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NOVEMBER • 1975



THE

PREACHER'S MAGAZINE

—proclaiming Christian Holiness . . .

inside this issue:

Dupl.

THE CARE AND FEEDING OF EVANGELISTS

The Editor

"HE SHALL NOT . . . BE DISCOURAGED"

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THE

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JAMES McGRAW

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The Care and Feeding of Evangelists



THE PEOPLE OF OUR PLANET can become greatly concerned when they realize some form of life is threatened with extinction. They write letters, organize groups, pass laws, and publish articles about the *endangered species*. When such concern is not too late, the threat ends and life is preserved.

Today's holiness evangelist should be getting the same kind of concern as other "forms of life" which are threatened with extinction. He is the forgotten man of the ministry. His work takes him away from his home and family, and he is never in one place long enough to form lasting friendships. He is denied the joy of observing the fruits of his labors, for he must go quickly to other fields for whatever harvest may be gathered.

He has very little "ecclesiastical clout." He does not sit on denominational boards, is rarely nominated to serve as a college trustee, is not elected a delegate, nor given a stipend to attend conventions. He is ignored by some, criticized by others, and must at times feel about as lonely as anyone God has ever called to preach.

All this he can accept without complaint. After all, he is doing the work he believes to be God's will for his life. He is not afraid of adversity. God has chosen him for the task, and he loves it.

But he must be wondering what the future holds when he realizes there is a growing number of local churches who never plan a revival nor call an evangelist.

Could it be that his existence is threatened, and that he is today an *endangered species* among us? It is time to take a careful look at what is happening to the evangelist.

With proper "care and feeding," he can be saved.

As a beginning, we must get back to a genuine appreciation of the value of his work. We *need* special times of revival and evangelism. This is not in any way a denial of the exciting wave of interest in personal soul winning. Thank God for every Christian who has finally become aware that he is a *witness*! But personal and mass evangelism go together;

they do not compete with one another. To abandon either would be like attempting to fly with one wing.

We must not forget that "he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers" (Eph. 4:11). All are in this work for the perfecting of the saints (equipping them) for the work of the ministry. Evangelists are very much a part of it.

In a recent survey, an overwhelming majority of young men training for the ministry reported they were won to Christ in revivals, camp meetings, and special campaigns. Should we abandon a strategy that has worked so well?

Planning a campaign and calling an evangelist, of course, are not enough. Special mention from time to time will keep the importance of the campaign before the people. Special times of prayer should be set aside, and the evangelist should be informed that he is the object of the love and prayers of an expectant people. Can you imagine what this will do for his own faith as he makes his plans to come?

When he arrives, is made to feel the warmth of the welcome that awaits him. He is given a comfortable room where he can have times of privacy, prayer, preparation, rest, and study. He can perform his work at peak efficiency if he is housed adequately. The church is the loser—and souls may be lost—if he is cramped unnecessarily in his quarters.

Provide well in advance for the financial arrangements. Many churches find it profitable to set aside funds each month in an "evangelism budget," so the full burden does not fall upon them at the time of revival.

Expenses of the revival, and a generous honorarium should be met without undue pressure on anyone. Set the amount of the evangelist's offering with due consideration to the fact that he does not have any paid vacation, does not receive any salary when he is unable to work because of illness, does not have his home and the utility bills provided for him, and does not work at all during certain times of the year when churches never slate campaigns.

Some churches add the social security tax to the remuneration they pay him, and some send the evangelist a check at Christmastime. If each church he served during the year were to do so, what would happen to his morale and to his depleted personal funds?

Those wishing to take a further "step of love" might offer him the luxury of a telephone call home to his wife and family at church expense. His appreciation, when compared with the actual expense of such a gesture, would be unbelievable.

And what of the type of thoughtfulness demonstrated by Pastor Jerry White? When he learned from his evangelist, Rev. Chuck Milhuff, that the family pet had been killed by an automobile, he took the time to write to the Milhuff children (see p. 21). A 10-cent postage stamp and 10 minutes of time paid for an act of love that the Milhuff family will remember as long as they live.

God has blessed the holiness movement with some faithful evangelists. May their tribe increase. May more men be called and kept busy in this vital work. Their ministry must go on in spite of the neglect that could stamp them out and silence their voices forever.

To us, the present day is cause for discouragement and despair. But the conquering Christ is undisturbed, for His throne is established forever.

“He Shall Not . . . Be Discouraged”

(Isa. 42:4)

DISCOURAGEMENT seems to be the common lot of earth's travellers, but Isaiah sang of one, the Messiah, who would not “be discouraged, till he have set judgment in the earth” (42:4).

The courage of the Messiah did not arise from the fact that He had had no setbacks and discouraging conditions to cope with. A cursory glance at His career reveals many moments of disappointment that would sink men in despair, but not this Man: “He shall not fail nor be discouraged.”

The first dark moment of His life known to us is when the great split came in the heavens, and a third of the angels fell, led by the wisest and brightest of all created beings. It must have been a heartbreaking experience for Christ to see one-third of the angelic host, created at His hand, turn in rebellion against Him and

be “chained in darkness” until the final judgment day.

When every rebel had been brushed from the skies, life went on among the faithful. Then came the decision, “Let us make man.” The angelic creative venture had only partially succeeded. Would the man-venture turn out better or worse? Knowing the possibility of a fall, God devised a plan of redemption in advance. Alas! in midmorning the possible became reality; man had fallen. God's children had disobeyed.

Undiscouraged, the Lord set up the long line of redemptive process, and a few availed themselves of it. The masses did not. Fewer and fewer became saints, and the venture almost closed with despair: “The end of all flesh is come before me,” said God, but He was not discouraged. He had one family left, and brushing the others into the sea, He began again. Through the dark ages He labored on to hold the faithful steadfast.

To us the word would be “discouraging,” but not to Him. He could see beyond the wreck. Then with high hopes Christ came among us—made in all things like us—revealing God in a more perfect way.

The results were limited. The multitudes came and went. Their choruses ran from “Hosanna . . . Blessed is he that cometh in the name of the



by
T. W. Willingham

Kansas City, Mo.

Lord" to the final "Crucify him, crucify him."

He died in courage, and from His life-giving resurrection was born His Church. It flourished for a time, and then the deterioration set in. Before the death of the great Apostle Paul, false prophets and teachers had already infiltrated the group and led many astray. Even at the door stood "grievous wolves" who would not spare the flock.

Ages rolled by, and then the curtain was drawn from the future. The end period—and apostasy had enveloped the whole world—kingdoms were falling, thrones toppling, "men's hearts failing them for fear," and the dark clouds of judgment were rapidly descending. Still He was not discouraged. He knew that "a remnant" would be saved. Some would be snatched as brands from the burning and would not be lost.

We scan the whole, from the scene in heaven's rebellion to the end of all time, and think of the tragic loss. It could be that He has been viewing it as mountains of ore passing through the mills where the precious gold is refined and the piles of slag brushed out into darkness. We have been told that we have been chosen in "the furnace of affliction," and He may have been viewing the whole as a process of reclamation.

That He has harvested golden grain from the fields filled with tares, we know to be true. The gathered grain will be cause for everlasting joy, while the worthless tares so banished will bring no sense of sadness.

If it still be difficult for us to see why He will not be discouraged, we may gain understanding of His inner courage when we remember that the Highest has promised Him ultimate triumph: "He must reign, till he hath put all enemies under his feet" (1 Cor. 15:25), and the promise is cause for courage.

To us, the present day is real cause for discouragement. In almost every country in the world, there is insurrection and uprisings. Authority is being ignored, and the rights of others trampled under foot. Powers of all description are being challenged—church, nation, state, county, city, home—and all other forces of law and order are being defied.

To us, these conditions bring discouragement and threaten despair, but not to Him: "He shall not . . . be discouraged." He will set judgment on the earth. Rebellion will be crushed and the rebels banished. "For the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. 11:9). In this assurance, the Conqueror moves on amid the mad rush of anarchy. He is undisturbed by the tottering thrones, for His is established forever. The ravages of the evil times do not dim His vision of the city He is preparing.

No discouragement for Him! He builds on in the serenity of his own heaven amid the grandeurs of His own creation.

In thinking of Him, we must not forget our position in Him. It has been decreed that we are "heirs and joint heirs" with Him. We should share His hopes, feel His courage, be moved by His faith, and walk with Him amid the fast-crumbling civilizations of the day.

We are not left without warning concerning life's fading picture. He told us of the soon-coming night, and warned us that in the world we would have tribulation, but bade us be of good cheer, for He has overcome the world.

The outlook from His vantage point is gorgeous. Said He, "I am . . . the first and the last." "I hold the keys." There need be no fear—no anxiety: "Be of good cheer."

To one, standing in the holocaust, He said, "Come up higher, and I will

shew thee." That personal call to John is but typical of the call that will come to all: "Behold, the bride-

groom cometh; go ye out to meet him" (Matt. 25:6). Until then, "He shall not . . . be discouraged." Amen.



The Scandal of Division Street

NOT TOO LONG AGO our family went through the distractions and adjustments involved in moving. The new address is on Division Street. I prefer more romantic street names.

I discovered that Division Street is even more divided than its name suggests. Opposite sides of the street are numbered with different series of numbers. On our side we are eight hundreds, while across the way the houses are numbered in the six hundreds.

Calling a tradesman involves explaining to him about the division on Division Street. This causes many puzzled comments and questions. I don't know the answer and I don't feel responsible. But I am curious. However, no one seems to know why our side of the block doesn't correspond with the other side. The reasons have been lost from memory and one can only theorize. Why was our block divided and the next block

numbered consistently?

The division is now more complicated than ever. A crew came around the other day and lettered our street numbers on the curb in gleaming fluorescent white. The division seems to be with us to stay. It is hard to retrace human steps and undo the miscalculations or misunderstandings of the past.

A walk down "Protestant Lane" reveals a multiplicity of numbering that has little rhyme or reason. Ecclesiastically, many of us have lived on the same street for a long time. We have gotten accustomed to the varied numerals and shades of theological belief. To church people the multiplicity doesn't seem so bad. We have smug feelings about our cozy beliefs and comfortable perpetuation of religious idiosyncracies. Sometimes it is a bit disconcerting to discover that the people across the street aren't so different after all. Basic beliefs are common.

The sad fact is that the people with whom we try to communicate about salvation's plan just cannot understand the variations on Protestant Lane. Our organizational numeral system has little reason to the uninitiated and the unconverted. Having not been catechized, they cannot comprehend why so many barriers are formed to the process of evangelism.



by
Harold R. Crosser

Pastor
The Wesleyan Church
Owosso, Mich.



CALL TO SERVANTHOOD

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

THE PASTOR DEALS WITH DAMAGED EMOTIONS

AND BEING IN AN AGONY he prayed more earnestly; and his sweat became like great drops of blood" (Luke 22:44, RSV).¹

He came up behind me quietly, as I visited with people after worship, let out a shriek, and jammed his two thumbs into my ribs. I jerked violently, and whirled on him. He was beside himself with mirth over my sudden discomfiture. I was half beside myself with an avalanche of unpastoral-like reactions. The deed had startled me. I felt my face beginning to flush with embarrassment in front of all the people looking on. But my major emotion was one of stinging rage at our church's "village idiot," who delighted in such pranks. A flood of appropriate responses rushed to my mind. But in a great exhibition of self control, I bit my tongue, responded to his hearty laughter with a sick smile, and passed it off in the spirit in which it was done—as a big joke.

