team that a table will be ready for a display area in the vestibule or other appropriate place.

The second step, prior to the team's arrival, is publicity. Let your congregation know in advance so they can make a special effort to invite people in for the service. This can be done both from the pulpit and in the weekly bulletin. Make sure your teen teachers promote it during Sunday school in an effort to invite those who usually leave after the lesson. Don't forget special advertisements in the newspaper—especially if you can secure the team's picture.

What role should the pastor take in the services when the team has ar-

rived? Usually only the announcements and offering. If the group has a preacher, then by all means let him do the preaching. Young ministerial students need to know and feel the burden of preaching to a congregation before they enter the ministry—and chances are, even if the speaker is not eloquent, he will be a blessing to your congregation. This is a time for the pastor to have his own soul fed, and in every way possible to give the student speaker encouragement.

It is important for the pastor to enjoy himself along with his people on this special Sunday. Praise the Lord—publicly or privately—that youth love the Lord, that they inspire other youth to serve God, and that our church provides education that is spiritual as well as intellectually centered.

When the team has finally finished preaching, singing, praying, and winning souls, be sure to thank them. Do your best to cover the cost of the trip, plus more for their personal expenses if possible. Then last but not least, gather them together and pray that God will give them traveling mercies as they go back to the college. This is, without a doubt, the high point for them—when the pastor gathers them in a circle and prays for them.

I know—I'm on a college team!

*Mount Vernon Nazarene College.

Godlike people will love other people
in spite of their sins and imperfections

How Much Do We Love People?

By Joseph T. Larson*

ABRAM LINCOLN in his Gettysburg address said in part: "That government of the people, by the people, for the people, shall not perish from the earth."

A certain speaker was repeating this remarkable speech in his message, and at its close an elderly man approached him and said, "I was present when Lincoln gave that speech. He emphasized the words 'of the *people*, by the *people*, for the *people*.'" Abraham Lincoln loved people and was concerned about their future in our beloved nation.

Lincoln was called the Great Emancipator because he set 4 million slaves free over 100 years ago.

But there was another Great Emancipator, Jesus Christ, who on the cross of Calvary set millions of people free from their sins and habits. He fully paid the price for their redemption. He gave his life a ransom for many.

Jesus Christ loved people enough to set them free (John 8:32, 36). He came to heal the broken in heart (Luke 4:18). He died for them with a broken heart. He fed the multitudes. He taught them the truths of life and of salvation. He loved them enough to shed His blood for them, and even wept over the people of Jerusalem (Matt. 23:37; Luke 19:41-44). "He is despised and rejected of men; a man of sorrows, and acquainted with grief" (Isa. 53:3).

*Tucson, Ariz.

Jesus knows everyone's need and shows compassion for the lost and erring ones. "When he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd" (Matt. 9:36).

People are important in God's sight because He created man in the beginning (Gen. 1:26-28). He led Israel through many trials, dangers, and testings. He was much concerned about His people, Israel, and later about the Church of God. He tenderly listens to their prayers, provides for their needs, manifesting His love through the death of His Son (John 3:16).

A mother had lost her husband through death. She had four children for whom she had to provide food and shelter. That evening she gave the children the last food in the house. She prayed that God might send her \$400.00 for her needs, and it seemed a very unlikely request.

After putting the children to bed, she stepped out of the house. Her foot stumbled against a package. She found almost \$400.00 in the package. Later she was advised she could keep the money. God had answered her prayer because of His compassionate concern, and because she was one of His children, desperately in need of help.

How much do we love other people? Is our love chiefly for our own interests? Jesus admonished His

people to love the Lord their God with all their hearts, souls, minds, and strength, and their neighbors as themselves (see Matt. 22:37-39). These, He said, are the two greatest commandments. Godlike people will love other people even in spite of their sins and imperfections.

Even unsaved people can discern whether God's servants have the love of God in their hearts. Most people do respond to that kind of love (Rom. 5:5).

A ragged boy in D. L. Moody's Sunday school was asked why he attended. He replied, "Because they love a feller over there." God gives to every believer the Holy Spirit, causing him to love with a divine love even as Jesus did. How much do we love people?

I'M LOOKING—WHERE IS IT?

I'm looking—where is it?

I've looked into the staring faces
of a thousand people,
and seen nothing.

I've looked and searched in
recorded words of men,
and found nothing.

I've listened to men speaking,
believing they had something to say,
and heard nothing.

I've given myself to a cause,
searching for its deeper meaning,
and felt nothing.

I've bent my back to share
in this world's treasure store,
and gained nothing.

In desperation I fling myself to earth,
reaching upward, crying in despair—
"O God—if You are there—
Where is it?"

And suddenly, sweetly,
quietly, gently—
IT IS THERE!

PHIL CORY

Practical Points

*that make
a difference*

Prayer Requests—a Sweet-smelling Savor

Dear Son:

Our pastor remembered what R. V. DeLong did years ago at Northwest Nazarene College, and started the custom in our congregation.

He had a box made with an opening large enough for prayer requests and asked that we place them in the box at any time and report when the prayer was answered. Two reports came the first week—and a stream ever since.

They are requests that by any extent of the imagination only God could answer—and God is at work!

At the close of the year we will all go outside and burn the box of requests as a "sweet-smelling savour" to God.

Now we know that this is a lot of symbolism and that God answers prayer apart from boxes and shrines. But I will have to admit that the symbol pointed me to the reality of prayer in a new way—and that's what really counts.

By the way, Mother and I gave our pastor a side of beef last week—and were blessed in the doing. Your turn is next.

Love,
Dad

● **General Superintendent Stowe**



The Servant Role of the Minister

THE CURRENT emphasis on the leadership responsibilities of the minister is both biblical and practical. An increasing number of books, seminars, and conferences stress the dynamics and methods which will enable the man of God to more efficiently assume this role. Our Lord took note of this need and laid appropriate stress upon it in His training of the shepherds who would lead the first flock.

But to balance our ministry, there must be a corresponding emphasis on the role of servant. This is just as scriptural as the other. In the discourse recorded in Luke 17:7-10, Jesus clearly indicates that our service to God is basically like the relationship of the employee to his employer. Just as a hired man would not expect his boss to prepare dinner for him at the close of his working day, even so we should not expect preferential treatment from our Master. The words of verse 10 put the whole matter in the proper perspective: "So you also, when you have done everything you were told to do, should say, 'We are unworthy servants; we have only done our duty'" (NIV).*

Failure to reckon with this role will sooner or later destroy one's effectiveness as a minister. A young man with better-than-average ability and training opted out of the ministry on the eve of his ordination. His reason? "I want a life of my own. I don't want to be at everyone's beck and call." Somewhere in his preparation he had failed to note this requirement of discipleship: "But whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the son of man came not to be ministered unto, but to minister . . ." (Matt. 20:26-28).

Anything else than this kind of love-slavery is less than New Testament ministry. Nothing else will supply the proper motivation for selfless service, which is the only satisfactory service.

