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THE

PREACHER'S MAGAZINE

—proclaiming Christian Holiness . . .

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THE

PREACHER'S MAGAZINE

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The Test of Terminology



A CALIFORNIA STATE employee's report of an accident was worded this way: "When I pushed the file drawer closed, my right thumb got caught in the drawer."

His supervisor's account of the same accident: "Failure of employee to accurately estimate drawer closure speed for timely removal of digit."

This incident won the monthly contest last February for the "best example of bureaucratic double-talk" sponsored by the newsletter of the California Department of Human Resources Development, which, incidentally, was until it changed its name three years ago the State Department of Employment.

All of which is one more reminder that in our time we are witnessing changes in our language that keep pace with the rapid changes in our society, our technological expertise, and our economic structure. This is good or bad, according to the way you interpret it. But there are changes also in our religious and moral vocabulary that are mostly bad, if you judge language by its accuracy in communicating thoughts and feelings. We lose something when we attempt to throw away the tried and true terminology on the grounds that, because it is old, it must be faulty. The trend these days seems to be to come up with "fresh" terminology on the assumption that if words have been in use longer than a decade they must be trite, and therefore should be labeled "clichés" and "shibboleths."

President William Greathouse, with characteristic acumen, observes that many preachers are introduced these days as "our speaker for today," which may or may not suggest something significant regarding the use of the word "preacher." If it means we are abandoning it in favor of "speaker" or some other substitute, then it is time we stop and think about our terminology.

"Preacher," for example, is a good word, found in the Scriptures in more than a hundred places. It is one of the words in the beautiful passage in Isaiah 61, "... he hath anointed me to preach . . .," which our Lord read in His first public appearance in the Temple. It is the one word which best describes such stalwarts as Martin Luther, John Wes-

ley, George Whitefield, Phineas Bresee, and Roy T. Williams. "Speaker" just does not fit as well as "preacher" when designating men like these and others.

A recent book on homiletics suggests the same kind of thinking in the title which refers to sermon delivery as "pulpit speaking." Someone will argue that the word "sermon" causes a negative reaction, bringing to the mind lengthy tirades, harsh harangues, stuffy buildings, and complete boredom. Well it may, but the answer to the problem will not be found in changing the terminology. It will come by making sermons exciting, interesting, suspenseful, powerful, biblical, relevant, and worth hearing.

The same logic already has corroded the terminology of truth. To steal is to misappropriate funds. To lie is to misstate a fact. Adultery is happening these days under the terminology of "free love," and disregarding the restraints of common decency has become "doing your own thing."

Some preachers have allowed sin to not be sin anymore. It is "sickness" instead. We sit quietly while men speak of our sick society in their own terminology. The point is, their solutions do not work because their terminology is wrong. For the "sick society" they suggest new laws, more legislative reforms, the spending of more money, and the multiplication of governmental programs. We preachers can see the value in such efforts, but we know it will not solve the problem in our society because the problem is sin, and the Remedy is Christ.

There are those who oppose this approach as being too "simplistic" for such complex issues. They are insensitive to the one basic fact that there is no better way to proclaim the truth than with words which cannot possibly be misunderstood. If that approach is simplistic, then perhaps simplicity is the one thing we need most these days. Clarity is to be preferred rather than confusion.

Will the sinner more readily be persuaded to forsake his ways and seek forgiveness for his sins because we speak to him of the "divine-human confrontation"? Will we be better able to lead men and women into the experience of entire sanctification by proclaiming to them that they should "be more like God wants them to be," or by using some other vague, ambiguous terminology?

Is "revival" one of the words we must abandon in our search for fresh terminology, or does it describe more accurately than most of its substitutes what we need and what we seek? Try some of the other designations with biblical references where *revival* is used, and see how well they work. "Wilt thou not grant us a successful convention, that thy people may rejoice in thee?" somehow makes Ps. 85:6 mean less, not more, than before.

Let there be preaching that is more than just "speaking"; let it present with a certain sound the truth about holiness of heart and life; and let there be no weakening in our terminology as we present Christ to our generation.

"The basic reason why a minister should pray is not because he is a minister . . . but because he is a poor, needy creature dependent upon God's grace."

The Preacher's Devotional Life

ATTEND TO YOUR PRAYERS" is the admonition given in Col. 4:2 (Moffatt).

The supreme purpose of our ministry demands much prayer.

The highest purpose of our calling is to win souls to Christ. That point needs no argumentation or elaboration. Our supreme goal is the taking of the City of Mansoul for King Immanuel. And *if the preacher wins souls, he must give large attention to his own salvation.*

Three Pauline passages are relevant here: To young Timothy he offered this counsel, "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." *The preacher must save himself if he would save others.*

To the elders at Miletus, Paul urged, "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers." *The surest way to neglect the flock is to neglect the shepherd.*

Then to the Romans he declared,

"I . . . am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another." We are qualified to admonish others, not by intellectual training only ("filled with all knowledge"), but by spiritual culture primarily ("full of goodness"). These three passages enforce a single lesson: *To save others a preacher must give diligence to save himself!*

Brethren, who can measure the damage inflicted upon others by the preacher who fails to save himself—when, oblivious to the danger Paul so keenly felt, he falls victim of the reproach Paul so greatly feared: "having preached to others," he himself becomes "a castaway"? Surely the saddest sight in the world is a blotch upon the credentials of a holiness preacher, and the saddest duty of a church leader is to call for the surrender of those stained and dishonored credentials. But it happens! It has happened to many who were once strong and successful. It can happen to any of us if we fail to garrison our hearts. "Let him that thinketh he standeth take heed lest he fall."

Thomas Chalmers solemnly warned the ministry of his generation that most of the failures in the ministry are not due to lack of visiting, studying, or organizational activities, but to *lack of prayer.*

When I entered the ministry I was required to study Hogue's *Homiletics*



by
**William E.
McCumber**

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and Pastoral Theology. I valued the course largely because it taught me to assign secondary importance to the mechanics and techniques of the preacher's work. I underscored a statement which, pray God, I shall never forget: "*As a preparation for the ministry eminent piety is before talents, learning, favorable circumstances, skillful management, or ability in sermonizing.*" It is absolutely indispensable to give efficiency to these." The preacher's salvation is not wrought by applied homiletics, but by the grace of God inwardly sanctifying and constantly applied.

We are saved by grace, not by works! Right when we are busily engaged calling in homes, poring over books, and getting up sermons, we can lose our souls. Richard Baxter once said, "It is a sad thing that so many of us preach our hearers asleep, but it is sadder still if we have studied and preached ourselves asleep, and have talked so long against hardness of heart that our own has grown hardened under the noise of our own reproofs." Is that a valid danger? Are we really in danger of becoming callous-hearted while doing the most searching preaching of which we are capable? We know it is so. It is a matter of sad record that some of our fellows have fallen into gross sins while vigorously proclaiming the doctrines of sanctifying grace.

Jowett laid down a rule that ought to disturb the preacher who plunges into a multiplicity of external duties to take refuge from a nagging conscience: "We must hold firmly and steadily to this principle, that of all things that need doing, this need is supreme, to live in intimate fellowship with God."

That fellowship becomes intimate only by "studious and reverent regard to the supreme commonplaces of the spiritual life," by giving "ourselves continually to prayer." We

must pray devotionally for the sake of our own soul's salvation. Put bluntly—to keep from backsliding. More bluntly still—to keep out of hell.

James Stewart well reminds us, "The basic reason why a minister should pray is not because he is a minister . . . but because he is a poor, needy creature dependent on God's grace."

We must *make* time for prayer. It is so easy to allow our ministries to become what Jowett feared, "restless scattering of energies over an amazing multiplicity of interests, which leaves no margin of time or strength for receptive and absorbing communion with God." We must make *time* for prayer. Devotions have a way of becoming first hurried, then ignored, and finally despised. Our souls are not edified by tipping our hats to God; we must take time for conversation.

If the supreme purpose of our ministry is soul winning, the supreme method is *preaching*. God hath chosen "by the foolishness of preaching to save them that believe." And what is preaching? The definition of Brooks is still unexcelled: "Preaching is the communication of truth by men to men. It has in it two essential elements, truth and personality. Neither of these can it spare and still be preaching." We have already observed the relation of prayer to the personality. Let us notice the relation of prayer to the truth.