But it was no joke with me. The incident ruined my dinner, as numerous less-than-pious thoughts crowded my brain. My stomach was knotted, my teeth were clenched, and my ribs were sore. I thought about

calling him into my office and letting him have it right between the eyes. I considered possible texts for a biting sermon on proper regard for the person of God's man. For certain, I would ease him off the board and out of any official responsibility.

By that evening I was able to discuss it with my wife, and dramatically acted out the several possible ways I could respond. I overdid it to the point where it struck her funny. She began to laugh. This in turn made me further exaggerate my imaginary conversation with the irresponsible clod.

Soon I was laughing at myself too. With that natural discharge of tension, I was able to sleep—but not without an occasional quickening of breath in the week ahead whenever the incident came to mind.

Such an event—trivial indeed, when considering the gravity of some incidents which shock pastors—poses inevitable theological and spiritual problems for the conscientious pastor. We have lived so long with superlatives in terms of holiness theology that such nakedly raw human emotions are bound to create problems of guilt. How can a truly Spirit-filled pastor react so strongly and so automatically? From whence do these aggressive, destructive thoughts

1. From the *Revised Standard Version of the Bible*, copyrighted 1946 and 1952.

arise? Should not I have immediately embraced the jokester and thanked God that he had become the agent of testing and blessing to me?

Theologies of the Spirit-filled life tend to be docetic. They fail to take seriously the reality of genuine human emotionality. They seek to lift us to a heavenly place where human actions and reactions will fail to really touch us.

But the overwhelming evidence is to the contrary. Pastors are people first and foremost. When they are startled, they jump. When smitten, they smart. When pricked, they feel pain. When stabbed, they bleed. When rejected, they suffer.

Further, when the emotional wound is not properly treated, it may heal in a deficient manner, or it may not heal at all. It may become a putrid infection, a growing cancer. A pastor's ministry may be crippled, or even prematurely cut short, under the impact of damaged emotions.

Let's face it, the church is not only in a battle—it is the battlefield itself. Pastors, more often than not, are the ones upon whom the full weight of the struggle descends. Pastors sometimes suffer cruel and unspeakable injury. Or they may simply sink under the accumulated weight of disappointment after disappointment.

Jesus was not made of cast iron. He was flesh and blood. His emotions were real and tender. His capacity for well-directed rage was striking. But there in the Garden of Gethsemane His transparent emotionality became vividly visible. The agony which tore at His spirit so tightened the skin on His forehead, and so raised His blood pressure that blood oozed from His pores. This is an uncommon phenomenon, as doctors will confirm, and it certainly reflects an uncommon degree of emotional stress. Therefore, it is of vital importance to me to discover how He handled His

ultimate emergency emotional crisis.

First, He acknowledged the reality of His problem. "Father, if thou art willing, remove this cup from me" (v. 42, RSV). Jesus faced the cup. He did not try to pretend that its bitter contents did not exist. Nor did He seek mystic flights of spiritual escape. The cup had come to Him, not by His choice or decision, but in the course of faithfully doing the Father's will. He shrank from its implications. He would gladly have had the lion's mouths stopped and the fiery furnace quenched. But no such miracle was to occur.

I find the Psalmist refreshing in the candid and unpostured way he reflects his feelings:

"Hold not thy peace, O God of my praise; for the mouth of the wicked and the mouth of the deceitful are opened against me: they have spoken against me with a lying tongue. They compassed me about also with words of hatred; and fought against me without a cause" (109:1-3).

What pastor has not felt this way about his opposition at times? But note the Psalmist's reaction to those who are aligned against him:

"Set thou a wicked man over him; and let Satan stand at his right hand. When he shall be judged, let him be condemned: and let his prayer become sin. Let his days be few; and let another take his office. Let his children be fatherless, and his wife a widow. Let his children be continually vagabonds, and beg: let them seek their bread also out of their desolate places. . . . Let there be none to extend mercy unto him . . . Let this be the reward of mine adversaries from the LORD, and of them that speak evil against my soul" (109:6-20).

The Psalmist's first reaction to those that provoke him is just that—reaction: "Smash them, O God!" But after venting his anger, his frustration, his hostility, at some length, he finally falls breathless and spent before his Heavenly Father, and confesses psychosomatic disorders which

are all too familiar to those who have been shot at:

"I am poor and needy, and my heart is wounded within me. I am gone like the shadow when it declineth: I am tossed up and down as the locust. My knees are weak through fasting; and my flesh faileth of fatness" (vv. 22-24).

Finally, he prostrates himself before God and cries out with a kind of primeval wail: "Help me, O LORD my God: O save me according to thy mercy" (v. 26). Prostrate before the Lord, there is a cathartic discharge of dangerous emotions. Then comes the healing, soothing, restorative power of the Spirit. It is a different man who is able to close the psalm with the testimony: "I will greatly praise the LORD with my mouth . . . For he shall stand at the right hand of the poor, to save him from those that condemn his soul" (vv. 30-31).

Do not try to draw me out into a theological debate over the Psalmist's aggressive reactions. Admittedly, they are not what they should be. If they were, then there would have been little need to pray such a prayer. It is precisely because he had a problem that he is driven to the point of such spiritual desperation.

I wouldn't venture to surmise God's attitude toward such an honest and open display of feeling. But I fail to see any indication, either here or elsewhere in the Scriptures, that our Heavenly Father cuts us off when we are emotionally distraught and perhaps given to a season of overreacting. But I do know that such potentially destructive feelings are less likely to do permanent damage—either to others or ourselves—when they are frankly faced and openly confessed in the place of prayer. Healing of troubled spirits begins at the point where we, like Jesus, pray the prayer of acknowledgement.

Second, Jesus prays the prayer of relinquishment. ". . . nevertheless,

not my will but thine be done."

Catherine Marshall relates the story of her long bout with tuberculosis. It was after being bedridden for 15 months that she acknowledged her sinfulness, repented, confessed, made restitution, and received forgiveness by faith. A spiritual transformation occurred. But her physical problem remained unchanged. She prayed unceasingly for healing. But it resulted in nothing.

One day a pamphlet was put into her hand that told the story of a missionary who had been an invalid for years. Finally, worn out with futile petition, she prayed a prayer of relinquishment. In effect, she told the Lord that she didn't care if she was sick for the rest of her life, just so long as she could continue to worship and adore Him. Within two weeks, according to the pamphlet, she was out of bed and completely well. Catherine Marshall records her reaction to this story:

This made no sense to me. It seemed too pat. Yet I could not forget the story. On the morning of September fourteenth (how can I ever forget the date?) I came to the same point of abject acceptance. "I'm tired of asking" was the burden of my prayer. "I'm beaten, finished. God, You decide what you want for me for the rest of my life. . . ." Tears flowed. I had no faith as I understood faith. I expected nothing. The gift of my sick self was made with no trace of graciousness.

The result was as if windows had opened in heaven; as if some dynamo of heavenly power had begun flowing, flowing into me. From that moment my recovery began.²

Gethsemane, Calvary, and the Cross have about them a dimension of ineffable divine mystery which forever lies beyond the range of human understanding. We grasp the day of resurrection and the triumph

2. Catherine Marshall, *Beyond Ourselves* (New York: McGraw-Hill Book Company, Inc., 1961), p. 83. Used with permission.

of faithfulness only by faith. Until then, there is no escape from the agony of spirit which always accompanies our personal Calvaries. But there is great relief, sweet assurance, and abundant confidence at the point of our total relinquishment. We lay our armor down, we quit fighting, we cease the struggle. "Nevertheless, not my will . . ."

Third, Jesus prays the prayer of fulfillment. "Not my will, but *thine be done.*" The prayer of relinquishment is not a spiritual cop-out; it is the highest declaration of faith. It is the positive expression of the soul in the dependability and certainty of God's will being done! Though I may not understand why it is that the Cross lies at the climax of faithfulness, I do understand that it all fits

together in God's ultimate purposes. To see this, to sense this, to believe this, releases healing forces which can calm the troubled spirit and heal the broken heart.

Jesus went into the Garden of Gethsemane distraught, troubled, sorrowful. Jesus came out of the garden relieved, refreshed, and renewed in spirit.

Jesus set His face like a flint and walked straight ahead toward the accomplishment of His assignment. The fire grew hot, the battle raged, people all around began to fly apart. But through it all, Jesus walked with the steady eye, firm footstep, and calm assurance of one in command. He was judged a criminal. Yet He carried himself with the regal bearing and royal dignity of a king.

Faith in **ACTION**

We Try Harder

By Floyd L. Schwanz*

I WAS IN CONVERSATION again this morning about ministers' children who have the reputation of being undisciplined. Certainly an easy subject of conversation through the years—"those preacher's kids." But however long the list of "exceptions" of godly ministers whose children have turned against God and the church, we should all be reminded that uncontrolled children are a shame upon our ministry.

"For a pastor must be a good man

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whose life cannot be spoken against. He must have a well-behaved family, with children who obey quickly and quietly" (1 Tim. 3:2a, 4, TLB).**

The parsonage family needs to be a clear witness and example of God's pattern for the home, especially in our society when so much pressure comes that would destroy homes and family life. It seems to me that our Christianity is proved at home with those who know us best. If the parsonage is not a place of love, joy,

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

peace, patience, courtesy, gentleness, faith, goodness, and discipline—then where? If God is not able to meet the needs of family life, then is the Sunday performance enough to make any difference?

It takes a lot of time to be a husband and father. Several friends of mine have asked how I have time for my family in such a busy schedule. And my answer has become more and more that I don't just *have* time, I *plan* it. I simply reserve at least one night each week for my family. Then if I am sitting in a committee meeting somewhere, and future dates are considered which conflict with my family night, I respond that I have an appointment that night. Of course, if other nights are available for us, and no open ones for the group, *our* night can be shifted without much difficulty. Every Christian parent makes time for his family. But in the parsonage family—we try harder.

The atmosphere of a Christian home is more easily seen and felt than explained. And a great crowd of witnesses waits to see the evidence of our spoken words when they visit the parsonage or when we take our family to visit in their homes. God has called us to be ministers of His gospel, and a part of that calling seems to be to our own family. Every Christian parent makes sure his children learn to obey the Lord's will in their lives and become productive citizens. But in the parsonage family—we try harder.

Another lesson I have been learning is that I am not "the Reverend" when I get home. I am "Daddy" and "Honey." I want to be the spiritual leader, but not so authoritarian that I cannot be a real dad and companion. It takes a generous amount of old-fashioned honesty to break down the walls until my real self communicates with each one in my family in love. Being honest means I must be willing to say I'm sorry when I know I

have been wrong. Christian parents should strive for complete openness and honesty with each other and their children. But in the parsonage—we try harder.

Not only do we train our children to be responsible for their behavior at home, school, church, and community, but we also have responsibility to teach concepts. Our children, perhaps above all others, need to know the scriptural principles we live by, and the reasons for the faith we treasure. A minister's child will be called on more frequently for answers, and therefore needs to have solid, practical concepts.