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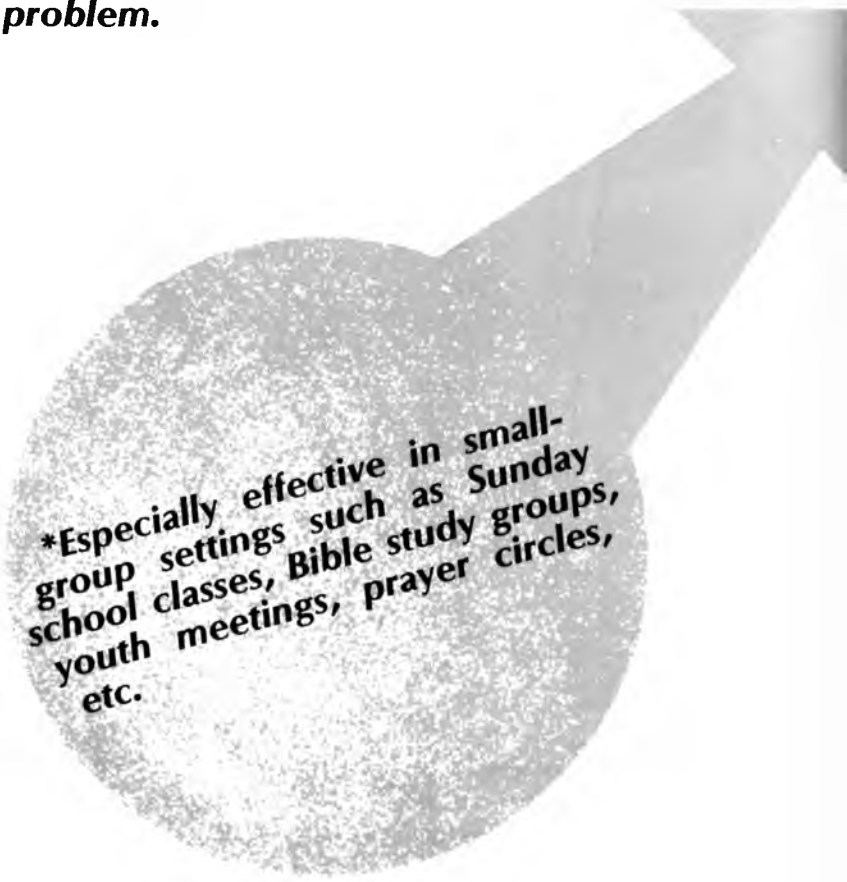


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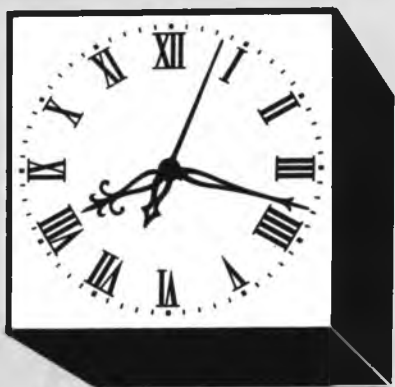
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Korea	8,659	Korea	4,064
Haiti	7,396	Guatemala N.E.	614
Mozambique	6,400	Philippines	501
Guatemala N.E.	4,212	Cuba	405
Japan	4,153	N.E. Mexico	282
Bolivia	3,695*	Mozambique	261
Peru	2,887	Argentina	204
S.E. Mexico	2,675	Guyana	190
C. Mexico	2,573	Nicaragua	187
N.E. Mexico	2,332	Peru	179

Average Sunday School Attendance

Korea	9,685
Haiti	8,823
Africa, Coloured & Indian	8,380
Guatemala N.E.	8,270
Peru	8,100
Mozambique	7,616
Swaziland	7,258
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Peru	81
Korea	56
Japan	46
Philippines	28
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Swaziland	25
Barbados	16

*1974 statistics.

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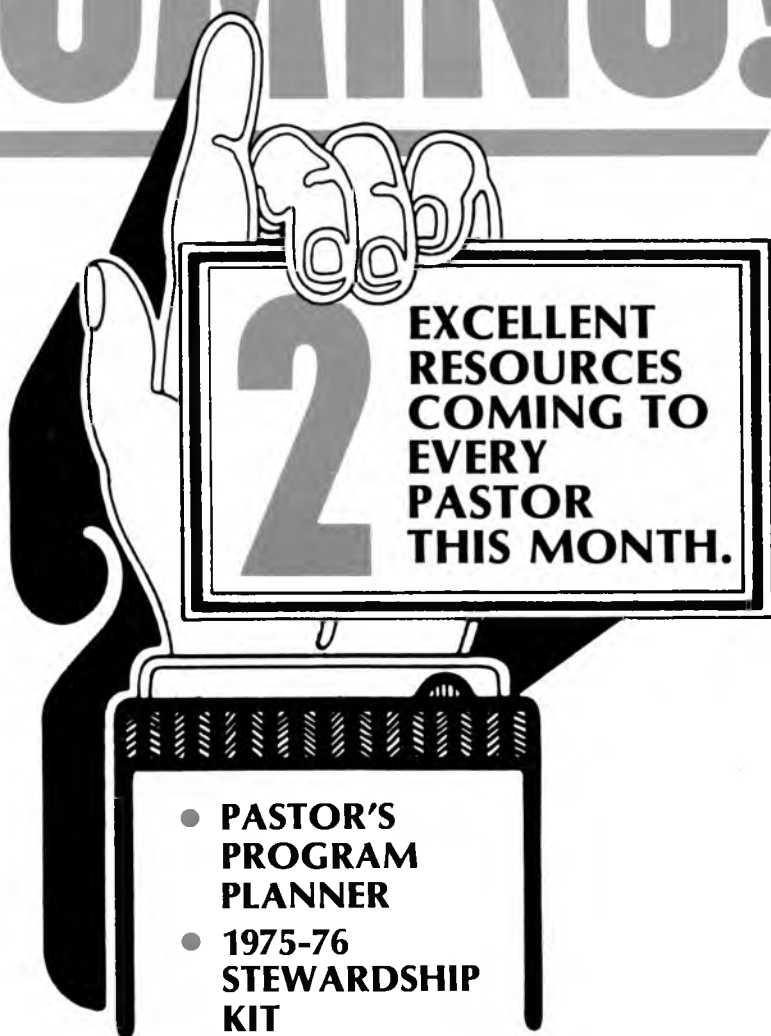