For the value of prayer to study, go back to that passage from Timothy, "Take heed unto thyself, and unto the doctrine." It suggests that our devotional living and doctrinal learning sustain a vital relationship. Then recall that Paul prayed for the Ephesians, "The eyes of your understanding being enlightened; that ye may know . . ." Paul was not thinking of intellectual acquisition but of

spiritual comprehension, "a fresh feeling in the presence of things which might have been long familiar." We are groping for a guiding principle which might be stated like this: Doctrine is best learned devotionally.

An able divine of yesteryear who bore the common name of John Smith spoke words of uncommon importance when he said of theology, "It is something rather to be understood by a spiritual sensation than by any verbal description . . . It is not so much perceived by a subtle wit as by a purified sense." A similar sentiment is found in the introduction of William Burt Pope's great theological volumes: "Every branch of this science is sacred. It is a temple filled with the presence of God . . . Therefore all fit students are worshippers as well as students."

Paul avowed of those who studied Moses' writings but did not comprehend them, "The veil is upon their heart" (II Cor. 3:15). Their dullness was not mental but spiritual. Spiritual things are "spiritually discerned." We must bring to the study of Scripture more than intellectual prowess; we must bring spiritual purity, the unveiled heart.

Now a final word about the value of prayer to the pulpit. Of our Lord it is written, "The Word was made flesh, and dwelt among us . . . full of grace and truth." The fullness of revelation awaited and demanded the Incarnation. That is true of our preaching. We are most effective when we can say with Paul: "God . . . called me by his grace, to reveal his Son in me, that I might preach him . . ." Once more we are catching at a principle. J. B. Chapman said, "The first step in becoming a good preacher is to become a good man."

T. H. Pattison wrote a great book on the techniques of sermon-making, but the truest thing he said in it was,

"Nothing can take the place of consecrated character." Remember that even Elisha's staff was impotent in Gehazi's hands.

W. E. Gladstone said of Chalmers, "I never heard anyone preach who more completely conveyed his own moral character through the medium of every sentence he spoke." Do we live as well as we preach? Are we the enmeshment of our sermons? Against the false prophets of Jeremiah's day God leveled the charge of stealing His words. When we preach that which we neither believe nor practice, we are stealing the words of God. May He have mercy on us if we ever merit the stabbing remark of a French aristocrat to a famous court preacher: "Sire, your sermons terrify me, but your life reassures me."

If preaching were simply a flow of pious words, we could dispense with much prayer. But preaching is also the outflow of a Christly character. Bishop Quayle once cried, "Preaching is the art of making a sermon and delivering it? Why, no, that is not preaching! Preaching is the art of making a preacher and delivering that! It is no trouble to preach, but a vast trouble to construct a preacher."

Only the discipline of regular devotions will make a preacher. But we must not shun the task because it demands arduous effort. Well did Adam Burnet of Scotland cry to the young ministers, "What are you there for but to make yourself so pure a mouthpiece of the Spirit that God will never fail to speak when you preach?"

Does God speak when we preach? As of old, so today, "holy men of God" speak as they are "moved by the Holy Ghost."

It is vastly easier to talk about prayer than to pray. Will you not pray for me that I shall "attend to my prayers" more earnestly and urgently than ever before?

A veteran looks at the worship service with an eye for some needed improvements.

Wasting Precious Worship Time

By E. E. Wordsworth*

AS AN EVANGELICAL CHURCH we cherish our own ideas of what constitutes "worship." But, in my sincere opinion, there are several hindrances to devout worship in the average church service. I especially refer to the Sunday morning service.

First, I believe in the centrality of the gospel message whether by the pastor, evangelist, or other minister. People come to church to hear the servant of God preach, and his time should not be crowded out. We are time-conscious these busy days. We become fidgety after twelve o'clock, with thoughts wandering homeward to the burning roast in the oven.

Some churches begin the morning service at 10:45; others, at 11 a.m. But why read bulletin announcements from the pulpit during the service? It is better to train the congregation to carefully read the bulletin after church. Is it necessary for the pastor to say, "Let me call your attention to a few special announcements"? Five or 10 minutes lost!

Must we have two or more hymns together? Recently, as a visitor, I attended an evangelical morning service where at least four congregational hymns were sung, including "How Great Thou Art." My soul was blessed, and in each case the hymns were interspersed with the reading of the Scriptures, the offering, and the prayer. The truth is that much con-

gregational singing is far better than an overdose of specials. Dr. Bresee said, "Let the people sing, and sing the songs and hymns they know." This is wisdom.

Surveys indicate that 99.44 percent of all adults attending church can read the bulletin for themselves—except when there are avoidable distractions.

A thorny subject that needs our attention is the Sunday school take-home paper. There must be a solution to reading it during the worship service! Also whispering, gum chewing, secular thoughts, and total lack of consecration in worship. A good habit is to bow the head in silence as you take your seat, and pray in silence as you take your seat, and pray in silence before Almighty God. Create within yourself the "feel" of worship. Be reverent, and discipline your mind and heart in holy worship. Dismiss from your thoughts the choir practice, the potluck supper, the TV, the planned vacation, and all other distractions of the mind.

Finally, the service must be so planned that the pastor is on his feet to announce his text not a moment later than 11:30 a.m. It is unfair to the man of God to take 40 minutes or so on preliminaries, specials, unnecessary announcements, and little talks. It is well to have an understanding with song directors, choir leaders, and all participants.

But above all, we must not be so

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liturgical as to crowd out the blessed presence of the Holy Spirit. "Have Thine own way, Lord; have Thine

own way." There should be times when the Spirit graciously moves in and takes over.

The pastor's goal is to minister to the whole congregation, and that includes the little people.

The Children's Message

FOR THE LAST SIX YEARS of my pastoral ministry, I used as a regular part of our Sunday morning worship service a children's message. This tied the children into the service, helped with the discipline, and the adults listened so closely that, in effect, they had two messages.

The goal of every pastor is to minister to the whole congregation. Yet when we consider the age span and the makeup of the average congregation, it is possible to miss this worthy goal. And if we miss, the most overlooked group will probably be the boys and girls.

As a pastor, when I evaluated the effectiveness of my regular morning service, I wasn't sure that I was ministering to the boys and girls. So I added a children's message to the worship service. I feel that it has several distinct advantages:

1. I am sure that something has

been said to the boys and girls at their age level.

2. It helps with discipline when the children realize they have been included in the service.

3. It enables me to identify with the boys and girls.

4. Its effectiveness goes beyond the intended group.

Methods

Two basic approaches may be used to identify the children's part of the service. Both are very effective.

1. The pastor may identify the children's part of the service by moving into a new position that brings him closer to the group to whom he is trying to speak. He may step off the platform, move down a step or two, or even move to the first pew, walking back and forth so the whole group feels included.

2. Move the children during their part. Boys and girls love to be called to the front to sit on the floor, or the steps, or the front edge of the platform while the pastor shares with them.

These are the methods that I used or have seen used. Some of you have already "hit" upon another idea that might work better for you.

Occasionally, rather than making the children's message a separate



by
Bill Young

General director of
children's ministries,
Church of the Nazarene

part of the service, I explain to the boys and girls that it will be a part of the regular message. Then when I come to the part of the message where there is an exciting story or object lesson, I move off the platform and speak to the children. They listen carefully and so do the parents. This serves to refocus their attention upon the message. This part should be more dramatic.

The Children's Message

While I have used a variety of types, I rely mostly on stories. I tell Bible stories in everyday, junior language—from a child's point of view. Or I use exciting Christian stories about boys and girls. In either case, if the stories are lengthy, I continue them from Sunday to Sunday.

Another type that is effective is the object lesson. I have used these in series for several weeks.

Besides stories and object lessons, I also use this time to explain to the children items of interest about the church. For instance, if I am taking in members I spend the time explaining about the membership—maybe illustrating the meaning with a story about a member. I do the same for Sundays when there is to be a baptismal or Communion service. Also for special holidays—both Christian and secular. (This serves to “educate” adults too.)

In addition I have used some magic, puppets, and talks with paper cutting.

You don't have to be original. There are many books available from publishing houses that include object lessons, stories, and puppets that can be used along with Bible stories.

Discipline

When I started using the special children's message, I made a “bargain” with the boys and girls. I told them how I felt—that I had been

leaving them out of the service, and I didn't blame them for wiggling, talking, and doing other things. I explained that each Sunday there would be a special part in the service just for them. In return I asked that they be quiet and listen when I talked to moms and dads.