Perhaps even more important, our children should be known above other Christians as young people who *care*, who really show deep love and concern for others—both older and younger. I cannot imagine a greater compliment to my ministry than to have my wife and children anxious to serve those needs which surround them. Of course, every Christian parent encourages attitudes and acts of love. But in the parsonage—we try harder.

Well, we do, don't we?

THANKSGIVING

That fields have yielded ample store
Of fruit and wheat and corn,
That nights of restful blessedness
Have followed each new morn;
That flowers have blossomed by the
paths
That thread our working days
That love has filled us with delight,
We offer heartfelt praise.

Not only for the earth's rich gifts,
Strewn thick along our way,
Her looks of constant loveliness,
We thank our God today;
But for the Spirit's subtle growth,
The higher, better part,
The treasures gathered in the soul—
The harvest of the heart.

—Author unknown

Wesleyana



John Wesley on Sin

By Roy S. Nicholson*

JOHNN WESLEY, the keen theologian and productive writer, left no volume of systematic theology for his followers. His teachings and conceptions are scattered throughout his voluminous works, especially in his *Twenty-five Articles of Religion*, his *Standard Sermons*, and his *Explanatory Notes upon the New Testament*. But a veritable host of theologians from Wesley's day to the present have written much about what *they* interpret Wesley to have said, or intended to have been understood on particular subjects. Those who are interested in a careful analysis of divergent representations of Wesley's views are referred to Robert C. Chiles's *Theological Transition in American Methodism: 1790-1935* (New York-Nashville: Abingdon Press, 1965). Chiles devotes especial attention to three areas of Wesley's theology: revelation, sin, and grace.

A careful study of Wesley's teachings concerning sin will clearly show that he makes definite distinction between original sin and its manifestations in specific sins. Harold Lindstrom made this pertinent observation: "An investigation of his [Wesley's] conception of sin should throw

some light on the place and purport of sanctification in his theology" (*Wesley and Sanctification*, p. 19).

The fact of sin—both original or inbred sin and outward sins—Wesley held to be indisputable. He grounded his teaching on Scripture and reason. He considered "opinions" as mere "feathers, not worth the naming" (*Works*, XII, p. 478).¹ One of his longest treatises is on Original Sin. Of its fact he was convinced, but as to "how it is transmitted," he perceived that there were inscrutable mysteries connected with it. To one correspondent who had asserted that "there are but three opinions," Wesley replied: "I care not if there were none. The fact I know, both by scripture and by experience. I know it is transmitted; but how it is transmitted I neither know nor desire to know."

Wesley's Definition of Sin

"Nothing is sin, strictly speaking, but a voluntary transgression of a known law of God. Therefore, every voluntary breach of the law of love is sin; and nothing else, if we speak properly. . . . There may

1. All references to *Works* are to *The Works of John Wesley, Complete and Unabridged, A Reprint Classic* (Grand Rapids, Mich., Zondervan Publishing House.)

*General President Emeritus, The Wesleyan Church.

be ten thousand wandering thoughts, and forgetful intervals, without any breach of love, though not without transgressing the Adamic law" (*Works*, XII, p. 394).

Wesley recognized that there was a difference between deliberate and consciously willed acts, and involuntary acts and inadvertencies which did not violate the law of love. As a consequence of Adam's fall there were weaknesses in his posterity which prevented their perfect conformity to the nature Adam possessed prior to the Fall. (See Gen. 1:26-28, 31; 2:15—3:24).

For this difference, as Wesley understood it, one is referred to his words in his pamphlet, *Thoughts on Christian Perfection*, published soon after the Conference of 1759. Wesley here used his well-known method of questions and answers, and one of the questions was: "How can every thought, word, and work be governed by pure love, and the man be subject at the same time to ignorance and mistakes?" Wesley answered:

"I see no contradiction here . . . Indeed, I do not expect to be freed from actual mistakes til this mortal puts on immortality. I believe this to be a natural consequence of the soul's dwelling in flesh and blood. For we cannot now *think* at all, but by the mediation of those bodily organs, which have suffered equally with the rest of our frame. And hence we cannot avoid sometimes *thinking wrong*, till this corruptible shall have put on incorruption . . . Yet where every word and action springs from love, such a mistake is not properly a *sin*. However, it cannot bear the rigour of God's justice, but needs the atoning blood" (*A Plain Account of Christian Perfection*, pp. 42-43).

Wesley did not hold a light (or low) view of sin, for in this small treatise on Christian Perfection he declared: "Every such mistake is a transgression of the perfect law. Therefore, every such mistake, were it not for the blood of atonement, would expose to eternal damnation. It follows that the most perfect have continual need of the merits of Christ." He then immediately writes: "All men are liable to mistake, and that in practice as well as in judgment. But they do not know, or do not observe, that this is not sin, if love is the sole principle of action."

To the inference expressed that if men lived "without sin" they would "exclude the necessity of a Mediator." Wesley replied: "Far from it . . . The best of men still need Christ in His priestly office to atone for their omissions, their shortcomings (as some not improperly speak), their mistakes in judgment and practice, and their defects of various kinds, for these are all deviations from the perfect law, and consequently need the atonement. Yet that they are not properly sins, we apprehend, may appear from the words of St. Paul: 'He that loveth hath fulfilled the law; for love is the fulfilling of the law' (Rom. 13:10). Now mistakes and whatever infirmities necessarily flow from the corruptible state of the body are in no way contrary to love; nor, therefore, in the Scripture sense sin . . . I believe a person filled with the love of God is still liable to these involuntary transgressions . . . Such transgressions you may call sin, if you please: I do not, for the reasons above mentioned." (*Ibid.*, pp. 44-45).

"Outward sin"

Wesley sounds a very positive and clear note on what he designates "outward sin," by which he means "sin, according to the plain, common acceptance of the word; an actual, voluntary transgression of the law; of the revealed, written law of God; of any commandment of God, acknowledged to be such at the time that it is transgressed." In considering 1 John 3:9 in Sermon XIX, "The Great Privilege of Those That Are Born of God," he says: "But 'whosoever is born of God,' while he abideth in faith and love, and in the spirit of thanksgiving, not only doth not, but cannot, thus commit sin. So long as he thus believeth in God through Christ, and loves him, and is pouring out his heart before him, he cannot voluntarily transgress any command of God, either by speaking or acting what he knows God hath forbidden: So long that seed which remaineth in him, that loving, praying, thankful faith, compels him to refrain from whatsoever he knows to be an abomination in the sight of God" (*Works*, V, pp. 227-28).

With perfect candor Wesley acknowledges that "a difficulty will immediately occur; and one that to many has ap-

peared insuperable, and induced them to deny the plain assertion of the Apostle, and give up the privilege of the children of God." Wesley cites three cases: David, "who could and did sin; yea, the horrid sins of adultery and murder"; Barnabas, who sharply contended with Paul and forsook him "to whom he had been in so immediate a manner joined by the Holy Ghost"; and Peter (Acts 10:38; Gal. 2:11-14), who plainly acted contradictory to his previous position and convictions, as instances of the fact that "one who was undoubtedly born of God" may lapse into sin. Then Wesley asks: "But how can this be reconciled with the assertion of St. John (1 John 3:9) if taken in the obvious literal meaning that 'whosoever is born of God doth not commit sin'?" (*Ibid.*, pp. 228-29).

His observation on this question is that "So long as 'he that is born of God keepeth himself,' (which he is able to do by the grace of God) 'the wicked one toucheth him not!' But if he keepeth not himself, if he abide not in the faith, he may commit sin even as another man . . . He did not 'keep himself,' by that grace of God which was sufficient for him. He fell, step by step. First, into negative, inward sin . . . Then into positive, inward sin, inclining to wickedness with his heart . . . Next, he lost his faith, his sight of a pardoning God, and consequently his love of God; and being then weak and like another man, he was capable of committing even outward sin" (*Ibid.*, p. 230).

"From grace to sin"

With his usual attention to the logical steps from grace to sin, Wesley outlined "the unquestionable progress from grace to sin." "Thus it goes on, from step to step. (1) The divine seed of loving, conquering faith, remains in him that is born of God. 'He keepeth himself,' by the grace of God, and 'cannot commit sin.' (2) A temptation arises; whether from the world, the flesh, or the devil, it matters not. (3) The Spirit of God gives warning that sin is near, and bids him more abundantly watch unto prayer. (4) He gives way, in some degree, to the temptation, which now begins to grow pleasing to him. (5) The Holy Spirit is grieved; his faith is weakened; and his love of God

grows cold. (6) The Spirit reproves him more sharply, and saith, 'This is the way; walk thou in it.' (7) He turns away from the painful voice of God, and listens to the pleasing voice of the tempter. (8) Evil desire begins and spreads into his soul, till faith and love vanish away. He is then capable of committing outward sin, the power of the Lord having departed from him" (*Ibid.*, p. 231).

Answering a perplexing question

Before concluding this sermon (XIX), Wesley gives a "clear and incontestable answer to a question which has frequently perplexed many who were sincere of heart: 'Does sin precede or follow the loss of faith? Does a child of God first commit sin, and thereby lose his faith? Or does he lose his faith first, before he can commit sin?' I answer, Some sin of omission, at least, must necessarily precede the loss of faith: some inward sin: But the loss of faith must precede the committing of outward sin" (*Ibid.*, p. 232).

One who is truly "born of God" needs to learn "to follow that direction of the great Apostle, 'Be not high-minded, but fear.' Let us fear sin more than death or hell. Let us have a jealous (though not painful) fear, lest we should lean to our own deceitful heart . . . Even he who now standeth fast in the grace of God, in the faith that overcometh the world, may nevertheless fall into inward sin and thereby 'make shipwreck of his faith.' And how easily then will outward sin regain its dominion over him! Thou, therefore, O man of God! Watch, that thou mayest pray without ceasing, at all times, and in all places; pouring out thy heart before him! So shalt thou always believe, and always love, and never commit sin" (*Ibid.*, p. 233).

A study of Mr. Wesley's views on the power of sin, from which believers may be delivered; and the practice of sin, which is inconsistent with faith in Christ, and therefore must be avoided; and the sin which exists in believers but does not reign in them after they are regenerated, but from which they may be fully saved (cleansed); and what he taught that being saved from all sin involved, must, by lack of space, await subsequent treatment.

There is a tremendous upheaval in the lives of families who move, creating reactions that are similar to a death in the family

Ministering to Members Who Are Moving

WHEN DOES THE MINISTER let go of his responsibility to a family that is moving to another community? All too often a minister ceases to be actively involved in the life of a family as soon as they let it be known they will be leaving.

This is an understandable reaction. The work of a pastor is filled with the tasks of finding new prospects, contacting them, getting them to visit the church, inviting them to accept Christ as their Saviour, and incorporating them into the fellowship. Added to that are the time-consuming tasks of administration, building programs, maintaining the existing physical plant, financing, public relations, the regular services, preparing sermons, working with department heads, board meetings, Sunday school staffing, and overseeing any special areas of ministry the local congregation may have in operation.

The programs and ministry of a local church should aid in accomplishing two objectives: (1) to seek out the lost, and add new believers to the congregation, or (2) to build up the faith and effectiveness of the established membership.