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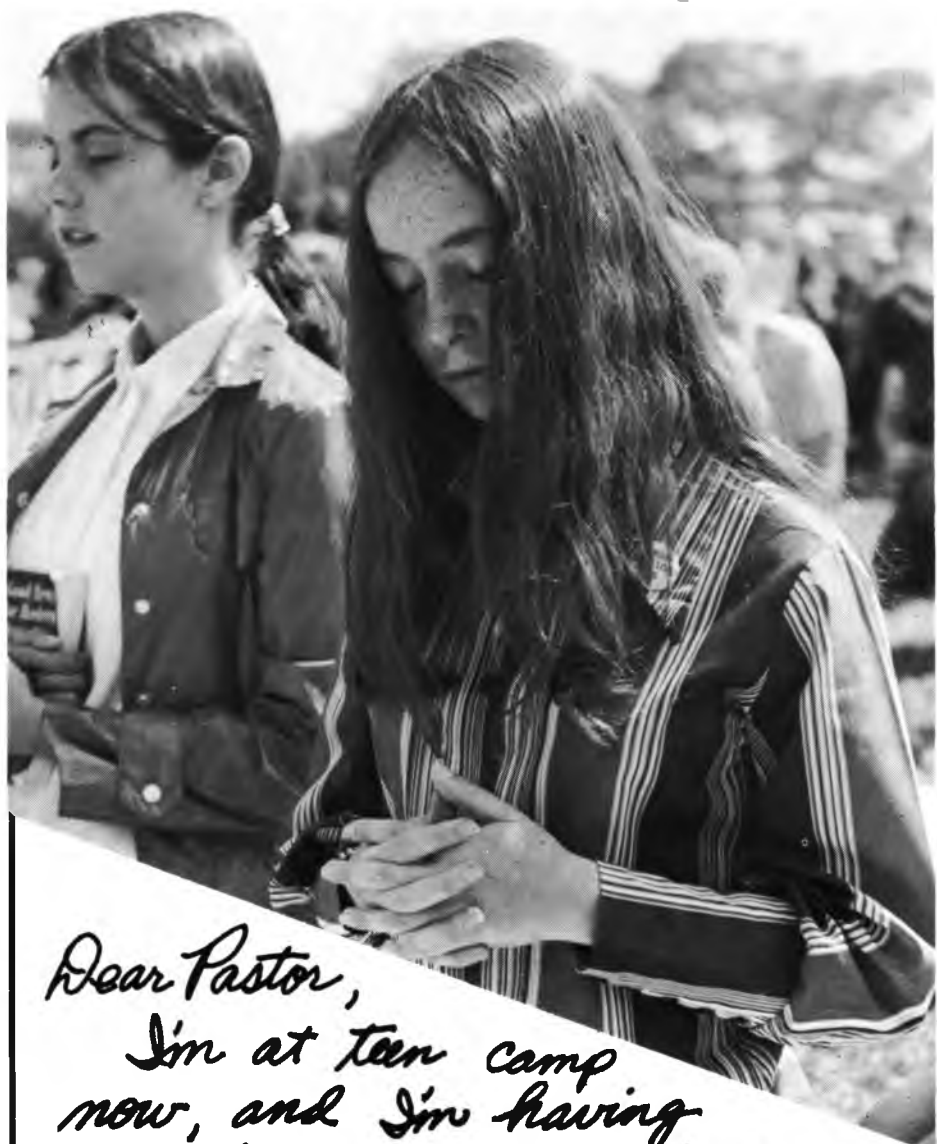
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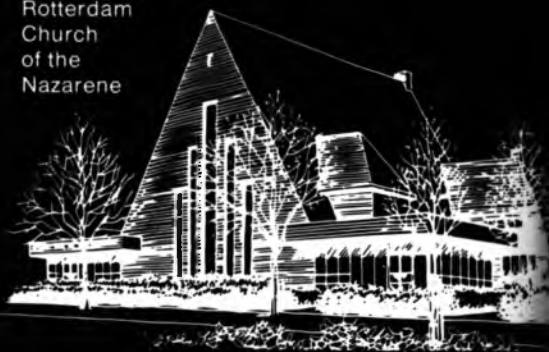
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Music Division of the Nazarene Publishing House

A Prayer for My Pastor and His Wife

By Gwen Fodge*

I've been meaning to talk with You, Father, about two people You placed on my life's road: my pastor and his wife. I guess I just want to thank You for their special talents and the qualities that make it a joy to be in their church. I know that their gifts come ultimately from You. For instance, whenever one of us in the fold is very ill, or dying, they are always present, giving strength and hope through the avenues of prayer and Your Word. On the other hand, they never fail to be truly joyful on occasions such as weddings and births. Lord, thank You for always giving them just what they need to give to us and always just at the right time.

Occasionally spiritual illness strikes members of the flock, and they care deeply about that too. I know they are often in prayer about all of us. I know that sometimes You have spoken to me because of their prayers. I've noticed, though, that they don't feed only the soul and neglect the body. Several times they have organized all of us into groups responsible for providing food or clothing for others in need. They believe it is more blessed to give than to receive. They have learned this from You and continually teach it to us.

Each Sunday morning, without fail, our pastor is in the pulpit talking about You. His wife is always

sitting in the front row supporting him. Even when they do not feel like it, they are there.

Our pastor's wife is often at the piano or singing or counseling an eager group of teens, then off to the missionary meeting, and home just in time to type the bulletin.

Our pastor finds himself surrounded by junior boys who are looking for a man who cares—and he does.

Together our pastor and wife visit the hospital or a new mother or a grieving family. Midnight finds them across town telling a wife her husband has just been killed. On another late evening they counsel someone who couldn't wait until morning. Almost every meal is interrupted by phone calls from people with a multitude of questions they want answered—now.

But my pastor and wife never give up. They are living proof of Your never ending strength.

Theirs is a hard task. They give, give, give. We take, take, take. Help us to take less and give more. Help me to remember them in prayer each day. I ask that You pour out a full measure of Your blessing on them right now. Because they are so dedicated to Your work, I pray that they will never be wanting. Besides giving them what they need to give to us, please give them blessings just for themselves. They're special, Father, so please watch over them carefully. Thank You.

*Melba, Ida.

THE PREACHER'S WIFE

LORA LEE PARROTT



An interview with Rosemary Green, wife of song evangelist Jim Green. Her career in suitcases and special meetings makes her a very unusual preacher's wife.

Lora Lee Parrott: I doubt if very many song evangelists have been active continuously as long as you and Jim. Just how many years have you been singing in revival meetings and summer camps?

Rosemary Green: Actually, 1974 was our silver anniversary. We have traveled now more than 25 consecutive years in the work of song evangelism. I guess I have stayed in every kind of parsonage, hotel, and motel there is. And incidentally, before Jim and I were married, I traveled with my aunt, Wilma Geeding, who also was an evangelist.

Lora Lee: Besides old-time religion, what is the most important quality of the traveling wife of an evangelist?

Rosemary: Well, first of all, it is necessary to have some expertise. The wife of a pastor in a settled ministry is loved and appreciated by the congregation for herself. She may or may not have special abilities in music, teaching, or something like that. But with us on the road, people expect me to carry my fair share of the responsibility of the service. For me this includes playing the piano, organ, singing with Jim, and working with the choir. But beyond this, the most important quality of the wife of a song evangelist is a positive, happy attitude. I think it would be impossible to keep slated in meetings or to even sur-

vive the road weariness if a woman allowed herself to become negative.

Lora Lee: That brings up the next natural question. Don't you get weary of this eternal traveling?

Rosemary: I think we all get weary of anything which is repeated time after time after time. I'm sure there are pastors' wives who get weary of staying at home. I do sometimes get tired of traveling, except I feel this is our place of service and a responsibility God has given to Jim and me. That makes us very much aware of the special compensations that come in our kind of ministry.

We have hundreds and hundreds of pastors and their wives as our friends because we have stayed in their homes. We have had opportunity to see the United States and Canada in ways that few people are ever privileged. Then most of all, we are in the constant atmosphere where souls are saved and sanctified. And in these last years there have been many special events with which God has blessed us both. For instance, we worked very hard on the music for the last evangelism conference in Kansas City. This was a year-long responsibility besides our regular slate.

Lora Lee: What changes have you seen in 25 years?