Occasionally some would act up, and very gently I would remind them of our “bargain.” Sometimes when they got too carried away, I called attention to the problem, and the next week I would skip the children's message. The boys and girls always recognized their discipline problem and never complained to me when I skipped a message. My complaints came from the adults who listened so closely and looked forward to this part of the worship service.

I set up rules for adults to observe during the children's message. I reminded them that they were not to wiggle, talk to their neighbor, get up and leave, or write notes. I believe this “tongue in cheek” method helped everyone with church disciplines.

Benefits

This procedure requires extra preparation, but it is extremely profitable—for both the children and the adults.

The children's message is equally effective in churches which have a regular junior church. Invite the junior church once each month to the sanctuary to participate in the regular service. Then plan a part of the service for them. This is an ideal opportunity to get close to the boys and girls that are usually out of the adult service. It also builds a bridge for the time when they will be moving from the junior church.

Recently I was in three local churches for special children's services. In one case the services were in the afternoon, and the other two at

night. However, the Sunday morning service was given over to the boys and girls. In place of an adult message I brought a children's message. After the service several adults came to me with remarks such as: "I like this approach"; "I could understand that"; "I don't know where this puts me, but I knew everything you were talking about."

With these comments in mind, I am sure it would help each pastor to look carefully at his message to see if it is communicating the central truth. It is possible to have a children's message that communicates the central truth of your adult message, so that everyone present understands. Then you have ministered to the whole congregation.

Is It Worth It?

By Ernest McNaught*

I WALKED OUT THE DOOR and met the mailman. One letter caught my eye. I didn't even recognize the address. Upon opening it, here is what I read:

"REV. McNAUGHT,

"I just had to write and let you know how very happy and proud you have made me. Since you have touched our lives, the love for Christ knows no bounds.

"You have brought all of my children to know and love the Lord—something I have tried so hard to do. I know it is through you and the very simple but true way you speak that made them see. You know Jesus was not accustomed to giving sermons which could not be understood. His were spoken truthfully and simply and everyone got them and understood.

"First Bob accepted Christ. Then my daughter Kathi. Next on Christmas Eve came Jerry. (He was married to a Catholic. After five years and two children, she insisted they repeat the vows by a priest.) Of his own choice, on Christmas Eve, he

went with Bob and Terri, and he stood up and accepted the Lord.

"As for Jim and Pris, they left the farm; now they find the truth in you and the way you speak.

"Is it any wonder that I am so thankful that Jesus has touched all of my children?"

The woman has never been in our church. The first son was reached through our coffeehouse. Then the chain reaction. Only one son attends our church now. The others found other places to worship.

We have received no new members from this yet. There are no big numbers to add up. We have not received any huge financial contribution from it yet. But was it worth it? Is not the answer obvious?

I share this only to show that well-worded, carefully prepared, brilliant sermons are not always necessary; to show that the nice buildings, the large parking lot, the soft carpet, the padded pews are not all that we need. You see, we are a brand-new church. We have been in existence about six months. We have no building. We have no chimes. We have makeshift

*Home mission pastor, Oakland, N.J.

everything—nursery, pulpit, chairs, classrooms. We didn't even have a mimeograph machine until this very morning. But there was a life-changing Christ that we did—and do—have! He makes the difference.

Was it worth it? *Oh, is it worth it!*
Worth it because I had a part; worth

it because I was privileged to see the miracle of redemption being passed on without my even being aware of it. That is the Church in operation. That is the church I am privileged to pastor. They spread the Word when I don't even know it!

Oh, is it ever worth it!

We set ourselves up as refugees
from the truth when we preach anything
less than the biblical command to love
our fellowman, and treat him as our equal.

Refugees from the Truth

By C. Neil Strait*

AN AUTHOR, after whom I was reading, used a phrase in regard to sinners as “refugees from the truth.” The phrase lingered in my mind.

Now a refugee is someone who flees a country, usually for his safety. It is not stretching the point too much to state that ministers, in particular, and churches, in general, can be “refugees from the truth.” How?

The Bible can state one thing, but it can come out as something less when proclaimed or interpreted. And while several points might be made to underscore this fact, suffice it to suggest here that one such example is the way we play down the “brotherhood of man.”

Most evangelicals find it hard to live with the “fatherhood of God” concept. It smacks of a redemptive process contrary to biblical truth

and human reason. But in our attempts to throw out the “fatherhood of God,” we have thrown the baby out with the bath water. For the “brotherhood of man” is a real biblical thought.

Consider these verses: “You have learned that they were told, ‘Love your neighbour, hate your enemy.’ But what I tell you is this: Love your enemies and pray for your persecutors; only so can you be children of your heavenly Father, who makes his sun rise on good and bad alike, and sends the rain on the honest and the dishonest. If you love only those who love you, what reward can you expect? Surely the tax-gatherers do as much as that. And if you greet only your brothers, what is there extraordinary about that? Even the heathen do as much. There must be no limit to your goodness, as your heavenly Father’s goodness knows no

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bounds" (Matt. 5:43-48, NEB).*

Peter's experience in Acts is vivid. "I now see how true it is that God has no favourites, but that in every nation the man who is godfearing and does what is right is acceptable to him" (Acts 10:34-35, NEB).

Several verses in I John relate the concept of love to us. And while some might limit these to the community of the redeemed, due to the term "brethren," the "whosoever" theme running throughout the Scriptures would not limit it to such.

The Epistle includes these verses: "Dear friends, let us love one another, because love is from God. Every-one who loves is a child of God and knows God, but the unloving know nothing of God" (I John 4:7-8, NEB). "If God thus loved us, dear friends, we in turn are bound to love one another" (I John 4:11, NEB).

I am aware that the "brotherhood of man" idea is not always the most comfortable one with which to live. It means crossing racial, cultural, and ethnic lines. But we only set ourselves up as "refugees from the truth" when we preach any less than the biblical command to love, and to treat our fellowman as equal.

But some have elected to be "refugees from truth," for they have preached the "brotherhood of man" in low key—if at all. The silence on the "brotherhood of man" is mostly an attempt to flee for safety, to take the comfortable way out, and to settle for something less than truth.

The question could arise here as to how many biblical themes are untouched because they are uncomfortable, inconvenient, and unpopular. Where such is the case, then another "refugee from the truth" has joined the ranks.

Richard Keach, in his book, *Purple*

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Practical Points

*that make
a difference*

They Loved Them into the Kingdom

Dear Son:

We have a group of "50-year-olds" who witness through pie and coffee. At least three families this past year were won because of their concern. "Marie Callender's Pies" would never know that it had become a source of blessing—but it has!

Following the evening service there is always a group who eat in Christian fellowship and look for someone to take with them—particularly a guest.

If visitors are in the morning worship, they are invited to the evening service and the fellowship that follows.

One of the men who was thus won is now the treasurer of the church—a top banker. Another is assistant superintendent of the Sunday school.

They all remark that it is the most friendly church of their experience. Now I'm not sure that they are right—but I wouldn't tell them differently.

It is amazing how the Lord can use the accepted customs of life and transmute them into "souls won" for the Kingdom—even to pie and coffee. These acts of fellowship and kindness have multiplied into active members and hundreds of dollars of tithes annually. But best of all, their witness to the attractiveness of the church and the love of the Saviour is making a pastor's load lighter and contagiously touching others.

Love,
Doc

Pulpit, tells how Central Baptist Church, Wayne, Pa., got involved in community and world problems—race, war, poverty, and the like. While some of us may differ on the issues we feel important, we cannot disagree with Keach's summary: "It became apparent immediately that we were a church full of people with different theological assumptions and different ideas as to how the life of discipleship should be lived. As one member put it, 'A lot of people became Christians and joined the church to go to heaven someday.

Now you have changed the rules and asked them to take up a cross and get involved in the world'" (p. 24).

The pew often would prefer the comfortable, soothing message. And, let it be clear, there are occasions for it. But more often it needs the stinging truths of God's Word placed upon it—truths that awaken its concerns, quicken its obedience, and challenge its commitment.

The pew needs such a gospel from one who is compassionate toward needs and concerned about truth—real truth.

Evangelism That Reaches Out

By Ross W. Hayslip*

ONE OF THE GREAT PROBLEMS that we face in contemporary evangelistic efforts is that of outreach. Far too much of our effort consists of "working over" those who have already been reached by us. We certainly would not seek to deprecate this very necessary area of our work, but if we are to keep pace with population growth we must touch a great segment of people now unfamiliar to our church.