Unfortunately those two objectives and the many time-consuming obligations of the pastorate combine to work against investing much time in families that have

declared their intention to leave the fellowship. The tendency is to have a farewell, say a lot of nice things, and let them go.

Consider for a moment the tremendous amount of upheaval involved in such a move. All of the things that the individuals in the family have come to accept as normal will change. Actually, moving creates many of the same reactions that are caused by a death. Each member of the family will undergo some of the trauma of identity crisis.

Persons involved in the decision to move will adjust more easily.

The move may have been brought about by a promotion of the husband in his job—in which case he will have the excitement of new responsibilities to help him adjust.

If the wife has played an active role in the decision, she will have an easier time. Many times, the husband must precede her to the new community to begin work. This leaves her with all of the packing, and later the unpacking. While she is packing she must care for her children who are nearly always upset by the process. It is a very heavy burden and she needs support.

The very young children may well adjust the best. Most of their relationships are within the home and will move with them. Yet it is still a confusing time, and one in which they may receive less attention than they need.

School-age children, up to the teens, make friends quickly and have few fears about the consequences of the move. An exception to this would be the child who has moved before and experienced problems.

Teen-agers need special attention.



by

Charles D. Crow

Department of Evangelism
Church of the Nazarene

They have been reaching outside the family for their closest relationships. Depending on age and maturity, they may be dating or "going steady." In many cases the move will directly affect the choice of a mate. That is a serious matter and may cause hostility toward parents because of the decision to move.

As a family, the move will determine their financial future. The available housing may prove unsatisfactory. The schools may be better or worse. The opportunities for entertainment will be different. And even more important, the church may be drastically different from your local congregation.

As their pastor, you need to counsel with each moving family. In terms of spiritual and emotional impact, this event is as significant as a marriage or a death in the family. You easily recognize your responsibility to counsel with families in these circumstances.

Your wise and honest counsel at this important time in their life may mean the difference between them finding another church of your denomination, or putting it off and eventually slipping back into sin.

1. Take the initiative. Call and make an appointment to visit with them. They may be too busy to call you, or may even assume you would not be interested.

When you arrive, get to the point. They are busy and the move is uppermost in their minds. They will most often be very open in talking about the move.

2. Listen for areas of need. The problem areas should surface. Many moves are prompted by a desire to escape a bad situation. In such a case you may be able to help them correct the situation and keep them in your fellowship.

It may come out that certain members

of the family need individual help. You cannot help until you discover the need.

Legion are the persons who have said to me, "If I can help, give me a call." Rarely have I called. Those who have made a lasting impression on my life are the ones who have listened for my needs and then followed through.

3. Consider giving them something to tie them to the church and help them in their move.

A new copy of your church directory will have special meaning in a distant city. If you don't have a directory, a copy of the names and addresses of your church families will be invaluable to them for keeping in contact with old friends.

I heartily recommend the little book, *Moving?* by Eldon Weisheit. Order one today for yourself. It is designed to be given to moving families. Dealing with the problem areas of moving, the author supplies strategies for coping with individual situations. The book concludes with "Devotions for the move" and several pages for addresses.

4. Follow through. Find out their new address and contact the nearest pastor. Your denomination may have a service to handle this for you. If so, get the information in before the move so the new pastor can help them get settled.

You love each family in your congregation. You have had the joy of seeing many of them accept Christ and join the church. Don't let them slip out of town and out of the church—and perhaps even away from Christ.

Far too many are lost in the process of moving. You may not be able to save them all, but let them remember you as the pastor who loved them and cared for them—even as they were leaving.

On one of Dwight L. Moody's trips across the Atlantic, a fire broke out in the hold of the ship. The crew and some volunteers stood in line and made a human chain to pass the buckets of water.

One man who knew Moody came to him in high excitement and shouted, "Let's go to the other end of the ship and pray!"

"No, let's pray right here," replied the renowned evangelist. "That way we can help pass the buckets too."

—Selected

Practical Points

*that make
a difference*

Cadillacs Steak, and Mansions

Our speaker last night was a great guy. He had "made it" as a Christian, businessman, and churchman. He speaks successfully to thousands, and shares his experience which is confident, "catching," and contagious. I was challenged to the depth of my being—but my later meditations brought home a little uneasiness about some fundamental questions.

Am I to take the "riches of the Word" as a sign that I can have anything I want if I am willing to pay the price? Will God bring material prosperity to me if I double my tithe? Is the authentic Christian community to be a "cult of prosperity"? Does the history of the Church authenticate such a point of view? (Francis of Assisi didn't think so.) Is Rev. Ike right, after all, and the dollar bills will flow down like "rivers of living waters"?

You know, Son, it seems to me that it is a matter of priorities. I am not sure that I want to pay the kind of price that will assure me of a Cadillac, a steak every evening, and a mansion. They may come at the expense of other values. I'm not sure that the teachings and life-style of Jesus were talking like this at all!

Surely Jesus was not against wealth. He did not censure money—only the love of money. There have always been a few in the history of the Church who had much and gave greatly. The church needs them. They have come both "by night" and by day. I am not

knocking it, for I could use a little more myself.

But without apology, there is another side of the coin—the way of the Cross. And thousands in "that day" will feel that the wealth of His grace has been theirs for a whole lifetime because of following Him!

My guess is that our speaker would have been successful with or without Christ, because of his drive and motivation within a framework of talented endowments. I am also sure that his Christian witness will bless thousands, and I hope he keeps it up—but with an eye consistently on the Cross. It is not that way for all—and God never intended that it should be.

Son, you are starting out well—*integrity* is still the word. If it is God's will that you be wealthy, I hope that you will pay the price for the Kingdom's sake. But if He should lead you another way, you are wealthy still.

Love,
Dad

Effective Praying

"But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking" (Matt. 6:7).

*It is not the arithmetic of our prayers—
that is, How many?*

*It is not the rhetoric of our prayers—How
eloquent?*

*It is not the geometry of our prayers—
How long?*

*It is not the music of our prayers—How
argumentative?*

*It is not the method of our prayers—How
orderly?*

*But how fervent and how believing are
our prayers.*

—Selected



● General Superintendent Coulter



Subservience in Leadership

Today, more than ever before, attention is being given to the role of the leader. This emphasis is vital and necessary. New techniques have been developed. New methods of motivating people have been discovered. The Church can profit from a proper understanding and application of those principles which have been tried and tested and proved to be effective in other worthy fields.

Yet with all the available books, courses, and seminars there is often a basic and fundamental lack. The essential ingredient in leadership is too often overlooked. The fact is that at the very center of true leadership there must be a deep sense of subservience.

Subservience and leadership are not really contradictory. If they are held in proper balance, they provide the foundation for usefulness, accomplishment, and genuine service.

No leader in the Church can be trusted who does not feel a deep sense of accountability to God and the people whom he serves. The desire to control, to direct, to achieve must be kept fully committed to the will of God and the members of the body of Christ.

Most disastrous chapters have been recorded in the life of the Church by ministers who forgot that great privilege requires a deep subservience. He who serves best is one who is aware of the deepest obligations. He is not a swaggering, arrogant, independent operator driving toward the accomplishment of his own aims and objectives whatever the cost.



Dr. Samuel Young has often quoted John Wesley to the effect that a preacher's greatest protection is his dependency on the church. When wealth or position remove the necessity of dependence on the people, even preachers are liable to become arrogant, thoughtless, and irresponsible.

Jesus himself lived by this rule. Paul's words are a constant reminder of His attitude. "Let your bearing towards one another arise out of your life in Christ Jesus. For the divine nature was his from the first; yet he did not think to snatch at equality with God, but made himself nothing, assuming the nature of a slave. Bearing the human likeness, revealed in human shape, he humbled himself and in obedience accepted even death—death on a cross" (Phil. 2:5-8, NEB).*

What better example of leadership could we find than this—leadership with subservience!

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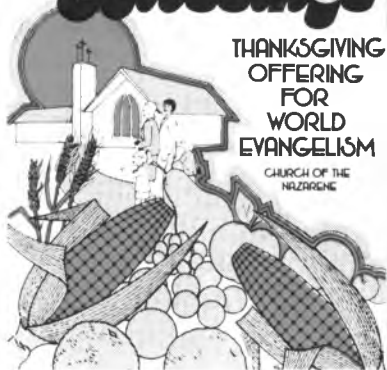
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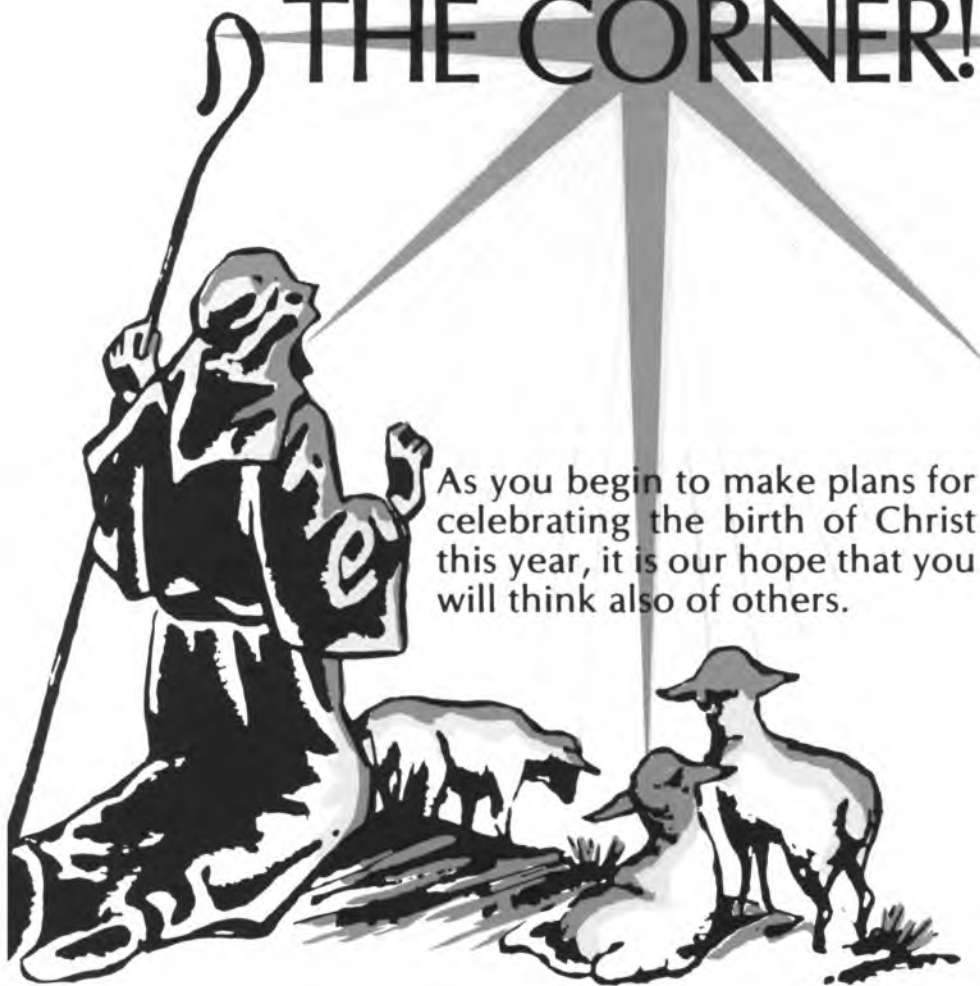
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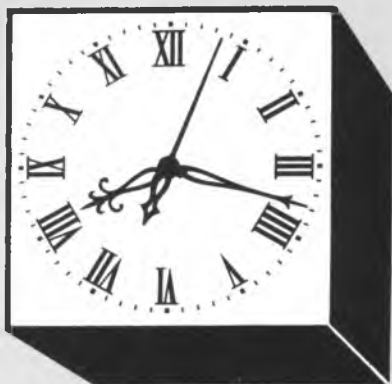
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The Preacher's Wife and Her Husband

BOOKS, BOOKS EVERYWHERE! *How to Make Your Husband Happy, How to Keep Your Husband Loving You Forever.* Seminars in every convention provide more and more material for the aspiring wife.