Rosemary: For one thing, the revivals have been shortened and intensified to meet the needs of people who seem to have much more competition for their evenings than was true 25 years ago. When we first began, revivals generally started on Tuesday night and lasted over two Sundays. Now almost every church starts the meeting on Monday or Tuesday and closes the following Sunday. However, I must say that in many ways it seems that we achieve as much spiritually in these shorter meetings as we used to do in the longer ones. Maybe other evangelists would not agree with me on this. And I think it is necessary today to have more skills and to be more specialized than it was in the beginning. More of our people have music training. The level of music and programs in our churches has been raised considerably. Many churches have full-time ministers of music. I guess we just have to be better at what we're doing now than we were at the beginning.

Lora Lee: I am sure that for a woman the matter of your meals and lodging is more important than for a man. How are the arrangements in most of your meetings?

Rosemary: Things are much better now than they were in the beginning. Usually we stay in hotels and motels and eat our meals in restaurants. With as many hundreds of thousands of miles as we have logged, it almost becomes necessary to have some privacy for time alone and away from people. I guess we need to have a place and time for our souls to catch up. This is much more possible staying in a private room than with an active family in a parsonage. Of course we must have time to work on our music arrangements for both the orchestra and the choir. But as for meals, I rather enjoy going to someone's home. Pastors' wives are some of the best cooks I have ever experienced.

Lora Lee: Where is home when you can go home?

Rosemary: Canton, Ill.

Lora Lee: How often do you get there?

Rosemary: We are there for two weeks in June, three weeks at Christmas, and

an occasional Monday. That is hardly time enough to get milk in the refrigerator. However, my mother shares our home, and things are running smoothly when we get a chance to be there.

Lora Lee: Is there any revival meeting that stands out above all others in your minds over the past 25 years?

Rosemary: Yes, there is one. It was in Walla Walla, Wash., with evangelist Ray Hance. I think the reason for this outstanding meeting was that the people seemed to be desperate for revival and had prayer meetings in the church and in their homes all during the revival. They had really prepared for it. That is where we first used the song "How Great Thou Art." Incidentally, my favorite song at the moment is "My Tribute," by Andraé Crouch. We are using it with our choirs.

Lora Lee: I understand you have a very special kind of diary. Can you tell us about it?

Rosemary: Yes! We are captivated with something that we started 25 years ago. At each revival, Jim takes a picture of the pastor and his family, the evangelist, and all other special workers. We also save a piece of the advertising. This goes into a special book which is a pictorial diary of all the places where we have held revivals. Some families are in the book several times, and as these meetings are separated by years, it shows the growth and development of the family. We enjoy these very much. When we first started out, the first book covered two years of revivals. Since then, we have gone to a book for each calendar year.

Lora Lee: Do you have any final word for pastors' wives concerning the wife of the evangelist who may be in their church?

Rosemary: Not really. Pastors' wives have been generous and considerate toward me through all of these years. I love them all. I know they work very hard and in their own way are working just as hard during the revival as Jim and I. I just hope the Lord gives all of us lots of love for each other, continued good health, and lots of common sense as we work to win souls for Him.

So You're Having an Anniversary

By Elsie E. Buckmaster

WE USED TO live next door to an elderly lady whose main topic of conversation was her age. We were quite young, and with that affinity that sometimes exists between the young and the old, she would talk to us about her age. She told everyone she was 87, going on 88. Finally her birthday came, and we asked somewhat teasingly, "How old are you, did you say?"

She replied, "I'm 88, going on 89."

So your church is having an important anniversary. But each day it will keep on getting older. Have you given any thought to keeping permanent records for the future? Most churches have a somewhat less than ideal record system. Probably only a few have records that are concise and chronological, mostly because there seems to be no printed guides available. Many pastors keep an elaborate record of their ministry, but when they leave the church, the record goes with them and leaves the church with nothing.

Following are some suggestions to help a local church maintain its own historical record.

1. The church board should appoint a church historical committee as a permanent committee each year.

2. The committee should collect those sentimental mementoes of the early beginnings and keep them preserved in a file or storage cabinet which is kept exclusively for this committee's use. If the storage is fire-proof, it is even better.

3. Almost any record of the early years of any church is precious because as a rule only a few written records will remain. Also, most churches probably took group pictures more often because the groups were smaller, and it was easier to do. Usually more printing was done with photographs.

The problem has now gone full circle. With mimeograph or other duplicating equipment, so much printed material is now turned out that it becomes a problem to be selective and choose wisely what has permanent historical interest and what is temporary. Many churches and individuals may be preserving fewer records because of this abundance. It could be more difficult to find records of the last 10 or 20 years than of the earlier years.

4. Make decisions about what should be preserved and set up some sort of temporary file or storage box to keep the material in.

5. Set up a picture file. One word of caution: Don't do anything to pictures or other memorabilia that can't be undone. Don't rush for the paste or glue or the new type self-adhesive scrapbooks. You will want to rearrange the material several times before you get it in final form. (You may never get it in final form!)

Ordinary file folders will be better than scrapbooks or photograph albums because the material can be reproduced or displayed if needed. The material should be collected for

the church's occasional enjoyment so should be available rather than put away too permanently.

You may prefer to use a three-ring binder with extra-large rings, and place the material in plastic see-through envelopes punched for a binder. As more material is donated to the committee, it can easily be inserted in the proper sequence by date. The use of a binder makes a more permanent-type volume and also has the advantage of being easier to look through and to carry around. The plastic envelopes make it possible to see both sides of printed material without the need for handling and are excellent for programs, revival advertising, or similar material.

6. If your church is younger, or if older churches have the records, it would be fairly easy to set up a yearly typewritten record with such items as this preserved for each year:

- a. Name of pastor (date of arriving or leaving if there is a change)
- b. Names of church board members and departmental officers
- c. Revivals held, with names of workers and the dates
- d. Other special occasions or important services
- e. Probably the important business or progress of each year could be summed up in a paragraph or two. The whole record for each year

should not take over two or three pages of typing and could be kept in a folder or binder and indexed by year.

Above all, date and label everything as you go. Add the year to your date on revival advertising. As soon as any photographs are received, identify everyone in the picture, if it is a small group, and write the date, the names, and the occasion on the back.

The pastor or church secretary should be encouraged to keep a chronological list of members received, not just an alphabetical list.

Most churches probably have at least one person who likes to keep this sort of record. With goals defined and an outline of what is needed, the committee can seek donations of material. The archives of any church could be preserved for future years without a lot of trouble—if you *begin now*.

How many churches have such minimum records as a good picture of each pastor that has served the church, or pictures of different buildings if the church has changed locations, or a complete list of Sunday school superintendents, NYPS and NWMS presidents?

We forget sometimes that today will be history tomorrow. Don't forget to keep records and pictures of today while you are trying to piece together the yesterdays. Why not get it all together before it is too late?

Ever stop to take note how our girls and our boys
Tread along in the paths we have led them,
How their spiritual stature and physical form
Bear the marks of the food we have fed them?

Well, my brother, remember the Lord has ordained
That each man leave his image behind him;
And our children are blessed above all if they're left
With a heritage rich to remind them!

—Roy E. McCaleb

"Are You Sure, Lord?"

I AM A YOUNG MINISTERIAL student at a holiness college. I am studying in the field of evangelism, as my wife and I feel at this time that this is our calling.