Some time back Ron Lush came to the church that I serve as pastor, for a music revival. We turned the procedure of the services to him for the entire week. His philosophy of "use them or lose them" was put to work at once.** As pastor and people,

we gave full cooperation in publicity for the campaign and participation in the program.

The results were very gratifying. Our youth work was solidified by the strengthening of our teen choir organization. On Friday night of the campaign over 70 teens were the guests of the church at a pizza feed after the service. Our teen choir is now a solid group with 40 members. They are a part of the sanctuary choir on Sunday morning and take their monthly turn on Sunday night. After leaving the choir loft they occupy the front pews. Also, the formation of a Sunday evening youth orchestra has been another pleasant addition to the Sunday evening service. As a result largely of this program, a year later our Sunday evening attendance had increased 30 percent above previous

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

**See *Use Them or Lose Them*, by Ron Lush, in the December, 1972, issue, p. 9.

attendance, and this has been a consistent figure.

By the formation of kindergarten, primary, and junior choirs, the interest of unchurched parents has been greatly challenged. Using these choirs in rotation for special numbers on Sunday nights has been a means of attracting many of these parents to attendance at our church.

Recently I counted over 20 folk in the services that had been contacted first in the music revival. Some of these have been saved in regular services and will unite with the church soon. We have gained a fine family from transfer of membership from an

older denominational group when they became involved in the music revival.

I cannot say too much for the value of this means of evangelism. Ron Lush is a spiritual man, in tune with the times. He believes in action, and the revolution in music that he is promoting is acceptable to people of all ages. A singing people cannot help but be a working people and a happy people. This may provide the revolution that will make your church a force of spiritual power in our needy world. It could be that God has brought this type of program to the Kingdom for such a time as this.

Much of the division among Christians can be avoided by better communication.

How to Avoid Division Street

AN ANCIENT STORY tells of two kings who maintained a common border in peace. One day the monarch of the country to the east sent a message to his neighbor saying, "Send me a blue pig with a black tail, or else—."

The king of the western country was deeply offended and sent back the enigmatic message, "I do not have a blue pig with a black tail, but if I had—."

Because of these vague and incomplete messages the two kings went to war for seven years until both countries were desolate and prostrate. The decision to talk peace required that the original source of the trouble have an adequate explanation to erase the basis of the long-standing quarrel.

"What was the meaning of your message?" asked the king of the west, "when you said, 'Send me a blue pig with a black tail or else—'?"



by
Harold R. Crosser

Pastor
Wesleyan church
Owasso, Mich.

"Why," answered the other, "I meant a blue pig with a black tail or else some other color."

Then the latter retorted, "What did you mean when you answered, 'I do not have a blue pig with a black tail, but if I had—'?"

"Why, that's clear!" he exclaimed. "If I had had a blue pig with a black tail, I'd have sent it!"

In his book, *The Miracle of Dialogue*, Reuel L. Howe begins by saying, "Every man is a potential adversary, even those whom we love. Only through dialogue are we saved from this enmity toward one another. Dialogue is to love, what blood is to the body. When the flow of blood stops, the body dies. When dialogue stops, love dies and resentment and hate are born. But dialogue can restore a dead relationship. Indeed, this is the miracle of dialogue."*

Communication then is of first importance in all of life's activities, and particularly is this so in the church. No good purpose is ever served by sitting upon opposite sides of a theological pole with set and grim faces. Peace is not only a result of talking things over with a deep desire to find a satisfactory solution to already developed problems, but it is imperative that people in the church learn skills that aid in developing harmony and avoiding initial conflicts that make conciliatory arbitration necessary.

One writer has claimed that in every conversation between two people there are really six persons present: what each says, what each means to say, and what each thinks the other is saying. It takes little imagination to conceive of complexities of thought, action, and reaction that develop out of a gathering of eight or 10 people.

Paul writes in Heb. 12:14, "Follow peace with all men . . ." The original

language conveys the idea of pursuing peace relentlessly as a hound chases its quarry. Peace might seem elusive, but every conceivable bit of knowledge should be utilized in creating a peaceful church and continuing by dint of every effort to live in peace with everybody. This leaves little if any room for the scandal mongers and purveyors of hate. Every effort must be made to understand each other, negate the "dissidence of dissent," and wipe out the black effects of the scandal of ecclesiastical feuds.

God has called us to peace (I Cor. 7:15); Jesus is the Author of peace (I Cor. 14:33); and the Church must use every scintilla of knowledge and insight to foster peace. It is a depressing fact that Protestant Avenue has sadly become Division Street and perhaps is worthy of the avalanche of sneers sent its way by liberals and agnostics.

Communication is not and never has been an easy matter, but the inspired Word of God recognized its basics from the beginning and insists that we strive to "continue to live in peace with everybody" (Heb. 12:14, Williams).

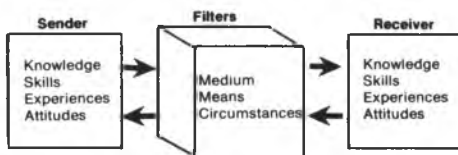
There is little doubt that real communication involves the whole man. Being able to speak meaningfully to another person requires your individuality and not semantics. Meanings are in people, not in words. Merely parroting words is not communication. Identifying with others makes it necessary that you solve problems of personal disposition, become mature enough to forget things that are in the past, and know that you are secure in Christ. ("I can do all things through Christ . . .") Paul in Heb. 13:16 enjoins: "But to do good and to communicate forget not: for with such sacrifices God is well pleased." The Godbey translation reads, "But do not forget benefac-

tion and fellowship." Clearly this means, Share what you have with others and it will be easy to get them to understand and follow. The all-important matter of spirit is involved.

To communicate effectively, sincerity is a must. This means to be what one appears to be, as suggested in the original Latin—"without wax,"—wholehearted, genuine, pure in motive. The best way to pass on an idea is to wrap it up in a genuine person.

There are some hard-and-fast facts about communication. A sender who has knowledge, skills, experiences, and attitudes goes into action. There has to be a receiver for communication to take place and the receiver also has knowledge, skills, a background of experiences, and attitudes. The context in which the communication takes place involves: the medium—where it takes place; the means—how it takes place, through the channel of television, letter, telephone, or in person; and the circumstances of why or when. These are the filters or obstacles.

Both the sender and the receiver are responsible for effective communication. The receiver ought to be a person who knows how to use feedback or will ask questions and rephrase what has been said in order to clarify and qualify.



As a case in point, a pastor is attempting to convey an idea to his official board. Unless the members of that body will open their minds to the extent that there is feedback (questions, patient answers, rephrasing of the message and terminology so that all understand), communica-

tion does not take place. It is strangely possible to say one thing and mean another. Because we often take too much for granted, friction and complexities develop. Perhaps feedback was missing. Then only good attitudes can save the situation that develops and bring the sender and the receiver back into communication. But in the meantime, relationships have been taut and strained. The other possibility is acute communication or trouble.

Place a sender and a receiver on opposite sides of a barrier. Give each five numbered blocks and have the sender arrange his blocks to suit himself. It is almost impossible for the receiver to place his blocks in the same order as the sender without communication. Only a statistical freak or accident accomplishes unanimity or sameness. Only a rare circumstance will produce two sets of blocks in the same arrangement. Too often our efforts at communication face the same odds of chance success because of carelessness in sending messages and responding by feedback.

Not all of the responsibility of communication falls on the sender. One of the best ways to communicate is to develop the skill of being a good listener (hearing, reading, thinking). Poor listeners garble or distort the message in decoding by criticizing the delivery, or by assuming in advance that they know what is going to be said isn't important. They also "tune out" anything they don't know much about or certain words or phrases to which they have an aversion. Poor listeners usually are beset by poor attitudes.

Sending the message or coding involves the communication skills of speaking, thinking, and writing. But it must be recognized that we communicate on two levels: through metacommunication as well as the verbal. In verbal approaches, de-

notative or specific advices avoid vague instructions such as, "We will meet a little after lunch." Confusion will be avoided if an exact time is set. "A little after lunch" can mean something different to each one listening.

Metacommunication involves the feelings, affections, and emotions that go with the verbal—messages without the message. Sometimes verbal communication does not agree or is not congruent with the way we say something. And if the receiver does not understand our emotional stance he does not hear our words. By the same token a message about a message can be used to escape responsibility. In decoding what we say, someone fails to follow or accept a responsibility because of the emotion that accompanied the verbal. It is a point in the effort to communicate where all must beware.