There is probably no other occupation in which a man engages that a wife is more considered than a minister. A young couple from our church were in Asbury Theological Seminary. Just prior to graduation, they received word that the church board from a certain church was coming to interview them on a given day. The wife was perfectly prepared. Her house was in order, her hair fixed, her good dress on, the baby checked out for the day, and some refreshments prepared.

But the board didn't come, so our friends decided they were not up for consideration. Several days later, the doorbell rang and there stood the dignified church board. The wife's hair was in rollers. She was still in her housecoat. Her house was a mess, and after she had offered coffee, she discovered she was out of it. One of the questions asked was, "Do you play the organ?" She said, "No, and I don't sing either." That was the last of the board—she wasn't sure just which reason it was.

It's about time the pastor's wife

accepted her own real self and stopped trying to compare herself with singers and players.

Let's talk about the things that do count as a preacher's wife—the things that can really make or break her husband's ministry.

A man strongly reflects his wife's estimation of him. Every man needs one person to give him permission to be the person he wants to be. Since it must be someone very important to him, the logical person is his wife.

Many wives have unknowingly taken from the man that permission. They do it by challenging his ideas, his methods, his decisions. This can have such a negative effect on the man's self-image that he feels incapable of making strong, powerful, and important decisions. Little things like telling him where to turn the car, where to make calls, how to handle people, soon make him insecure and unstable. There are many women absolutely unaware that they control a conversation in their husband's presence, and answer questions directed to him. A Christian woman knows well her scriptural role is to submit to her husband "as to the Lord" but he seldom gets treated like the Lord.

I was on my way to my Women's Fellowship to speak on this subject

one day, and passed through my husband's study. His head was bowed at his desk, and just as I passed by the scripture "as to the Lord" went through my mind. I knew if it were the Lord seated there I wouldn't pass without a good deal of love and affection. I got on my knees and to his surprise, I filled him full of my womanly pride and love for him. It made a much better object lesson than all my well-prepared material.

A noticeably happy and affectionate pastor and wife help promote happy couples in a church.

I have found through trial and error that a pastor (or any man) does not want an executive for a wife. She may be a fantastic Sunday school teacher, and have the erroneous idea that her husband's greatest pride will be in her teaching, but not so.

If you're a teacher, leader of a Bible fellowship, or missionary president, put your paper work away when he crashes the door. He's home. Don't be on the telephone counseling with Sister Burden while he's home—any more than necessary. He's home! Don't let him catch you with housecoat on and hair in disarray. He's home!

I didn't know this for a while. When I found out, oh, how the papers flew. My lessons went under the bed. Mrs. Burden was bid "good-bye." I scooped myself up into a calm pose as if I'd been sitting there waiting to spring at him all day when he came in the door. It surely made his coming home, and the hours spent there, a lot more fun.

Your congregation may be just about as interested in what your husband has to say when he's preaching as you are. Here are a few things to ponder.

1. *Where do you sit in church?* I think the preacher's wife should be in the front row. It's an indication of how important you think souls,

preaching, and people are. If it's not life and death to you, it won't be to them.

2. *How do you listen?* Do you take your Bible, pen, and notebook with you to every service, mark your Bible and keep notes? You can set the pace for the importance of the preached Word. It's the highlight of his week. He has lived for this hour. Don't flub it for him.

3. *How available are you to people?* Do you head for the foyer with him at the close of the service and make every person feel special with your warm touch and handshake?

4. *How many services do you attend?* If every service isn't important to you, it won't be to your people. You are a pacesetter. You must be 100 percent, for many laymen to be 50 percent.

5. *How excited are you about your husband's preaching and all the agencies of the church?* I am not a bit humble about my husband's preaching. I think he's the greatest, and I say so.

6. *How much have you released your husband's time?* Do you whine when he's out late, or go to sleep before you have a chance to hear about the "spoils" he's coming home to tell you. A possessive wife is a miserable one.

7. *Do you make him feel he's a good provider?* A "poor-me" attitude from his wife sows seeds of discontent, and makes him wonder if he's really called, or should he look over his shoulder to secular work.

8. *How seclusive are you about your friends?* Do you include all in your circle of love, yet stay willing to "know no man after the flesh"? Loneliness can be a silent tear to a pastor's wife, but she can break the lonely spell by giving herself away.

9. *Do you keep yourself motivated?* Do you purposefully, after Sunday, make notes of needs you

were aware of that you could meet? If you make the phone calls or appointments immediately, you cannot back out of it.

10. *Are you 100 percent positive* about the total life of the church—in

your words, thoughts, actions, and reactions?

If you can answer in a positive manner to these 10 questions, you sound like a pastor's wife anyone would like to meet.

Prayer or Fasting

By Michael Sellers*

THE DISCIPLES CAME to Jesus with a very earthy problem. A neighbor had brought a demented child, with the hope that he might be cured, but the Master's men had failed. Disquieted in their spirits, they returned to Jesus to find out why.

No dilemma is more contemporary than man's inability to solve the problem of evil in his life. In our struggle to conquer sin we usually follow one of two extremities—depending entirely on ourselves, or depending entirely on God. Neither of these is the answer that Jesus gave.

The humanistic gospel of self-sufficiency reached its peak around the Renaissance. Glib verbalism about being "the master of my fate and the captain of my soul" offered moments of hope to struggling sinners, but was diametrically opposed to the teaching and testimony of the New Testament Apostles. Multitudes still believe we can rid ourselves of depravity by analyzing and educating. But, as was true with the frustrated disciples, our strength is no contest for our weakness.

The other extremity is to rely entirely on God, making of Him a sort of cosmic bellhop catering to our every whim. It is important to remember that God never did anything for Israel that they could do for themselves. Expecting God to endorse our laziness often leads to the futility that cries, "I can't help it, that is just the way God made me."

Amanda Smith, that great woman

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whom God used in such an admirable way, once found that she was unable to hear in one ear. She was anointed and asked God to heal her. She persevered in prayer, but only grew worse. One day she went to see her doctor and discovered that he need only remove a little wax and she could hear again. Old Amanda said, "The trouble was that I wanted the Lord to wash my ears for me." There are plenty of people who want God Almighty to wash their dirty ears or cleanse their hands.

Jesus saw this pattern and explained that some problems in life are solved only by the alliance of human endeavor and divine power. This was one of those special problems, and "this kind goeth not out but by prayer and fasting."

To pray is to solicit God's total effort. To fast is to immerse oneself into total identity with the problem, thus producing an amalgamation of human effort and divine power. Using this formula, God took a sandy Cephas and created a rock-like Peter. He found a lustful Augustine and formed a celebrated saint. He struck a blaspheming Saul and brought to the world a transformed Paul.

At one point in his "Story of Man," Michelangelo painted the arm of God reaching downward and the hand of man extended upward. A great chasm lay between. To complete that thought, he might have placed a lightning bolt connecting them and labeled it *faith*. In those special cases, about which the disciples asked, it is faith that links the power of God with the effort of man.

Portraits of Paul

III. Paul, Prisoner of Jesus Christ

It is a bit startling to think of Paul as a "jailbird." Yet he was probably in prison enough to qualify for such a term. Acts 16:19-40 is a fine example, and Eph. 3:1 has Paul giving himself this designation, "I Paul, the prisoner of Jesus Christ for you Gentiles."

If we seek Paul's viewpoint, however, we find that he does not seem disturbed by his prison experience. Rather he glories in it. He makes it useful. He exhorts Timothy not to be ashamed of him as Christ's prisoner.

There are meaningful etchings of the profile of Paul which are seen in clear relief in his prison experiences.

One of these is *the past which brought his experience into sharp focus*. Through these experiences he remembers the madness of his pre-conversion days, "As for Saul, he made havoc of the church, entering into every house, and hailing men and women committed them to prison" (Acts 8:3).

He recalls these things at his own trials, and thinks of them as background for accounts of his dramatic conversion. Typical is Acts 22:4 where he recalls, "And I persecuted this way unto the death, binding and delivering into prisons both men and

women." With pathos he remembers, "... many of the saints did I shut up in prison . . . and when they were put to death, I gave my voice against them" (Acts 26:10).

Paul's prison experiences seem to point up the fact that our deeds may become our undoing. They illustrate the fact that reaping follows sowing. They recall the Hamans who hang on their own gallows. They point out that sometimes the past is responsible for the present—or at least adds understanding to it.

The experience of Paul as prisoner points to *the proofs which indicate his experience had usefulness*.

You see, Paul made use of his prison time. One thing he did was write his Epistles, so that some are known as the Prison Epistles. During this time, also, Paul served his friends as they came to him. "And Paul dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him" (Acts 28:30-31). Best of all he was forward to win the jailors themselves to Christ—as the one at Philippi illustrates.

What an example for us! An example to make of life's disappointments, God's appointments. To turn life's rough tables into places for serving.

Paul, as prisoner, was brought to a *position which made his experience contribute to understanding*. Even our Lord understands, because He has become a part of what it means to be human—"For in that he him-



by
J. Melton Thomas

Evangelist
Mt. Vernon, Ohio

self hath suffered being tempted, he is able to succour them that are tempted" (Heb. 2:18)

Paul needed to understand others. Otherwise his tremendous drive would make for impatience with their ineffectiveness and failures. It is significant that as he wrote on behalf of a youth entailed with the law he should speak of himself as "prisoner of Jesus Christ" (Philem. 1).

We, too, understand others as God leads us through suffering such as they have. We, too, as our Lord, learn obedience by the things we suffer.

There is one other thing to be seen relative to Paul's prison time, and that is that *there was a Person* who made his experience bearable. Even as in other places he is servant of the Lord, so here he is prisoner of Jesus Christ. Not prisoner of the Romans, or even of the Jews, but of Christ.

The fact that the Lord places, or allows us to be placed, makes that place, though difficult, an experience that can be borne. It goes beyond that. Where the Lord places us can be high adventure, and sweet romance. Such experience prompted C. F. Butler to write:

Since Christ my soul from sin set free,

This world has been a heav'n to me;

And mid earth's sorrows and its woe

'Tis heav'n my Jesus here to know.

*Oh, hallelujah, yes, 'tis heav'n,
'Tis heav'n to know my sins for-giv'n!*

On land or sea, what matters where?