Recently we had the rare experience of holding revival services in conjunction with vacation Bible school. I was asked to give a closing presentation to the children at VBS. At first I was reluctant, as I knew the age group would be so varied and the attention span so short that it would be a tremendous job for the best of speakers—let alone a student. After much prayer, consideration, and reading, I sat down late one evening to prepare the devotional. The more I tried to put thoughts on paper, the more I realized it wouldn't do. Then in my struggle God gave me an insight for the presentation.

During the delivery I was amazed. I had almost everyone's attention the entire 10-12 minutes. An invitation was given and nearly 50 children came to the altar. Many shed tears as they asked Christ into their lives.

The next few days all went well with both the revival and the VBS. Then late Saturday night as I prepared for the Sunday morning service, I felt the sermons I had just

didn't seem to fit. I prayed and attempted to prepare a totally new sermon, but it wouldn't come. For a preacher to know that within a few hours he will stand before a congregation without a sermon he feels clear about is quite a shock—a feeling between wanting to run away and wanting to cry. I felt great pressure.

Then a strange thing took place. My attention was being drawn to that children's devotional of a few days earlier. I began to feel I was to use that same message for the adults on Sunday morning. I began to question God.

"Are You sure, Lord? It seems so irrational. How will adults react to a children's message?" Yet I felt as certain about it as anything I had ever done for God. I went to bed confident that this was what God wanted.

As I waited through the preliminaries, I don't remember ever being so nervous. The message was delivered in almost the same style, almost word-for-word as during VBS. As the altar call was given, I began to pray silently. Never had I felt more at ease after any message. I had delivered myself before men in the presence of my Lord. I had given the simple to the ears of the profound.

I didn't understand why until a man and his wife began weeping and came forward to open their lives completely to Christ. I stood in amazement at the living Saviour. I didn't understand it or why it worked that way. I would have done it differently. Yet I was glad to have felt His gentle leading and His using my life to enrich the lives of others.



by
Wayne E. Duncan

Bourbonnais, Ill.

THE

STARTING POINT



By C. NEIL STRAIT

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

Anything Worthwhile Is Worth Paying For

I gathered this from the *Christian Athlete* and Gary Warner:

"Anything worthless you enjoy first and then pay for.

"Anything worthwhile you pay for first and then enjoy.

"Anything worthwhile is worth paying for" (Gary Warner, "Only One Check Left," *Christian Athlete*, Nov., 1974, p. 31).

Gary Warner even put some "filling" in. He supports the first statement—"Anything worthless you enjoy first and then pay for"—by referring to Moses and how he had the choice to "enjoy . . . sin for a season" (Heb. 11:25) but decided not to. And Rom. 6:23 reminds us of the price paid for sin—death.

Warner closes his column with these tremendous words: "Lord, we come as athletes and coaches who are spiritually bankrupt. We've only one check left, Father. Help us realize that if we'll write it on Your account we won't have to worry about it bouncing."

We Really Do Need Each Other

I came across this interesting story in *Bits and Pieces*, a small magazine that crosses my desk. A troop of boy scouts were hiking in the woods

and came across an abandoned section of railroad track. Each in turn tried walking the rails but would eventually lose his balance and fall.

Then two boys decided that if they held hands—balancing each other—they could walk the full length of the track without any difficulty.

Here is a beautiful picture of the unity and support needed within the Church. I am reminded of Reuben Welch's book *We Really Do Need Each Other*.

The church family should be supportive, helpful, caring—they should balance each other in the hard moments.

Getting Ready to Travel

In Josh. 3:1-6, there is the story of Joshua getting the people ready to cross the Jordan. The context finds the people coming from Shittim to Jordan, and then this phrase occurs: "They lodged there before they crossed" (Josh. 3:1, NASB*).

The following verse reveals that they were there at least three days. But I see in this the planning, preparation stage so necessary for any journey. Too frequently the excursions of life are made without proper plans, without forethought, without a destination in mind.

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The second necessity for any spiritual journey is revealed in verses 3 and 4, where it speaks of the ark—or a symbol of the presence of God. Every spiritual journey is doomed to disaster without God's guidance.

The third necessity for any spiritual journey is a promise. There is a fantastic one in verse 5: "Consecrate yourselves, for tomorrow the Lord will do wonders among you" (NASB). The promises of God are strength and support for the journey.

Our journeys with God ever take us over untraveled roads and into new country. Joshua reminded the people that they had not "passed this way before" (v. 4, NASB).

So our personal preparation—by way of commitment—and following His presence, and drawing strength from His promises, will bring us to our destination. And while it may be unknown, it will be the right place for us.

The Challenge of Preaching

John Killinger has written a valuable book, *The Centrality of Preaching*. In the book he quotes what a man said of his minister:

I cannot stand to hear him preach, he tortures me so. It is as though he looks through a window in my heart and knows exactly what I feel, exactly what I am thinking. He senses feelings in me I have not even realized I felt, so that they strike me with the force of sudden recognition. I cannot stand it. But neither can I stand not to hear him. When I miss a week, as I sometimes must, I feel as if some unbearable heaviness, like a fog or a mist, had settled on me for the week (John Killinger, *The Centrality of Preaching in the Total Task of the Ministry*, Word Books, 1969, p. 21. Used with permission).

What a challenge preaching really is.

Twenty-fifth Wedding Anniversary Ceremony

It is a beautiful thing when a couple have been joined together in holy matrimony for a quarter of a century. Tonight ——— are celebrating their twenty-fifth year as husband and wife, and we are honored to witness a renewing of the covenant these two made to each other 25 years ago.

You have shared many joys and sorrows, hard places and smooth, through these years. These experiences have served to draw you closer to each other. I charge you tonight to reaffirm the meaningful covenant you made 25 years ago and to let it live again in a new freshness. As you continue to express complete trust in each other, may you experience the very rare and ardent desire and limitless abilities to put yourself always in the loved one's position and to act from that viewpoint. Never let a day go by without saying, "I love you," in some word or act. And finally, may you continue to bring Christ into every detail of your life that He may live through your love for each other to bless and encourage others as long as you both shall live.

Song: "Whither Thou Goest"

Now you will repeat the vows for renewing your covenant: "I, ———, renew my covenant with you, ———, to have and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, to love and to cherish, 'til death us do part, according to God's holy ordinance, and thereto I pledge thee my faith."

At the Last Supper many years ago when Christ was with His disciples for the final time, He instituted a remembrance of himself. We call it the Lord's Supper or Holy Communion. Tonight this represents not only communion with the Lord, but for these two—after 25 years—it represents a renewing of their communion with each other. (Communion is served while the organist plays "The Lord's Prayer.")

Prayer.

Submitted by Earl Paul Robertson, Pastor,
Church of the Nazarene, Arvada, Colo.

IN THE STUDY

Looking at Our Lord in Luke

August 3

A SHREWD MANAGER (16:8)

SCRIPTURE: Luke 16:1-12

INTRODUCTION: This is one of the many parables found only in Luke's Gospel. It is usually called the parable of the unjust steward (or the dishonest steward). The Greek word for "steward" literally means "house manager." So the heading for this paragraph in the *New International Version* is "The Parable of the Shrewd Manager."