Most communication in church circles is on the formal level in staff, board, or trustee meetings. The significance of information is directly related to the effectiveness of the formal communication. The listener is trying to discover what the person means. Formal communication is also related to trust and confidence. This involves carrying on the work of the church in an open way. Fundamental to all communication in the church is the expression of Christian fellowship and love.

This relationship is highlighted in I John where God is epitomized by *light* and *love*. We are to "walk in the light" (truth) and abide in love. Ephesians 4 provides a clarion call for unity that is produced by "speaking the truth in love . . ."; "putting away lying, speak every man truth." The more open and honest we are, the greater will be communication. But a speaker can be effectively honest and open only if there is a mood of acceptance. Love and honesty have a

reciprocal relationship.

At times there is a lack of response because of fear, ideas of unworthiness, and unacceptability. Confidence should be fortified by the willingness with which Jesus accepts us. If you can approach the throne of God without fear because Jesus accepts you, why can you not come openly, honestly, and unafraid to humanity! The basis of the forgiving attitude or reconciliation insists that an attitude of suspicion and distrust is an indication of spiritual sickness. No one can forgive or be reconciled unless first there is congeniality, respect, and reverence for the dignity of the individual and the individual's viewpoint.

The question could be asked, To what extent does disagreement indicate lack of communication? People understand each other, but do not agree. In this respect it is important not to confuse the content of communication with basic facts. If the flow of love continues, there is no problem. Humanity is reaching out for love and is insatiable in its response to love. Love should never be confused with agreement. Allowing another to be different and still loving him is a sign of maturity.

If churchmen are honest and loving, formal communication will always function. When the formal breaks down, the informal has significance, but orderliness and tidiness are sacrificed; and the more the informal is relied upon, the more the formal is mistrusted.

Much care should be taken scrupulously to observe the relationships of organizational structure and interfunctioning of groups in the organization. But sincerity, love, honesty, truth, and pure motivation will obviate many of the more serious problems that grow out of role conflict, function conflict, expectation conflict, and personality conflict.

● **General Superintendent Jenkins**

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In the final analysis, every preacher, when he really preaches, preaches out of the depths of his own heart. If doubts and uncertainties fill his heart and mind, in his unguarded moments those doubts will surface. On the other hand, if his heart throbs with the joy and fullness of the Lord's abiding presence, his message will be a positive reflection of that deep, satisfying spiritual relationship. It is out of the verities of his own faith that the preacher—the man of God—shares Christ.

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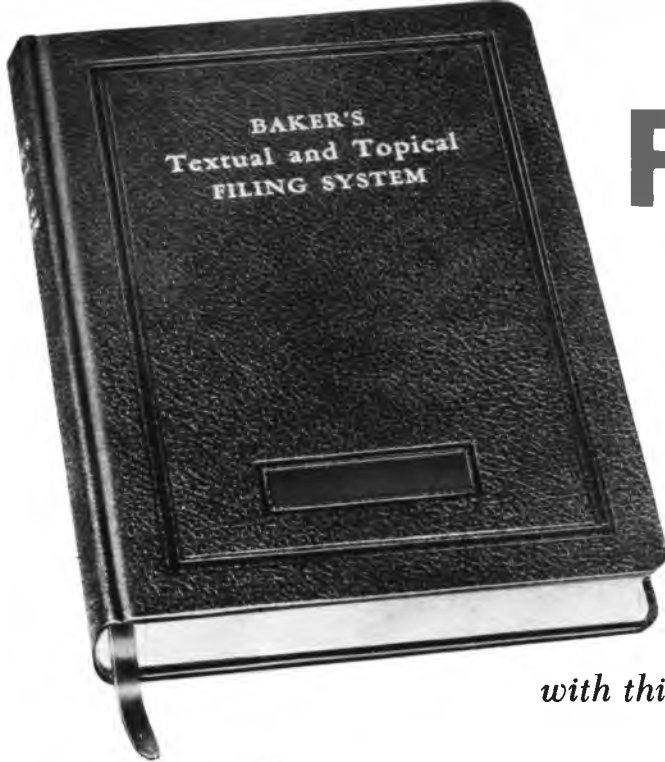
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- *Ask laymen involved in outreach programs to prepare a short stewardship report on how they have used their time this summer in reaching out. Your local superintendent of outreach can report on the achievement of Key 73 goals for your local church and district.
- *Extend a special invitation to all members of home Bible studies to attend Laymen's Sunday services. Have a section reserved for them. Present leadership awards to the teaching teams.
- *Ask the music director to plan special music on the "Day of Celebration" theme.
- *Distribute a prayer list of district home mission churches and pastors as an insert in the Sunday bulletin.

DEPARTMENT OF HOME MISSIONS

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PREPARATION SCHEDULE

This suggested schedule is prepared especially for use by the pastor and NWMS president of the local church.

6 MONTHS BEFORE

Set dates.
Arrange for missionary personnel.
Set financial goals.
Select local church personnel.

3 MONTHS BEFORE

Serve dinner to prospective committee members.
Assign responsibilities.
Plan special music.
Make pulpit announcements.
Emphasize prayer.

2 MONTHS BEFORE

Order literature, news releases, and glossies from the Department of World Missions in Kansas City, Mo.
Select films, slides, curios.
Announce in church mailings and bulletins.
Emphasize prayer.

3 WEEKS BEFORE

Plan entertainment for guests.
Practice convention songs.
Make announcements in classes.
Mail pastoral letter.
Submit news releases.

Decorate bulletin boards.
Emphasize prayer.

1 WEEK BEFORE

Place outdoor posters.
Set up display tables.
Make announcements.
Institute telephone campaign.

Submit paid ad to newspaper.
Decorate platform.
Review checklist.
Emphasize prayer.

DURING THE CONVENTION

Submit paid ad to newspaper.
Check guests' entertainment.
Record messages.
Collect song sheets and keep them clean.
Present special music in each service.
Announce remaining services.
Announce financial goals and gains.
Keep literature table neat.
Be an example . . . pray, give, go.

AFTER THE CONVENTION

Prepare report for church file:

dates, speakers, films, slides, music, attendance record, finances, souls helped, dedications.
Submit final newspaper report.

Give denominational report.
Save decorations and song sheets.
Take literature to shut-ins.
Type taped messages—use as bulletin inserts.
Maintain concern.

**THANK ALL.
PRAISE GOD!!**

FINANCE PLAN

1. Raise expenses beforehand. All convention offerings can then go for missions.
2. Promote an approved project. A free FAITH PROMISE brochure explaining the program is available upon request through the General Stewardship Commission.
3. Set GOAL a little higher than the last year.

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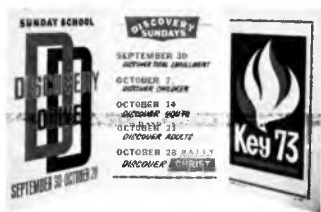
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THE PREACHER'S WIFE



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God's Bulletin Board

By Francine Duckworth*

WHEN I LIVED IN Kansas City a few years ago, I was visiting in the home of one of the seminary couples and noticed on the blackboard in her kitchen the words, "Smile; Jesus loves you." I SMILED—and once again was aware of the assurance of Christ's love for me.

Several times afterward I thought of that, and when we moved to our first pastorate I made sure that I put my blackboard in the right place. We are in a home mission church, and the district has provided a lovely mobile home for us. I'm sure you can guess the first thing I wrote on my blackboard!

One morning I remember feeling especially sorry for myself, and unloved. I was in a strange community, far away from close friends and family. I read, "God loves you." It was just what I needed, and I found myself finishing the saying, "and has a wonderful plan for your life." That day His plan was wonderful!

When my neighbor came over, her

*Pastor's wife, Seymour, Mo.

face took on a different smile as she read, "Smile; God loves you."

During one of my "quiet times," a Bible verse had been of special help to me, so I wrote a part of it on my blackboard: "Seek ye first the kingdom of God." A couple who had just started coming to our church was at our home for the evening meal, and the husband looked at my blackboard, read the verse, and said, "Humm." He found the Lord that week in my husband's study. They were in our home again for a bit of fellowship after service, and the man noticed my blackboard and remarked, "Humm, you've changed it." After this comment I decided that it would become "God's bulletin board."