Where Jesus is, 'tis heaven there.

A Letter of Love—

DEAR CHIP AND MELINDA:

Since you don't know me, I guess I'd better introduce myself to you. I am the pastor of El Paso, Texas, First Church. I went to seminary with your daddy, and your daddy just held a revival in my church.

I have two reasons for writing to you. First, I want to tell you how sorry I am that you lost your dog, Moses. I was with your daddy when you phoned him, and he was very sorry too; he really wanted to be with you then, but it was not possible. I don't know why God takes some of the things we love so much, but I do know that He loves you and He loved Moses, and He is doing what is best for us all.

Second, I want to thank you and your mother for sharing your daddy with us in our church. We had a wonderful revival (about 95 people came to the altar). You would have been very proud of your daddy if you could have been here. God is using him in a wonderful way.

I have a boy and a girl too. My daughter, Christal, is 10 and is in the sixth grade. My son, Brad, is six and is in the first grade. I hope you can meet them sometime.

Take good care of your mother, and when you talk to your daddy on the phone, tell him Hello for me, and stay true to Jesus.

I hope to get to meet you someday.

Your friend in Jesus,
JERRY

Editor's note: *The above letter is an example of the extra touch of love that can make the Christian way so full of pleasant surprises. It was sent by Pastor Jerry White to the children of Evangelist Chuck Millhuff.*



By C. NEIL STRAIT

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

Don't Be Afraid

Here are some thoughts from Isa. 43:1-3, and support for the admonition, "Don't be afraid" (TLB).¹

1. The ransom of God has purchased us—"Don't be afraid, for I have ransomed you" (v. 1).

2. The friendship of God insures His presence—"I have called you by name; you are mine" (v. 2).

3. The power of God protects us—"I will be with you. When you go through rivers of difficulty, you will not drown! When you walk through the fire of oppression, you will not be burned up—the flames will not consume you" (v. 2).

Isaiah 41:10 is a perfect summary of this whole thought: "Fear not, for I am with you. Do not be dismayed. I am your God. I will strengthen you; I will help you; I will uphold you with my victorious right hand."

Pentecost Explained

Rev. A. J. Lown, British preacher, has thrilled many an American listener with his scholarly exposition of Scripture. Here are some comments from Acts 2:14-21—

1. The misunderstanding of Pentecost rejected—"But Peter, standing up with the eleven . . ." (v. 14). Rev. Lown points out that drunken men (the misunderstanding at Pentecost) do not stand, especially early in the morning.

2. The manifestation of Pentecost claimed—"This is that which was

1. The quotes from Isaiah are from *The Living Bible*, copyright © 1971, Tyndale House Publishers, Wheaton, Ill. Used by permission.

spoken by the prophet Joel" (v. 16).

3. The ministry of Pentecost is defined—"I will pour out of my Spirit upon all flesh . . ." (v. 17).

The Preacher's Heart

In the twilight of his life, E. Stanley Jones wrote these words from his beloved India, where he had gone to await his death:

"I have often said half-jokingly that when I get to heaven, I will ask for twenty-four hours to see my friends, and then I shall go up to Him and say, 'Haven't you a world somewhere which has fallen people who need an evangelist like me? Please send me there.' For I know no heaven beyond preaching the Gospel to people. That is heaven to me. It has been, is, and ever shall be."²

Oh, that every preacher had such a wholesome concept of preaching, and that his heart was aflame with the gospel, and the compulsion to tell it!

Some Thoughts on Life— in Christ

Another few thoughts from the mind of A. J. Lown, this time from 2 Cor. 2:14-17.

1. Life as a victory pageant. "Now thanks be unto God, which always causeth us to triumph in Christ" (v. 14).

2. Life as a perfume. "For we are unto God a sweet savour of Christ" (v. 15).

3. Life as a postman (delivering

2. E. Stanley Jones, *The Divine Yes*, Abingdon Press, 1975, book jacket. Used with permission.

letters). “. . . and maketh manifest the savour of his knowledge by us in every place” (v. 14).

A Drama in Four Acts

Many of us have profited from the talented mind of Dr. James S. Stewart. Here are some good starting points from 2 Tim. 4:11, from a sermon he titled “A Drama in Four Acts.”

1. Act I, Recantation
2. Act II, Remorse
3. Act III, Restoration
4. Act IV, Reparation

Help from Psalm 23

Dr. Donald Macleod, Princeton Theological Seminary, shares these thoughts from Psalm 23:

1. Satisfaction—“I shall not want” (v. 1). “. . . belonging-ness versus human loneliness . . . The Shepherd’s care is my possession because I am possessed by it.”

2. Renewal—“Green pastures,” “still waters” (v. 2), and “restores my soul” (v. 3).

3. Realism—“Enemies are real, but there is a Presence which is more real.”

4. Optimism—“Darkness and death are constant and unavoidable realities. Encounter then we must, but ‘goodness and mercy’ are on the winning side.”

The Sacrament of Preaching

Here’s a word about preaching and the integrity of the person, from David H. C. Read: “It is part of one’s belief in the sacrament of preaching that no human being is beyond reach; and it ought to be part of the strategy of the church not to dismiss any human being as psychologically immune to the gospel” (David H. C. Read, *Sent from God*, Abingdon Press, pp. 47-48).



Looking at Our Lord in Luke

November 2

THE POWER OF EVIL (22:3)

SCRIPTURE: Luke 22:1-6

INTRODUCTION: Satan is mighty, but God is almighty. This is the consolation that we have in this world where evil is rampant.

Nevertheless, we need to recognize the presence and power of evil. It is a sinister force that poses a constant threat to us

both individually and collectively. If we are aware of its existence and nature, we can be on our guard against it. “Forewarned is forearmed.”

I. THE POWER OF JEALOUSY (vv. 1-2)

The chief priests and scribes—the religious rulers of the nation—were trying to bring about Jesus’ death. We are told that Pilate recognized their motive as envy (Matt. 27:18). They were jealous of His growing popularity, as evidenced by

the large crowds that followed Him. This was a threat to their own authority. So they wanted to get rid of Him by death.

The "for" introducing the last part of the second verse seems odd on the surface. The idea is that they had to "seek" an opportunity to seize Him "in the absence of the multitude" (v. 6). For they were afraid that if they openly arrested Him during the feast time, the large crowd of Passover pilgrims from Galilee would mob them. So they had to contrive some way of catching Him secretly.

Jealousy is a powerful emotion. It can be a good thing, as when God watches with jealous concern over His people, to protect them from evil. But it can also be one of the most destructive forces in life. Only God knows how many murders have been due to jealous hate. We cannot allow ourselves to become jealous of others. Perfect love, through the infilling of the Holy Spirit, is the only thing that will effectively guard against any feelings of evil jealousy toward other people.

II. THE POWER OF SATAN (vv. 3-4)

We are told that Satan entered into Judas. Jesus had chosen Judas as one of His 12 apostles to go out and preach the Good News of the Kingdom. How could this close follower of Christ allow Satan to enter his heart and lead him to do such a dastardly deed?

Ultimately everyone is going to be dominated by divine power or demon power. Our only safety lies in our surrendering entirely to the lordship of Christ, so that we may be filled with the Holy Spirit. By complete, continuous obedience to the Spirit, we are guarded against the entrance of Satan into our hearts. Being constantly filled with the Spirit is the only safe way to live.

III. THE POWER OF MONEY (vv. 5-6)

When Judas Iscariot made his offer to betray Jesus secretly to the chief priests and captains of the Temple Guard, they were glad and agreed to give him money. "He consented, and watched for an opportunity to hand Jesus over to them when no crowd was present" (v. 6, NIV*).

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This was difficult while the Passover celebration was going on with hundreds of thousands of pilgrims crowding the streets of Jerusalem and the surrounding countryside.

The power of money is immeasurable. The Bible declares that "the love of money is a root of all kinds of evil" (1 Tim. 6:10, NIV). Every day the truth of that statement is demonstrated in colossal fashion. It would be impossible to count all the crimes that were motivated by desire for money. But at the top of the list would be Judas' heinous betrayal of the Lord who had chosen him as an apostle.

November 9

THE LAST PASSOVER (22:15)

SCRIPTURE: Luke 22:7-20

INTRODUCTION: This chapter begins by saying, "Now the feast of unleavened bread drew nigh, which is called the Passover." In the Old Testament it is stated that the one-day Passover was to be followed by seven days of the Feast of Unleavened Bread (Lev. 23:5-6; Num. 28:16-17). But by the time of Christ both names were applied to the whole period. We know this from Josephus, the first-century Jewish historian, who writes: "This happened at the time when the feast of unleavened bread was celebrated, which we call the Passover" (Ant. XIV. 2.1). So here we read in verse 7: "Then came the day of Unleavened Bread on which the Passover lamb had to be sacrificed" (NIV). It would be Jesus' last meal with His 12 apostles.

I. THE PASSOVER PREPARED (vv. 8-13)

Jesus told Peter and John to go into



By Ralph Earle

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Jerusalem and prepare the Passover meal for that night. The Jewish regulation was that it must be eaten between sunset and midnight, and by a group of not less than 10 or more than 20 persons. Jesus and the Twelve fulfilled both conditions.

The two disciples asked, "Where?" Jesus said that when they entered the city they would see a man with a pitcher of water on his head. This seems to have been a prearranged signal between Jesus and the owner of the house where they would eat the Passover. The man would be quickly spotted, since men never carried water jars on their heads; only women did.

The reason for these cryptic directions was that Jesus did not want Judas to know where He would eat with His disciples. For had Judas known, the arrest of Jesus would have taken place in the Upper Room. The Master wanted to have an uninterrupted last evening with His disciples around the table.

Peter and John went into the city and followed Jesus' directions. They found "a large upper room furnished" (v. 12) and made the necessary preparations for the Passover (v. 13). This would involve getting a Passover Lamb, having it slain by a priest, and roasting it. They would also have to provide the other ingredients for the meal—bitter herbs and unleavened bread, together with grape juice (commonly called "wine").

II. THE PASSOVER PARTAKEN (vv. 14-18)

Jesus and His twelve disciples reclined on couches around the table, according to the custom of that time. The first thing He said was: "With desire I have desired"—a Hebraism meaning, "I have eagerly desired"—"to eat this Passover with you before I suffer" (v. 15). This would be His last time until the Passover was fulfilled in the coming of His kingdom (v. 16).

Following the specified directions for the Passover meal, Jesus "took the cup, and gave thanks, and said, Take this, and divide it among yourselves" (v. 17). He was acting as the head of the household in distributing the bread and wine. Probably this was the third cup of the Passover, passed around after the lamb had been eaten. The fourth is generally

thought to be the one connected with the Lord's Supper (v. 20). Christ was following the ceremony the Jews had used annually for over a thousand years.

III. THE PASSOVER REPLACED (vv. 19-20)

The Last Supper became the Lord's Supper. Comparing the four Gospel accounts, it would seem that Judas Iscariot left before this change was made.

Now Jesus gave salvation symbolism to the bread and wine. Taking a loaf (biscuit-sized), he gave thanks and broke it. Then He probably passed it around, letting each one break off a piece. Among the people of that part of the world, even today, eating together is a sign of friendship and fellowship. If you "break bread" with a person you cannot harm him.