From time immemorial this passage has been a difficult one to interpret. Jesus seems to be condoning dishonesty, if not indeed commending it. So we need to look a little more carefully. Certainly the Master was seeking to teach a valid lesson. But what was it?

I. THE MANAGER'S PROBLEM (vv. 1-2)

Jesus told a story about a rich man whose manager was accused of wasting his master's possessions. So the proprietor called him in and asked, "What is this I hear about you? Give an account of your management, because you cannot be manager any longer" (NIV).^{*} It was a crucial moment. The man saw that his game was up.

II. THE MANAGER'S PROPOSITION (vv. 3-7)

At first the manager was deeply distressed: "What shall I do now? My master is taking away my job. I'm not strong enough to dig, and I'm ashamed to beg" (v. 3, NIV). His had been a soft life of

self-indulgence so that he was incapacitated for hard labor; and his position carried high status—he didn't want to join the beggars on the street.

Suddenly it came to him. "I know what I'll do so that, when I lose my job here, people will welcome me into their houses" (v. 4, NIV). He called in each of his master's debtors. To the first he said, "How much do you owe my master?" (NIV).

The man replied, "Eight hundred gallons of olive oil" (NIV). This seems to us like a large amount. But in those days olive oil was used with food, as a balm, and for fuel in clay lamps.

The manager told the man, "Take your bill, sit down quickly, and make it four hundred." In other words, he was to discount it 50 percent.

Then he asked the second man how much he owed. "A thousand bushels of wheat," the man answered.

To him the manager said, "Take your bill and make it eight hundred"—a 20 percent cut.

Someone has suggested that the reduced bills may have represented the

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By Ralph Earle

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correct amounts, the manager having "padded" them by the 100 percent and the 25 percent. Such dishonesty was very common in those days, to say nothing of now. If this suggestion is correct, then the manager actually received what was due him, and the debtors were obligated to show their gratitude to the manager.

Changing these amounts on the bill was a very simple matter. Farrar explains what was involved: "Since Hebrew numerals were *letters* [of the alphabet], and since Hebrew letters differed but slightly from each other, a very trivial forgery would represent a large difference."

III. THE MASTER'S COMPLIMENT (v. 8)

"The lord" doesn't mean Jesus or God, but rather the master of the house. The correct translation of this verse is: "The master commended the dishonest manager because he had acted shrewdly. For the people of this world are more shrewd in dealing with their own kind than are the people of the light" (NIV).

This statement of Jesus poses a real challenge to us as Christians. We might put it this way: "Are we as eager, enthusiastic, and persistent in seeking to win people to Christ as successful salesmen are in closing deals?" (Earle, "Luke," *Wesleyan Bible Commentary*, 4:298).

CONCLUSION: On first sight, verse 9 seems obscure. It should read: "I tell you, use worldly wealth to gain friends for yourselves, so that when it is gone, you will be welcomed into eternal dwellings" (NIV). Farrar comments: "We turn mammon into a friend, and make ourselves friends by its means, when we use riches not as our own to squander, but as God's to employ in deeds of usefulness and mercy" (*The Gospel According to Luke*, p. 35).

August 10

THE RICH MAN AND LAZARUS

(16:25)

SCRIPTURE: Luke 16:19-31

INTRODUCTION: In the previous parable Jesus had warned His hearers to make

the right use of their money, so that at the close of their life on earth they might be "welcomed into eternal dwellings" (v. 9, NIV). Now He gives a graphic illustration of one who failed to do this. Contrasted with him is a poor man who was helpless. The two men were widely separated in life, in death, and after death.

I. TWO MEN IN LIFE (vv. 19-20)

One can hardly imagine a greater contrast than there was between the two men Jesus described. The rich man "was dressed in purple and fine linen and lived in luxury every day" (NIV). "At his gate was laid a beggar named Lazarus, covered with sores and longing to eat what fell from the rich man's table" (NIV). Only the dogs took pity on him. Sympathetically they licked his open sores. Perhaps some antiseptic qualities in their saliva was actually a blessing. They were more "human" than the hardhearted rich man.

II. TWO MEN IN DEATH (v. 22)

The main truth that this verse succinctly but vividly portrays is that all men must die—the wealthy as well as the poor, the educated as well as the ignorant, the cultured as well as the crude. Death is no respecter of persons.

The secondary emphasis is on their difference in death. It may well be that Lazarus starved to death, while the rich man ate and drank himself to death. We don't know what happened to the body of Lazarus; perhaps the dogs ate it. But his spirit was carried by angels to Abraham's bosom. On the other hand, we are told that the rich man died "and was buried"—probably with great pomp and ceremony. Pallbearers bore his body in a long procession to the cemetery. In Taiwan today, the wealthier a man is, the more pallbearers there are in the funeral procession—up to 32 at times.

III. TWO MEN AFTER DEATH (vv. 22-31)

Immediately after death the positions of these two men were radically reversed. The rich man found himself in "hell"—Greek *Hades*, the place of departed spirits—"in torment." He looked up and saw Lazarus in paradise. Being a Jew, he called out, "Father Abraham," and asked to have Lazarus come and cool his tongue

with a drop of water, "because I am in agony in this fire" (v. 24, NIV).

The two opening words of Abraham's reply, "Son, remember" (v. 25), constitute the text for today. One of the worst aspects of hell will be the gnawing worm of memory. To remember missed opportunities for being saved—that will be hell indeed. Someone has said that the saddest words are, "It might have been."

Abraham's answer was that an impassable gulf separated the two men. This underscores the awful fact that after death everything is fixed and irrevocable. It is either paradise or torment forever. And the choice is made in this life.

The former rich man in his agony then asked that Lazarus go and warn the man's five brothers so that they would not follow him to the place of torment. The striking truth of verse 31 is vividly illustrated and proved in the case of another Lazarus who did rise from the dead. Instead of listening to him, the people tried to kill him (John 12:10).

August 17

THE SIN OF INGRATITUDE (17:17)

SCRIPTURE: Luke 17:11-19

INTRODUCTION: What is the most inexcusable sin? One might make out a fairly long list, but he would probably wind up with ingratitude in first place. It is the sin for which there is *no* excuse.

I. TEN MEN IN NEED (vv. 12-13)

As Jesus was heading toward Jerusalem for the last time, He encountered 10 lepers. They "stood afar off," as required by the law (Lev. 13:45-46).

Calling loudly so as to be heard, they said, "Jesus, Master, have mercy on us." The Greek word for "Master" is *epistata*, found only in Luke's Gospel (six times). It means "chief" or "commander," a title of authority. Evidently these lepers believed that Jesus had power to heal them. Probably they had heard how He had healed others.

These 10 men were in desperate need. They had a disease that separated them from society. Isolated and lonely, they longed to be cleansed from their leprosy

so that they might again join the community of family and friends.

II. TEN MEN HEALED (v. 14)

Jesus called back to the men, "Go shew yourselves unto the priests." Only a priest could pronounce them clean and fit to be in society again (Leviticus 13). Obediently they started out. But "as they went, they were cleansed." The lesson we need to learn is that obeying Jesus always brings blessing. And He healed them all; there was no discrimination.