This has been such a help to me. There are messages from God's Word that remind me: "This is the day which the Lord hath made"; "Lo, I am with you alway"; "Is any thing too hard for me?"

Do you have a bulletin board? Why not make it God's?

Jesus Christ is King! The man
who is driven by this message
has the key to the universe.

The Authority of Christ

By Mark L. Davis*

THE DYNAMIC of the Christian ministry is the authority of Jesus Christ. He has all authority in heaven and on earth. Nothing escapes His lordship. The gospel preacher is sent to announce Christ's authority. The message floods his heart. This is the substance of his ministry. It is the vibrancy of his life.

Humankind and all creation suffer for the sin of man. Man no longer understands the meaning of the created world. He can't put the puzzle together. And he has the most difficulty putting himself into the picture. He feels trapped in a world of emptiness between the events of birth and death. At best, life seems a sadistic comedy conjured up by a twisted divine mind.

He can't understand the chaos of his own soul. He is a twisted mass of conflicting motives. Filled with noble aims and ambitions, his inspiration is dashed against his baser drives. He tries to do good. He fails. He tries to live selfishly. He is destroyed by his own selfishness. He bears a cancerous guilt which infects his moral, spiritual, and emotional well-being.

*Pastor, Bauer Wesleyan Church, Hudsonville, Mich.

It is to this man and his world we bring the message of Christ's authority. Men crippled by the paralyzing effects of guilt can be freed. At last they can live. Jesus has authority to forgive sins. Man can be loosed from the chains of self-love. The authority of Christ touches every fiber of his person. Not even the grave can suppress Christ's lordship.

Jesus Christ has authority over history. God will have His way in the affairs of men. History, then, is moving toward a goal. And it has meaning because Christ is Lord. The story of Christ was not simply an event in history. It was an event that changed the course of history. By becoming subject to time and events He gained authority over them.

But the message has more! He died and arose to reconcile *all things* to God. Take a second look at Col. 1:15-20. Christ's redemption touches man and creation.

Here is the basis for social and ecological conscience. One thing is sure. When such a theology is formulated it will have to be based, not on the goodness of man, but on the authority of Jesus Christ. Only on this basis do we work for a better world.

Because of Christ's lordship we seek an end to water, air, and literature pollution. On the basis of His authority we insist no race is inferior to another. On the basis of His authority we refuse any man the luxury of oppressing another man.

Jesus Christ is King. He has all authority in heaven and on earth. This message intoxicates us. No man driven by this message will stand red-faced and apologetic in the pulpit to proclaim it. He has the key to the universe.

The message is tremendous. But the message gives birth to a mandate. The fact of Christ's authority compels us to take the good news to our world. How do we do it?

We are not peddlers of the truth. Our object is not to make money. Our goal is not to satisfy a tarnished or inflated ego. Our calling is not to impress our peers with a large and well-oiled organization. And don't think yourself beyond these temptations. They have whispered to you already. They will test you again. They'll infiltrate your motives while writing sermons. You'll have to resist them while calling on new families. At these moments you'll become either a minister of Christ's authority or a peddler of the truth.

You are not preaching a strange gospel. Some men speak with eloquence of the goodness of man, but they say nothing about the meaning of life. I bend my ear to find how I can be free from sin, and they give me a Jesus who shares my weakness. I look for One with authority over the sin and guilt of my life; they give me a God who was made after the likeness of man. In their attempts to be "contemporary" and "relevant" they write a strange gospel.

But beware! The strangeness is double-edged. It has inflicted wounds on evangelicals too. In every generation there are some who revert to

"circumcision" preaching. "If you would be a Christian," they say, "you must dress like us, talk like us, worship like us, think like us, and in general be like us." They add to the gospel. In the end "salvation by faith" is lost in the rubble of good works and legalism. They seek a pure fellowship, but they produce a strange gospel.

We are called to preach Jesus Christ, who has all authority in heaven and on earth. Any gospel adding to or taking from this is a strange gospel. Our mandate is to declare, in an uncluttered manner, the message of Christ's authority to our world.

To this mandate Christ adds a promise: "Lo, I am with you always, even unto the end of the world [age]." And we know He means what He says. He *is* with us. He is *personally* with us. This is not a mere influence. And it's more than positive thinking. Jesus Christ is alive and with us.

So we take courage. We don't depend on the sweet memory of past experience. We know we are not sufficient for the task. But He is with us to help us. How happy is the man who knows, no matter how profound his failures, Jesus Christ is still with him! How sad is the man who knows, no matter how grand his successes, Jesus Christ is not with him!

Christ's presence guarantees victory. The work may go slowly. The successes may be few. It may seem the wilderness is winning. But with His presence we walk in victory.

Why did God authorize us to proclaim His authority? The message is worthy of an angelic messenger. But He chose us. He has given us this ministry of reconciliation. So, believing the message, we accept our mandate. Let us enter our task, content with the promise of His presence.



Teach Me to Be Responsible, Lord

SOMEONE AROUND HERE has got to know where he is going, and I think I must be that someone. While facing the making of important decisions and the doing of urgent tasks, I am sometimes distracted by the persistence of petty criticisms. I reach out for the panic button. Then I hear the Lord reminding me that this is the one thing I must *not* do.

I must no sooner pattern my ministry in answer to pettiness than I would drive my car according to the wishes of those who honk at me on the highways. I do not dare to drive by trying to sense what the other drivers want me to do. Doubtless their desire would be for me to be off the highway with my car parked in the garage, the engine off, the door closed. But you don't make progress that way. You have to get out there, decide where you are going, determine how to get there, and face the traffic. Get on the freeway without hesitation and go!

Nothing has taught me this so forcibly as the experience of flying an airplane. When you are the pilot you must fly the plane. You must really be in charge and make the plane go where *you* want it to go. The plane has something of a mind of its own, and will take you where you do not want to go unless you become the pilot and take charge. This has been a good thing for me to

learn. I must apply it to the work of being a pastor, a husband, and a father. It applies differently in each area, of course, but a good result depends upon how I understand my role as the pilot—the man in charge.

There are always going to be forces at work to turn me aside from the direction I want to go, and I will have to work against those forces unless I can turn them around to work for me. A plane properly piloted is a "happy plane." The strains and tensions are acting together to produce a proper flight. So in the work of pastoring, I must bring the strains and tensions together in such a way that a smooth and meaningful ministry will result.

As air is to the flight of an airplane, so is the Holy Spirit to the operation of the church. One must be in a proper relationship to it and to Him. All the surfaces of the airplane are shaped in relationship to the design of the plane to fly in the sea of air that surrounds the earth. All unnecessary protrusions are removed and the appendages of the plane are designed to catch the flow of air and allow it to fly.

Thank You, Lord, for teaching me that You do expect me to be as responsible as the pilot of a plane, and that my life must also be conformed to the will of God in order for the Holy Spirit to be effective in the smooth and meaningful living of the Christian life.

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Joy in the Role of the Retired

By J. K. French*

A TEEN-AGER REMARKED, as we were discussing her future after graduation, "Man, it's scary out there!" She was afraid of the future and what was out ahead.

As a retired minister of less than a year, and having reached the golden age of threescore and seven, I too look out ahead at times and say to myself, "It's scary out there!"

The golden years are fear-filled years; the marked decline of the physical brings awareness of the end of the road. Feelings of depression could come as we look back and ask, What have I done with my life?

Our children are all gone. My former pastorates are being filled with young men. I have no flock to call me pastor and to hold me up with their prayers. I am aware that there is something that psychologists call "retirement shock."

Several years ago a district superintendent said to me, "I have two pastors that are a real problem to me. They are older, past their years of usefulness, and yet they will not retire. Churches do not want them, and I do not have the heart to leave them without an appointment."

It was right then that I decided that I would never be one in this class. The loss of my role in life after many years could mean the loss of selfhood. There is sort of an inner ache, a void, as I know that someone else is performing my former tasks in life.

But I have Jesus! I can still sing, and preach, and pray when needed. In the meantime I will sit in the pew and back my pastor, as a layman. My tithe is not what it used to be, but God is getting 10 percent plus. My wife and I will be in God's house every time the doors are open when we are able.

Yes, I am retired—and having the time of my life!

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"No man of God should dare go to the pulpit hoping to make it on the spirit of the people or the inspiration of the hour. He must come with his own battery charged. He is there to lift and not to be lifted. Thank God for our many laymen who know how to lift with us. But we had better prepare to do our own lifting."—Murray J. Pallett.