As He passed the bread, Jesus said, "This is my body which is given for you; this do in remembrance of me." So the Lord's Supper is a memorial of Christ's death on the cross. And just as the bread we eat becomes a part of our body, so we are to partake of Christ's nature and become like Him.

Taking the cup, He said, "This cup is the new testament in my blood, which is shed for you." The red grape juice symbolized the blood of Christ, our only hope for salvation.

"Testament" should be "covenant." In those days the most solemn covenants were sealed with blood. That is what Christ did.

Our word "testament" comes from the Latin *testamentum*, which means a "will." But the Jews, unlike the Greeks and Romans, did not make wills. They often, however, made covenants, and that is what the Greek word means.

Rather than speaking of our Bible as divided into Old Testament and New Testament, it would be more accurate to say Old Covenant and New Covenant. The "New Testament" gives us God's new covenant with us in Christ, sealed by His blood (cf. Heb. 8:8-13).

In Christianity, the Lord's Supper has replaced the Passover meal of Judaism. Their celebration looked back to the exodus from Egypt. Our Lord's Supper looks back also, to Calvary, but it looks forward too—to the second coming of Christ (1 Cor. 11:26).

THE MAN WHO MISUNDERSTOOD HIMSELF (22:33)

SCRIPTURE: Luke 22:31-34, 54-62

INTRODUCTION: Often we feel that others misunderstand us, and this hurts. But the saddest fact is that often we misunderstand ourselves. The truth is that only God understands us fully. So we need to turn to Him in order to get a proper appraisal of ourselves.

I. JESUS' WARNING (vv. 31-34)

The words of verses 31 and 32 are found only in Luke's Gospel. They reveal the gentle side of Jesus, His tender loving care for His own. With great concern He said to Peter (addressing him by his familiar given name): "Simon, Simon, Satan has asked to sift you all"—"you" is plural in the Greek—"as wheat." Then He switched to the singular: "But I have prayed for you, Simon, that your faith may not fail. And when you have returned to me, strengthen your brothers" (NIV).

Instead of saying, "Thank you, Lord, for the warning; please help me not to fail," Peter asserted: "Lord, I am ready to go with thee, both into prison, and to death" (v. 33). We probably should not say that the leading apostle was speaking in a boasting, bragging spirit. We should give him the benefit of the doubt. Spontaneously, and probably with full conviction, Peter declared that he would die with Jesus rather than desert Him. He meant it, too. But common sense and humility should have told him that Jesus understood him better than he understood himself. He should have taken warning.

In any case, Jesus countered with a straightforward prediction: "Before the rooster crows today you will deny three times that you know me." Where were Peter's ears? Why didn't he listen?

Perhaps we should be asking ourselves, Why don't I listen? Too often we ignore the warnings given to us, and so we fail. We stride forward when we should kneel and pray.

II. PETER'S FAILURE (vv. 54-62)

The first mistake that Peter made—

after failing to heed the Master's warning—was to follow "afar off." But the other side of the coin is this: We should give Peter credit for at least following Jesus to the high priest's house; that is more than the other disciples did.

The second mistake he made was to sit down among the servants of his Master's enemies (v. 55). Because he was with them around the fire in the courtyard, the flames lighted his face and a maid recognized him.

The third, and most serious mistake, of course, was to deny that he knew Jesus. Little did he dream that he would ever do this. But Peter did not know his inner weakness. And we usually do not recognize ours until we are shown it by the Lord—if we are willing to listen to His voice—or some tragic circumstance reveals it.

Luke adds a very poignant touch, not found in the other Gospels: "And the Lord turned, and looked upon Peter" (v. 61). We may be sure that there was in that gaze a mixture of sorrow, disappointment and tender love. It broke Peter's heart; he "went out, and wept bitterly," with tears of sincere repentance.

It often takes a traumatic experience to bring us face-to-face with ourselves. When everything goes smoothly, we tend to lead superficial lives. But heartache and heartbreak drive us to our knees and to the depths of self-examination and dependence on God.

November 23

THE INNOCENT MAN WHO WAS EXECUTED (23:4)

SCRIPTURE: Luke 23:1-25

INTRODUCTION: During the night Jesus was subjected to an informal hearing at the high priest's house (22:54-65). Then we read: "As soon as it was day, the elders of the people and the chief priests and the scribes"—the three component parts of the Sanhedrin—"came together, and led him into their council" (22:66), that is, a regular meeting of the Sanhedrin. It was against the law for this body to conduct a trial at night.

They got right down to business with

the question, "Are you the Messiah? Tell us" (v. 67). When Jesus countered the query, they asked still more pointedly, "Are you then the Son of God?" (v. 70). Jesus' reply was, "You are right in saying I am" (v. 70, NIV). This was all they needed: He was guilty of blasphemy on His own testimony.

I. THE FIRST DECLARATION OF INNOCENCE (v. 4)

"The whole multitude of them"—that is, the Sanhedrin—"arose and led him unto Pilate." Knowing that the charge of blasphemy, on which they had condemned Him to death (Matt. 26:65-66), would mean nothing in a Roman court, the leaders proceeded to bring against Jesus a three-fold political charge: subverting the nation, forbidding the payment of taxes to the emperor, and claiming to be a king. These were all of them very pertinent matters to the Roman government.

Pilate questioned Jesus and then returned to report to His accusers, who were remaining outside the courtroom (John 18:28). To the chief priests and the people he said, "I find no fault in this man" (v. 4). But Pilate was not interested in whether Jesus had any personality faults. The Greek word does not mean "fault" but "cause for punishment," or "crime." What Pilate really said was, "I find no basis for a charge against this man" (NIV).

II. THE SECOND DECLARATION (v. 14)

Angered by Pilate's attempt to justify Jesus, the chief priests renewed their accusations against Him. They accused Him of stirring up the people throughout the land of the Jews, beginning in Galilee and reaching to Jerusalem (v. 5). When Pilate learned that Jesus was a Galilean, he sent Him to Herod Antipas, the ruler of Galilee, who happened to be in town at the time. This incident (vv. 6-12) is found only in Luke's Gospel. Probably Pilate hoped to turn over to Herod the responsibility of making the decision regarding Jesus.

But the attempt failed. Herod sent Jesus back with no verdict. So Pilate called together the religious leaders again and informed them: "You brought me this man as one who was inciting the

people to rebellion. I have examined him in your presence and have found no basis for your charges against him" (v. 14, NIV). He added for good measure, "Neither has Herod" (v. 15).

III. THE THIRD DECLARATION (v. 22)

Pilate proposed to punish Jesus and then release Him (v. 16). But the people, urged on by the chief priests, asked for Barabbas, a murderer and insurrectionist, to be released (vv. 17-19). When Pilate pleaded further with them to spare Jesus, they cried out, "Crucify him, crucify him" (v. 21).

So the third time Pilate said to them: "Why? What crime has this man committed? I have found in him no grounds for the death penalty. Therefore, I will have him punished and then release him" (v. 22, NIV). But the voices of the chief priests and people prevailed. Barabbas was freed and Jesus was led away to be crucified.

Never in history was there a worse miscarriage of justice. Three times Pilate as judge publicly pronounced Jesus not guilty. But he "caved in" under pressure and executed an innocent man. Ever since that Pilate has been condemned at the bar of universal conscience. Worse still, he stands forever condemned at the judgment bar of God for failing to do his duty.

November 30

NEVER TOO LATE IN LIFE (23:43)

SCRIPTURE: Luke 23:39-43

INTRODUCTION: "While there's life, there's hope." This familiar proverb seems to be validated by our scripture lesson today. If ever a case seemed hopeless, it was his. But rescue came just in time. The gospel is the Good News of salvation. Our responsibility is to get it to people before it is too late.

I. A REBELLIOUS ROBBER (v. 39)

"One of the criminals who hung there hurled insults at him: 'Aren't you the Christ? Save yourself and us!'" (NIV). The two men crucified with Jesus are called "thieves" in the other Gospels. But the Greek word is not *kleptai* from

which we get “kleptomaniac.” Rather, it is a word which means “robbers,” a much stronger term. Furthermore, the Greek word was used in that time in Palestine especially for guerilla insurrectionists against the governments. “Bandits” would be a good translation.

Luke calls them “malefactors” (KJV) which is the Latin equivalent of the Greek “evildoers” (*kakourgoi*). Today we would call them “criminals.”

One of these two men was a hard character. He kept hurling insults at Jesus: “If you are the Messiah, why don’t you save yourself and us?” He was a Jew, an active militant rebel against Roman rule.

II. A REPENTANT ROBBER (vv. 40-42)

At first this second robber joined his companion in railing against Jesus (Mark

15:32). But he evidently became impressed with the conviction that the Man on the middle cross was innocent and was what He claimed to be. So he rebuked his companion in crime (v. 40). Then he turned his head as best he could and said to Jesus, “Lord, remember me when thou comest into thy kingdom” (v. 42).

III. A REDEEMED ROBBER (v. 43)

The man’s request was more than granted, as is true of God’s grace. Jesus answered him, “Verily I say unto thee, To day shalt thou be with me in paradise.” The man was assured of his eternal salvation, then and there. Repentance and faith in Christ always bring forgiveness and reconciliation to God—even in the last moments of life. We should not give up on hard cases.



God Is Able

SCRIPTURE: John 6:5-14

TEXT: “There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?” (6:9).

INTRODUCTION:

1. The word *responsibility* has been defined as “man’s response to God’s ability.”

2. It is not what our life appears to be among so many, but what God can make it.

3. All lives must wait for that touch of the Master’s hand.

I. THE NEED WAS GREAT—“When Jesus then lifted up his eyes, and saw a *great company*” (v. 5).

A. The spiritual need of man is great.

B. Our needs are always greater than we can provide.

C. Thus, our dependance must lean heavily upon God.

D. Our great need and insufficiency gives God his great opportunity.

II. WHAT THEY HAD WAS SMALL—“Five barley loaves, and two small fishes: but what are they among so many?” (v. 9).

A. Even with small evidence, we may have great faith in God.

B. Even with small beginnings, we may have a large vision for souls.

C. Even with a morsel of God’s bread, we may feed the hungry multitudes around us.

III. ONLY CHRIST CAN MAKE WHAT WE HAVE MEET THE NEED—“And when he had given thanks, he distributed . . . as much as they would” (v. 11).

A. What we have will always be small unless God can touch it. “Jesus took the loaves.”

B. Jesus must first have possession with our consent.

C. It is God that meets the need and gives the increase. “They were filled” (v. 12).

D. God always blesses us in return with more than we give. “They filled twelve baskets” (v. 13).

J. WALTER HALL, JR.

A Seeking World

SCRIPTURE: Matt. 6:24-34

TEXT: "Seek ye first the kingdom of God, and his righteousness" (v. 33).