III. ONLY ONE MAN THANKFUL (vv. 15-19)

When the 10 lepers discovered that they were healed, one of them "turned back, and with a loud voice glorified God." Falling on his face at Jesus' feet, he fervently expressed his thanks for the miracle of healing.

"And he was a Samaritan." This incident is found only in Luke, the Gospel of the poor, the sinner, the Samaritan (compare the parable of the Good Samaritan). Evidently one of Luke's purposes in relating this story was to show how the Samaritans were actually sometimes better people than the legalistic Pharisees. And this contrast is still true today.

Looking down at the grateful man lying before Him, Jesus asked the pertinent twofold question: "Were there not ten cleansed? but where are the nine?" Where were they? Ungrateful wretches, they went on their way without even the common decency of a "thank you."

We condemn them readily. But how often does God bless us and we forget to thank Him? Ingratitude is a major sin and we are too easily guilty.

The one who returned to express his thanks was a "stranger" (v. 18), that is, a "foreigner." Are people outside the church more thoughtful and courteous than those inside?

Because he came back to show his gratitude, this Samaritan received an added blessing. Jesus said to him, "Arise, go thy way: thy faith hath made thee whole." The verb literally means "has saved you." It may well be that Christ conferred spiritual salvation on this one whose body had been healed. No one ever thanks God without receiving more for which to thank Him.

REMEMBER LOT'S WIFE (17:32)

SCRIPTURE: Luke 17:20-32

INTRODUCTION: One day the Pharisees came to Jesus, asking when the kingdom of God was going to come (v. 20). They meant the Messianic Kingdom, which the Jews were eagerly awaiting.

The Master's reply was, "The kingdom of God cometh not with observation"; that is, with outward show or by observing the skies. Rather, "The kingdom of God is within you." In the person of Christ it was already in their midst. Also the true kingdom of God is inward and spiritual, the rule of God in the hearts of people.

Jesus went on to warn His hearers that the time would come when they would long to see "one of the days of the Son of man," but would be disappointed. Then He declared that His coming would be like lightning (v. 24). But first the Messiah must suffer (v. 25).

I. THE DAYS OF NOAH (vv. 26-27)

Those were times of extreme lawlessness. We read in the Old Testament: "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" (Gen. 6: 5). This description fits altogether too large a segment of society today. Are we in "the days of Noah"? We have much reason for giving an affirmative answer to that question.

II. THE DAYS OF LOT (vv. 28-29)

What kind of days were these? We read that the people "were eating, drinking, buying, selling, planting and building" (NIV). What's wrong with all this? The answer is, "Nothing." But the fact was that they ignored God. Secularism is one of the greatest threats to the Church today.

Moreover, we know from history that the besetting sin of Sodom was sodomy—what we now call homosexuality. The phenomenal upsurge and acceptance of this sin in recent years spells ill for the future of Western society.

"Remember Lot's wife" (v. 32). Because her heart was in Sodom, she per-

ished with it. This is a solemn warning to all of us today.

August 31

THE GREAT SEPARATION (17:34)

SCRIPTURE: Luke 17:33-37

INTRODUCTION: Life is full of separations, many of them painful and some traumatic. Death brings separation, often accompanied with deep sorrow. But the Second Coming will also be a time of millions of separations.

I. TWO IN ONE BED (v. 34)

The word "men" is italicized, indicating that it is not in the original. Actually both "two men" (v. 34) and "two women" (v. 35) are exactly the same in the Greek—the single word *duo*, which simply means "two."

In today's society the application would primarily be a man and wife. One will be taken, the other left. Everyone familiar with the Church knows that there are thousands of devout Christian women with unsaved husbands. Unless there is a change, these husbands would be left behind if Jesus should come tonight. This should stir Christians to pray more earnestly and sinners to repent at once.

II. TWO ON ONE JOB (v. 35)

Clearly the "two" here would be women, for only they would be "grinding together." The reference is to the little hand mill that the women used for grinding grain each morning to make fresh biscuits. We have seen two women in Palestine sitting side by side on the ground. They both had their right hand on a knob which turned the upper millstone. The two millstones were about as large as dinner plates in circumference.

Jesus said that these two women, working so closely together, would be separated at His second coming. What a tragedy! And it will all happen so quickly.

III. TWO IN ONE FIELD (v. 36)

This verse is not in most of the Greek manuscripts of Luke's Gospel. But it is found in Matthew 24:40, and so we in-

clude it here for a balanced sermon outline.

In those days both men and women worked in the fields, as in many countries today. So this reference is more general than the others.

Today it might mean two people together in any legitimate walk of life. At the Second Coming there will be many separations.

The important lesson in all this is a warning to us to be sure that we are the one who will be caught up with Christ, not the one who will be left behind. There is no price too high to pay for this certainty.



Finding the Truth About the Holy Spirit

SCRIPTURE: Acts 18:24—19:7

TEXT: "When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied" (Acts 19:5-6).

INTRODUCTION:

1. Background scripture and explanation of Apollos.
2. Paul visits Ephesus soon after Apollos leaves.
3. Paul encounters the 12 disciples. Give background on identity of these men. Show that they are believers.
4. Paul asks the question, "Have you received the Holy Spirit?"

- I. These 12 searched for truth about the Holy Spirit.
- II. These 12 prepared themselves for truth about the Holy Spirit.
- III. These 12 received the truth about the Holy Spirit.

CONCLUSION: As William Barclay so adequately stated, "The whole incident

shows us one great truth—that without the Holy Spirit there can be no complete Christianity."

Has the Holy Spirit come upon you?

DERL G. KEEFER

Keep Me, O Lord

SCRIPTURE: Psalm 141

TEXT: Vv. 3-4

INTRODUCTION:

1. Satan a very real enemy
 2. We need help when he assaults
 3. Turn to God
- I. PLEA FOR PROTECTION—"Set a watch, O Lord"
- A. David recognized a need for power beyond his own.
 - B. He turned to the God who had called him to holiness that He might help him attain that calling.
 - C. We pray to God who alone is able to answer prayer.
 - D. Prayer is not a mere psychotherapy—it is real communication.
 - E. It is to God that we must commit the keeping of our souls.
- II. CONCERN OVER THE MOUTH AND LIPS
- A. Jesus warned that what was inside defiled a man, and it would evidence itself through the speech.
 - B. David was not concerned with covering evidence but wanted a deeper watch.
 - C. His speech would be clean because he *was* clean.
- III. PURIFY THE DESIRES—"Incline not my heart"
- A. All sin begins with desire.
 - B. Without God we tend to desire evil.
 - C. Presence of Holy Spirit in fullness will purify.
 - D. Temptation more easily resisted in early stage than later on.
- IV. HE DESIRES PURITY IN TWO AREAS
- A. Practicing wicked deeds
 1. Does not want to commit evil
 2. Part of miracle of new birth

- B. Partaking in the fruits of wickedness
1. There is temporary gain in sin.
 2. Wants nothing to do with even the results.
 3. Wants to be pure after the fact.
- C. By avoiding these, he would avoid judgment on these sins.

CONCLUSION:

1. David enjoyed a fellowship with God to the extent he loved righteousness.
2. Satan still assaulted him.
3. He recognized his need of help.
4. He committed his way unto God.
5. He determined to do righteousness (v. 10).
6. We may have to stand alone but it is worth it.