THE OVERTONES OF THE MINISTRY

By Raymond C. Kratzer

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IX. Calmness

I recall as a teen-age lad an interim period of time in our church between pastors. The pastor who had left had a broken heart because of family problems—in which his children were the principal cause. It was just at the time of annual meetings and pre-assembly activities. When the new pastor arrived things were all topsy-turvy. Elections were to be held, reports gathered, church organization reordered, and many other things to be done. Bills were unpaid, finances were low, and the situation was anything but encouraging.

With the help of the Lord the new pastor seemed to perform miracles. His calm assurance that this was God's work, and things would get straightened out soon, put new heart in the entire congregation. He seemed to know the answers to every need. With dispatch elections were held, finances improved marvelously, plans were inaugurated, and a discouraged church was on the way "like a mighty army"!

A minister can add or subtract from a situation by the very look on his face. In the midst of problems and tumultuous situations he can inject a sense of security and tranquility if he has conditioned himself to a prop-

er attitude born of a depth of spiritual sensitivity. This overtone of calmness in the midst of storm is the hallmark of a good pastor, and it is a quality that should be sought after and cultivated in order to meet emergencies in the best fashion.

When death comes to a family, there is always a feeling of emptiness and futility. This is especially true in accidental or premature death. Questions haunt loved ones and they are prone to lose faith and meaning through this unwanted and unsought experience.

When the pastor is present, or when he is called, he can be of inestimable value in pouring oil on the troubled waters. He should be prepared with helpful suggestions and thoughtful conversation that will ease the situation. Just to listen to the details of the death and manifest thoughtful interest will do a great deal. Heartfelt concern will build confidence and evoke many gracious responses in the years to come because of a sympathetic pastor. In due season, when a need arises, people are prone to call their pastor before they call the doctor or seek other professional help.

The life of the church is replete with potential problem situations.

The reason for this is that people are involved. And when two or more people are working together, there is the possibility of friction. Here again the pastor can inject the overtone of calmness. Skill in averting a crisis is a part of the craftsmanship of the ministry.

At times certain persons demand that something be done in reference to some people or situations. They are excited and act as though the world will come to an end or the church will fall apart unless the pastor takes the "bull by the horns." He must remember the admonition of Paul in II Tim. 2:24: "And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient." Usually prayer, love, and time will take care of most issues. And here is where calmness must reign.

There will be temptations to lose one's poise and all sense of objectivity. But when this urge overwhelms you, button your lip and pray silently to the Lord to give you calmness and steadiness. It would be terrible to choke to death on a piece of ice, when, if you would just wait awhile, it would melt and you could swallow it easily. You may be like a duck at times—looking calm on the surface, but underneath paddling like everything.

In these days of frustration everywhere, there needs to be a strong *overtone of calmness* emanating from the pulpit. Not that we should never get excited, and even a bit heated over the problems of the world, but there should exude from our lives an attitude of calm assurance with faith in the ultimate victory of Christ. Isaiah went through a period of crying the "woes" until that day he saw and heard the Lord in the Temple. He also saw himself and received the divine touch that enabled him to operate more ade-

quately than ever before.

The work of the Lord has always ebbed and flowed, and it always will. But the thing to remember during the ebbing period is to have faith that things will turn around in due season. You may need to be turned around by a fresh touch from the Lord that will enable you to believe that victory will come.

The calmness of Jesus in the midst of trying situations beckons us to follow in His steps. "Who, when he was reviled, reviled not again; when he suffered, he threatened not" (I Pet. 2:23). Read again about His reactions when He stood before Pilate and before Herod. His tremendous poise caused the Roman governor to exclaim: "Behold the man!"

Calmness is not passivity. It is dynamic serenity. It is an awareness of ultimate solutions to difficult problems. It is a faith born of trust in the involvement of the Lord in our complex situations. It is the ability to hold steady when every atom of our beings is ready to explode. It is a patient and prayerful expectation that, when we have come to the end of our wits, God will hook on and pull us through.

Some of the last words of Jesus to His disciples spoke of His peace which He imparted to them. He admonished them not to let their hearts be troubled, but rather to cast their cares upon Him and leave them there. This type of witness will blend a beautiful note into your ministry that will be a steadying influence to those around you.

Let us pray for grace to "stand still, and see the salvation of the Lord." Let us strive to bring hope and cheer to those of our parish. Let us aim to be so full of the Holy Spirit that those around us who would be tempted to doubt or fear will be strengthened when they observe the unfeigned faith in us.

IN THE STUDY

Marching with the Master Through Mark

September 2

THE TRANSFIGURED CHRIST

(9:2)

SCRIPTURE: Mark 9:2-8

TEXT: *He was transfigured before them.*

INTRODUCTION: Every great life is marked by great crises. In the case of Jesus it was the Baptism, the Temptation, and now the Transfiguration, to be followed by Gethsemane and Golgotha. So this was the central crisis of His public ministry, with two crises at the beginning and two at the end. We want to discover the significance of this one in its setting.

I. THE MEANING OF THE TRANSFIGURATION (v. 2)

This great event took place six days after Peter's confession at Caesarea Philippi that Jesus was the Messiah. The apostles expected Christ to set up His messianic kingdom at Jerusalem immediately. But instead he told them that He was going to Jerusalem to suffer and to die. All their hopes were shattered. And doubts must have plagued their minds as to whether after all He actually was the Messiah.

For the inner circle of the three closest to the Master the problem was soon resolved. Jesus took Peter, James, and John "up into an high mountain." This has traditionally been identified as Mount Tabor, in the Plain of Esdraelon, between Samaria and Galilee. Today one can visit the beautiful new Church of the Transfiguration built there by the Roman Catholics. But there are evidences of a military fortress on the top of this 1,000-foot hill in Roman times. So it seems more probable that the Transfiguration took place on one of the peaks in the Mount Hermon range, far to the north. This would be near Caesarea Philippi, where Peter had made his confession a week earlier.

Here Jesus was "transfigured before them." The verb is *metamorphoo*, related to the noun *metamorphosis*, which has been taken over into English as a biological and chemical term indicating a change of structure. The verb is used in the parallel passage in Matt. 17:2. Luke describes the Transfiguration (9:29), but does not use the term.

To the onlookers—Peter, James, and John—this event was a complete confirmation of the fact that Jesus was really the Messiah. They could never doubt again.

II. THE MESSAGE OF THE TRANSFIGURATION (v. 7)

If the sight of Jesus' glistening face and clothing had not been enough to convince the three disciples, the voice from heaven was the final proof. The Father spoke out of the overshadowing cloud: "This is my beloved Son: hear him." This was similar to the declaration made at the Baptism



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(1:11). These are among the strongest statements of the deity of Jesus to be found in the Synoptic Gospels.

The added admonition, "Hear him," was probably a rebuke to Peter's suggestion about making three booths ("tabernacles"), one each for Christ, Moses, and Elijah (v. 5). Thus he was placing Christ on the same level with Moses (representing "The Law") and Elijah (representing "The Prophets"). It reminds us of a recurring phrase in a textbook on Oriental philosophies—"Confucius, the Buddha, and the Christ." But Christ is utterly unique as the Son of God and should never be bracketed in the same breath with the founders of other religions. All of them were merely human; He alone is uniquely divine.

III. THE MORAL OF THE TRANSFIGURATION (v. 8)

As the sound of the voice faded away, suddenly "they saw no man any more, save Jesus only with themselves." The three disciples had been overwhelmed with the vision and the heavenly visitors. Now they were left with "Jesus only."

The value of a vision depends on its permanent results. If the experience of ecstasy or emotion is genuine, it will leave us with a heightened sense of our Lord's presence. The Transfiguration must transfigure us!

CONCLUSION: The verb *metamorphoo* is found in only two other passages in the New Testament. In Rom. 12:2 it is rendered "transformed," and in II Cor. 3:18 it is translated "changed." A study of these passages will suggest that we are to live "the transfigured life" through the indwelling Holy Spirit and through the renewal of our thinking. What the world needs today is radiant religion shining out of transfigured lives.

September 9

THE VALLEY OF NEED

SCRIPTURE: Mark 9:14-27

INTRODUCTION: The Transfiguration was a high moment, not only for the disciples, but also for their Master. He needed that experience of exaltation and exultation in fellowship with His Father and with

the two visitors, Moses and Elijah. It was necessary preparation for the dark hours of Gethsemane and Golgotha that He soon would face.