INTRODUCTION:

1. Men are groping for life's true satisfaction.

2. They seek for the physical provisions to satisfy the seeking heart.

I. SEEK GOD EARLY

A. "Those that seek me *early* shall find me" (Prov. 8:17).

B. How early?

1. Before sin has left its devastating scars.

2. Before God's tender voice grows faint.

3. Before you grieve His Holy Spirit.

II. SEEK GOD EXPECTANTLY

A. "Ask, and ye shall receive; seek, and ye shall find" (Luke 11:9).

B. Seek, knowing that He may be found.

C. Seek, knowing that He can meet your very deepest need.

D. Seek, knowing He is waiting for you.

III. SEEK GOD EARNESTLY

A. "He is a rewarder of them that *diligently* seek him" (Heb. 11:6).

B. His reward is for the earnest seeker

C. His reward is for those who have but one desire—to find Him.

IV. SEEK GOD ENTIRELY

A. "Ye shall seek me, and find me, when ye shall search for me with *all* your heart" (Jer. 29:13).

B. A heart-centered search

C. A determined search

D. An entire (undivided) search.

V. SEEK GOD EXPEDITIOUSLY

A. "Seek ye the Lord while he may be found" (Isa. 55:6).

B. We must seek the Lord while He is available.

C. It may be spiritually fatal to wait for "a convenient season."

D. We must respond while His presence is near.

E. "Behold *now* is the accepted time" (2 Cor. 6:2).

J. WALTER HALL, JR.

Outlines for Pentecost

By Derl G. Keefer

Gift of the Holy Spirit

SCRIPTURE: Acts 2:38-41

TEXT: "And ye shall receive the gift of the Holy Ghost" (v. 38b)

The gift of the Spirit:

I. Is preceded by genuine repentance (v. 38)

II. Is promised to all generations (v. 38)

III. Produces genuine revival (v. 41)

After Pentecost— The Striving Fellowship

SCRIPTURE: Acts 2:42-47

The fellowship striving:

I. To learn (v. 42)

II. To communicate (v. 42)

III. To be open (v. 43)

IV. To help (vv. 44-45)

V. To worship (v. 46)

VI. To grow (v. 47)

Living Expectantly

SCRIPTURE: 2 Pet. 3:11-19

TEXT: "You ought to live holy and godly lives" (2 Pet. 3:11b, NIV).*

Holy people live expecting:

I. A new life (v. 14)

II. Godly patience (v. 15)

III. Godly security (v. 17)

IV. Stability (v. 16)

V. Growth (v. 18)

VI. His Coming (v. 12)

VII. A new home (v. 13)

Victory After Pentecost

SCRIPTURE: Gal. 5:16-25

TEXT: "Since we live in the Spirit, let us keep in step with the Spirit" (Gal. 5:25, NIV).*

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

- I. Victory Needs Adequate Power (vv. 16-18)
 - A. Power comes by action
 - B. Power comes by desire
 - C. Power comes by love
- II. Victory Needs Freedom from Works of the Flesh (vv. 19:21)
 - A. Freedom from impurity
 - B. Freedom from wrong attitudes
 - C. Freedom from wrong outward actions
- III. Victory Needs the Holy Spirit
 - A. Victory is in the fruit of the Spirit
 - B. Victory is in step in the Spirit
 - C. Victory is living in the Spirit

BULLETIN



BARREL

COUNTERFEITS

- Q. Did you ever see a counterfeit 10-dollar bill?
 - A. Yes.
- Q. Why was it counterfeited?
 - A. Because the 10-dollar bill was worth counterfeiting.
- Q. Was the 10-dollar bill to blame?
 - A. No.
- Q. Did you ever see a scrap of brown paper counterfeited?
 - A. No.
- Q. Why?
 - A. Because it was not worth counterfeiting.
- Q. Did you ever see a counterfeit Christian?
 - A. Yes, lots of them.
- Q. Why was Christianity counterfeited?
 - A. Because it was worth counterfeiting.
- Q. Was Christianity to blame?
 - A. No.
- Q. Did you ever see a counterfeit unbeliever?
 - A. No, never.
- Q. Why?

AT THANKSGIVING—

*Count your blessings instead
of your crosses,
Count your gains instead
of your losses,
Count your joys instead
of your woes,
Count your friends instead
of your foes,
Count your courage instead
of your fears,
Count your health instead
of your wealth,
Count on God instead
of yourself.*

What Is Real Thanksgiving?

It is the Pilgrim Fathers giving thanks in 1621, not because they had so much, but because they had come through drought, starvation, and death.

It is Abraham Lincoln issuing the first general Thanksgiving Proclamation, October 3, 1863, during the darkest days of the Civil War.

It is Job saying, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

It is John Wesley dying, singing, "I'll praise . . . I'll praise."

It is a woman in a charity hospital dying of malignant tumor, whispering, "The Lord has been so good to me."

—Selected

*Church members are like automobiles:
they start missing before they quit.*

* * *

*"Why don't you come to church?"
asked the minister of a non-churchgoer.*

*"Well, I'll tell you," said the wiseacre.
"The first time I went to church they
threw water in my face; the second time
they tied me to a woman I've had to keep
ever since."*

*"Yes," answered the minister, "And
are we going to have to throw dirt in
your face the next time you come?"*



HERE AND THERE

AMONG BOOKS



Conducted by the Editor

All books reviewed may be ordered from
your Publishing House

Perfectionist Persuasion: The Holiness Movement and American Methodism

By Charles Edwin Jones (The Scarecrow Press, 1974. \$8.00.)

This book represents ATLA Monograph Series No. 5. Dr. Jones has used the tools of computerized statistics in his analysis to write a very useful sociology of religion. Nazarenes particularly will enjoy his insights concerning the history of their church in its beginnings through 1930. Its value lies in showing the development of the holiness movement within the broad framework of American denominational history. Dr. Jones, after serving in library positions in Bethany College, the seminary, and Park College, is now cataloger for history at Brown University. The study was published under the supervision of Drew University Library.

OSCAR F. REED

Books received:

His Deeper Work in Us

By J. Sidlow Baxter (Zondervan, \$2.95.)

An inquiry into New Testament teaching on the subject of Christian holiness from a "reformed perspective." There are many fair insights from a writer who sees the holiness imperative from a different theological perspective.

A Study Guide to Acts

By Curtis Vaughan (Zondervan, 1974. \$1.95.)

A guidebook for discussion and appli-

cation. Good insights from exegetical study.

What Bible Can You Trust?

By Multiple authors (Broadman Press, 1974. \$2.50.)

A discussion of the various translations and paraphrasing.

Success, Motivation and the Scriptures

By William H. Cook (Broadman Press, 1975. \$3.95.)

An attempt to relate success and positive motivation to the power of God and the work of the Holy Spirit.

The Church, the Body of Christ

By John MacArthur, Jr. (Zondervan, 1973. \$1.25.)

Essence of Christianity. Two Essays
By Andres Nygren (Eerdmans, 1973. \$1.95.)

Originally published in Swedish in 1922. The famous author of *Agape and Eros* gives a good deal of background for his better-known work.

Plain Talks on Exodus

By Manford G. Gutzke (Zondervan, 1974. \$2.95.)

Christian Ethics for Black Theology
By Major J. Jones (Abingdon, \$4.50.)

The book seeks to suggest ethical foundations necessary to build a new creative relationship between black and white people in America.

Seven Questions Jesus Asked

By R. Benjamin Garrison (Abingdon, 1975. \$2.75.)

A Theology of Death

By Ronald C. Starenko (Concordia, 1975. \$2.50.)

The author discusses the issues of death to help pastors and Christians to stand on their faith and see death realistically.

Preachers' Exchange



FREE to all Nazarene pastors, active or retired: Lovely efficiency apartment completely furnished, air-conditioned, all utilities paid (for one or two weeks). For reservations write: Mr. & Mrs. Dwight Flaningham, 421 E. Johnson St., Lake Wales, Fla. 33853. NO PETS, ADULTS ONLY PLEASE.

WANTED—Vols. 1 and 2 of bound copies of *Christianity Today*. Will pay \$20.00. Rev. Clayton J. Schletewitz, 400 N. Sunset, La Puente, Calif. 91744.

WANTED—Used set of *Pulpit Commentaries*, edited by Rev. Spence and Rev. Exell. E. A. Rothgeb, 1615 54th Blvd. W., Palmetto, Fla. 33561.

FOR SALE—Library of sermons and books on all subjects. Hundreds of good reading books. Write for free list of titles and authors. Will sell all, or single. John V. Frederick, 4612 Dominion Dr., Naples, Fla. 33940.

FOR SALE—Old set of *Biblical Illustrator* (NT only, and index). Will send postpaid for \$75.00. Charles E. Apple, 466 Oakland Dr., Elkin, N.C. 28621.

FOR SALE—*The Uttermost Salvation*, by A. M. Hills, \$5.00; *Holiness in the Book of Romans*, by A. M. Hills, \$5.00; *The Truth for These Times*, by T. M. Anderson (sermons published in late twenties), \$5.00; *A Vessel unto Honor*, by Orval J. Nease (sermons), \$5.00 (all cloth); *Bible Doctrines*, by Wm. M. Smith (Quaker theology), \$3.50; *My Sermon Notes* (Gospels and Acts), by E. S. Williams, \$3.50. S. Ellsworth Nothstine, P.O. Box 100, Lowndesville, S.C. 29659.

COMING next month

● The Power of the Personal

If the only true gift is a portion of yourself, Christmas should be an opportunity to prove it.

● The Pastor Deals with Hurt Feelings

A closer look at the elder brother brings a deeper appreciation for his father and ours.

● Will the Perfect Parent Stand Up

The pastor's wife does not find it easy to be the perfect parent, but she can make it.

● The Baby Nobody Wanted

It is unbelievable, but true—a baby abandoned in a laundromat! It brings thoughts of another Babe.



AMONG OURSELVES

The need for self-esteem is so basic in the human personality that most other needs shrink by comparison. Alfred Adler, the Austrian psychologist, brought attention to this principle before his death in 1937, and more recently our own Dr. James Dobson has emphasized it in his book *Hide or Seek*. We live in a society in which the individual is a victim of a value system which makes inordinate demands for beauty, intelligence, and success. Most of us have very little of any of these qualities. Our hope, then, must come as we look to the hills of full commitment to Christ, from whence cometh our help. The sinful self is crucified. The redeemed self lives, but it is Christ "living in me" that causes me to declare with Paul, "Nevertheless I live!" One brother expressed it so eloquently: "I'm black and I live in a ghetto, but I'm SOMEBODY, because God don't make no junk!" Self-esteem rooted in faith. Faith, not in ourselves, but in Christ, without whom we are nothing. Self-acceptance because God accepts us, and having loved Him with all our hearts, we love our neighbors as we love ourselves. Dr. Cowles writes to this point (p. 6), and so does Dr. Willingham (p. 3). To find this secret should enable us to avoid the scandal of "division street" (p. 5), and let God speak to this unwashed generation through us.

Yours for souls,

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The Cobbler's Guest

A NEW CHRISTMAS DRAMA with music by LORRAINE and FRED POOLEY. Its setting is a cobbler's shop in France 100 years ago. The cast of four men, one woman, one child, narrator, and choir or

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MC-246

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A NEW CHRISTMAS PAGEANT by ROWENA BABCOCK and OLIVE HOCKEY. The extensive search of the wise men finds Christ not as a baby but as a lad of two years. Includes parts for 3 women, 14 men,

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