PAUL N. VAIL



GAMES

CHURCH PEOPLE PLAY

DROP THE HANDKERCHIEF: In this game a person accepts a responsibility, then goes around the circle until he can drop it behind some unsuspecting person, whereupon he runs very fast (usually out of town every Sunday) so he won't get caught.

TAG: This is a real fun game because it puts ministers at a disadvantage where the odds are 1,000 to 1. The rules are very simple—in fact there is only one: Every time you visit me, I'll come to church one Sunday. Or "Tag me at home; I'll tag you in the pulpit." Sounds fair enough; except with one person playing against several hundred, the minister has a hard time knowing who's "it" all the time.

HIDE AND SEEK: Here is a game with lots of excitement and personal satisfaction. A member of the church hides in a bed in a room down a long corridor on the upper level of a hospital. The object is for

the minister to find him. It's against the rules for anyone to tell the minister where this person is. If the minister loses the game, the member enjoys the victory by telling everyone, "I was in the hospital for two weeks and the minister didn't come to see me the entire time."

KICK BAWL: Purpose: to demoralize the whole church. A small team is enough to play. Object: Kick about everything that is done and bawl if you are asked to help.

Submitted by Billy W. Johnson

* * *

MODERN AGE

*This is the age
Of the half-read page
And the quick hash
And the mad dash.*

*The bright night
With the nerves tight,
The plane hop
And the brief stop.*

*The lamp tan
In a short span,
The big shot
And a good spot.*

*And the brain strains
And the heart pains
And the cat naps
Till the spring snaps—
And the fun's done!*

* * *

HOW TO GET ALONG WITH YOUR PARENTS

Don't be afraid to speak their language. Try using strange phrases like: "I'll help wash the dishes," "Yes," "Thank you," and "Please."

Try to understand their music. Play Glen Miller's "Moonlight Serenade" on the stereo until you become accustomed to the sound.

Be patient with the underachiever. When you catch your dieting mom sneaking salted nuts, don't show your disapproval. Tell her you like fat moms.

Encourage them to talk about their

problems. Try to keep in mind that to them things like earning a living and paying off the mortgage seem important.

Be tolerant with their appearance. When your dad gets a haircut, don't feel personally humiliated. Remember, it's important to look like his peers.

And most vital of all: If they do something you consider wrong, let them know it's their behavior you dislike, not them.

Remember, parents need to feel they are loved.

* * *

A Sunday school class was being quizzed on the story of the prodigal son. The teacher asked, "Who was sorry when the prodigal son returned?"

After some deep thought, little Joe said, "The fatted calf."



Conducted by the Editor

All books reviewed may be ordered from
your Publishing House

Ephesians (An Exposition)

By *W. A. Criswell* (Zondervan Publishing House, 1974. 308 pp., cloth, \$6.95.)

This is not a word-by-word examination of Ephesians, but rather a commentary on its doctrinal truths. Originally delivered as sermons, the chapters deal with such subjects as the reality of God, the doctrine of predestination, the new creation, the mystery of the Church, the unspeakable riches of Christ, filled with the Spirit, and others. His message on "The One Baptism" will not offer comfort to those who believe this means only "water baptism," as he points out that it goes deeper, and includes what water baptism symbolizes—the Spirit's baptism. His chapter on predestination is also fair, as Arminians would agree basically with his interpretation of God's sovereignty and man's free moral agency. Criswell concludes that both are true, although apparently contradictory. The paradox is something men cannot rea-

sonably explain. There is much homiletical material in this book for pastors who need sermon starters and expositional helps.

J. M.

The Master Theme of the Bible

By *J. Sidlow Baxter* (Tyndale Publishers. 336 pp., cloth, \$5.95.)

There is little doubt that Christian scholarship learns a great deal by the methods of Bible students like Baxter, who "zero in" on a theme like "The Doctrine of the Lamb" as *The Master Theme of the Bible*. He interprets prophecy in those passages which treat "the Lamb of God." He naturally spends a great deal of time and effort in Revelation.

This reviewer wonders: "Their eternal salvation as human souls is altogether of grace," p. 123 (in light of context); and,

"It fulfils every moral obligation of governmental righteousness, and effects an eternal security," p. 249; and, "It is because, by the Cross, he brings us not only forgiveness but regeneration to new spiritual life, and the eternal salvation of *ourselves*," p. 291. Is this unconditional security surfacing?

This book can be profitable IF one is not too much influenced by some not-so-pronounced theological bias.

J. RAY SHADOWENS

New Men in Christ (Studies in Ephesians)

By *Herschel H. Hobbs* (Word Books, 1974. 130 pp., cloth. \$4.95.)

A verse-by-verse exposition of Ephesians by one of the outstanding ministers of the Southern Baptist church. The author deliberately attempts to avoid being technical, hoping to appeal to the average pastor and layman. This book uses the King James text, and sets a devotional mood. Not a book of sermons, nor a commentary, it meets a need for

those who are seeking help in individual or group Bible study.

J. M.

Preachers' Exchange



FOR SALE: *Bible Looking Glass*, excellent condition, beautiful binding, published 1876; *How to Be Saved and How to Be Lost*, by R. A. Torrey; *The Double Cure*, by M. W. Knapp. Best offer accepted.—Rev. Nellie Ewell, 1032 S. Bradford St., Dover, Del. 19901.

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

COMING
next month

● **Beyond Bitterness**

The most difficult experience a pastor can face is to be treated as though he is unworthy of trust; but he can overcome.

● **The Pastor Deals with Resistance**

The way he faces resistance to his plans and opposition to the program is the key to an effective ministry for any pastor.

● **Preaching That Provides a Balanced Diet**

A God-guided analysis of our preaching may help us to produce healthier diets for the flocks we feed.

● **Pastor Jones, Superstar**

The secret for the liberation of the laity is found in a philosophy of "everybody, everywhere, every day."



AMONG OURSELVES

Happy is the pastor in whose congregation are lay people who pray for him. Such is the pastor of Gwen Fodge, who wrote a warm and moving "Prayer for My Pastor and His Wife" (p. 17). If there should be more such prayers (and less destructive criticisms), there would without a doubt be a renewal of effort in every pastor's performance. He would carry his burdens better, and react creatively to every obstacle (p. 1). He would give preaching its proper place in his list of priorities (p. 3) and his preaching would hit its target every time (p. 7). Free from the necessity of "defending himself," the pastor would be able to direct his energies toward real needs, and the result would be "love in action" (p. 15). We keep getting this type of thinking each month in Neil Strait's "Starting Point" (p. 23). He reminds us today that anything worthwhile is worth paying for. Somehow, as this truth is kept before us, everything else falls into its proper place and we keep right on running the race that is set before us. To all of you our brother ministers (winners, every one, we think), our prayers and best wishes are for an exciting month of August.

Yours for souls,

RICH
CONCEPTS

STIMULATING IDEAS

DEEPER

INSIGHTS

FRESH
SERMONS

EXPANDED THOUGHTS



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By Richard E. Howard. Another informal, biennial series of an in-depth presentation of the doctrine of holiness. It is an exegetical study on the theology of Paul, particularly as it refers to entire sanctification. Dr. Howard makes lavish use of quotes from the apostle's letters, with meticulous attention to the original Greek. 268 pages. **\$5.95**