But He could not stay on the mountaintop, for at the foot of the hill there was sin and sickness and sorrow. So He had to leave the heavenly vision and go down to the valley of human need.

I. THE CURIOUS CROWD (vv. 14-15)

When Jesus and His three companions reached the foot of the mountain, they found the other nine apostles waiting for them. But these were surrounded by "a great multitude." The disciples were being questioned by the scribes (the teachers of the Law), who apparently were asking them why they couldn't heal an afflicted boy who had been brought to them (vv. 17-18).

As Jesus approached, the people "were greatly amazed, and running to him saluted." What was the cause of this excitement? Probably the afterglow of the Transfiguration that still lingered on Jesus' face.

II. THE CONCERNED FATHER (vv. 20-24)

A father had brought his afflicted son to the disciples, assuming that their Master was with them and could heal the lad. The boy is here described as having "a dumb spirit" (v. 17). But Matthew describes him as "lunatic" (17:15); that is, an epileptic. As usual, Mark gives the vivid details (in v. 18).

As the boy approached Jesus, the demon possessing him convulsed him, "and he fell on the ground, and wallowed foaming"—a clear description of epilepsy. Christ questioned the father as to how long this condition had gone on. By now the father was in tears. He told how the cruel demon threw the boy into fire and deep water, trying to kill him. Then in agony he cried out: "But if thou canst do any thing, have compassion on us, and help us" (v. 22). Jesus picked up the man's words and said literally: "The 'if you can'—all things can be to the one who believes." The responsibility rests on us to believe. God's power is always available.

The father's response was spontaneous. He cried out: "Lord, I believe; help thou mine unbelief."

III. THE COMPASSIONATE CHRIST (vv. 25-26)

When Jesus saw the curious crowd running to see what was happening, He rebuked the dumb and deaf demon, and it came out. Its cruel meanness was evidenced by the final convulsions into which the demon threw the boy. The victim was left limp, looking as though he was dead. But Jesus lifted him up and restored him to his father.

CONCLUSION: We cherish our mountain-top experiences. But we cannot stay on the mountain if we are going to meet men's needs. We must go down into the valley where they are, and minister to them there.

September 16

THE HIGH COST OF SAFETY

(9:43, 45, 47)

SCRIPTURE: Mark 9:42-50

INTRODUCTION: It is popular to talk about "the simple teachings of Jesus." Paul and other writers are accused of distorting primitive Christianity, adding such unchristian doctrines as eternal punishment. But the fact is that the strongest teaching on hell is to be found in the words of Jesus himself. No sharper warning can be discovered anywhere than right here in our Scripture lesson.

I. THE OFFENDING HAND (v. 43)

Jesus said: "If thy hand offend thee, cut it off." The translation "offend" is rather weak. The Greek word is *scandalizo*, which we have taken over into English. The verb comes from the noun *scandalon* (scandal), which first meant the bait stick of a snare or the trigger of a trap. Then it came to be used for the trap or snare itself. So the literal meaning of the verb is "ensnare" or "trap." But perhaps "cause to stumble" catches the idea.

What Jesus is saying, then, is that if your hand causes you to stumble and fall into sin, you should cut it off. What does He mean?

Many years ago a black Pullman porter explained it to us as clearly as we have ever heard it stated. He said that if you have a friend who is as close to you as

your right hand but he entices you to sin, you must break off that friendship immediately. That is one of the best illustrations of what Jesus meant. But there are many other applications, such as any hobby, vocation, or entertainment that we love dearly. Anything that hinders us must be "cut off," no matter how much it hurts to do so.

The hand is the symbol of *what we do*. So it applies to any activity in our lives that proves to be a stumbling block.

II. THE OFFENDING FOOT (v. 45)

The foot is the symbol of *where we go*. If we are being tempted to go to places that will be a snare to us spiritually, we must do something about it—even if it means changing jobs or finding another place to live. We know a godly father whose boys were going wild in a wicked town. At great financial loss, this man moved his family to another city. But he saved his sons, one of whom became a missionary.

III. THE OFFENDING EYE (v. 47)

The eye is the symbol of *what we see*. It is also usually considered to be the most precious part of the human body. But the thing we prize most dearly must be plucked out and cast away if it hinders us spiritually.

This is a high price to pay for safety. But what is the alternative? Jesus declared that it is better to go through life with one hand, foot, or eye than having two of them "to be cast into hell, into the fire that never shall be quenched."

The Greek word for "hell" is Gehenna. This is a combination of *ge* (pronounced *gay*) and Hinnom; that is, the Valley of Hinnom, south of Jerusalem. It was here that the Israelites offered children in sacrifice to Moloch (Jer. 7:31). During Josiah's famous reform, he declared the place unclean and it became the city dump. Every morning the street sweepings from Jerusalem were taken out of the Dung Gate and dumped into the valley. The Jews used it as a symbol of hell, and so Jesus employed Gehenna for this purpose.

Eternal punishment is further described vividly in the words of verse 48: "Where their worm dieth not, and the fire is not quenched." (Vv. 44 and 46 are

not found in the best Greek text.) These two figures are drawn from the city dump in the Valley of Hinnom, where the lurid flames licked the edges of the refuse and worms ate their way through the garbage. Perhaps the "worm" speaks of gnawing memory and "fire" of unsatisfied lusts. Hell will be a horrible place, and no price is too high to pay in avoiding going there.

September 23

WHAT ABOUT DIVORCE?

(10:9)

SCRIPTURE: Mark 10:2-12

INTRODUCTION: The divorce question poses one of the most acute problems in modern society. It is claimed that one in three marriages in the United States ends in divorce, with the ratio higher in some sections than others. According to the 1972 edition of the *Reader's Digest Almanac and Yearbook*, in 1970 there were 2,179,000 marriages in the United States, and 715,000 divorces.

Much has been written on the subject. But what did Jesus say about it? That is the question that concerns us.

I. THE CATCH QUESTION (v. 2)

The Pharisees came to Jesus with a question. Mark comments that they were "tempting him." The verb *peirazo* basically means "test." But it appears that here Jesus' opponents had a malicious motive: they were trying to trap Him.

The question they asked was a very pertinent one: "Is it lawful for a man to put away his wife?"—that is, divorce her. "Lawful" here means "right" or "proper."

At this time Jesus was in Perea, east of the Jordan River (v. 1). This, along with Galilee, was ruled, by Herod Antipas. That wicked man had divorced his lawful wife and married his brother's wife, with whom he had become infatuated. John the Baptist had lost his head for condemning this adulterous union. Perhaps the Pharisees hoped the same fate would overtake Jesus if they could only trap Him into making some unguarded statement.

II. THE COUNTER QUESTION (v. 3)

When a person asks you a "loaded"

question, it is often wise to answer with a related question. Jesus did this a number of times. Here He asked: "What did Moses command you?" Since Moses was the highest authority for the Jews, this question was altogether pertinent.

These Pharisees promptly informed Jesus that Moses did make provision for divorce. But the Master explained that this concession was due to the hardness of people's hearts.

It should be noted that Moses' regulation was not intended to encourage divorce, but rather to discourage it by requiring a man to get a certificate of divorce. This would take time and money, giving a chance for reconsideration.

III. THE CONCLUSION (vv. 6-9)

Jesus went on to say that God originally made the human race "male and female"—one man, one woman. Based on this, a man should leave his father and mother and "cleave"—literally "be glued"—to his wife. Some marriages go on the rocks because husbands do not "leave" their parents, but stay so closely attached to them psychologically that they do not become united to their wives. But more marriages fail because of the lack of the "glue" or genuine, unselfish love.

The Master also declared that husband and wife become "one flesh" (v. 8). This is why it is a sin to separate them. It is something far more than a business partnership or any other relationship of life. It is unique and must be kept sacred. And so Jesus asserted: "What therefore God hath joined together, let not man put asunder."

The secret of a happy marriage is for both husband and wife to think first of the other. Self-centered individuals cannot build a happy marriage.

September 30

JESUS AND LITTLE CHILDREN

(10:14)

SCRIPTURE: Mark 10:13-16

INTRODUCTION: Why does the story about Jesus and little children follow immediately after His teaching on divorce?

What connection is there between the two?

The answer seems to be that the children of divorced parents are among the saddest "displaced persons" of our day. They often love both parents and want to live with both. But the sinful selfishness of the parents prevents this. Here we see divorce for what it is.

I. THE ATTITUDE OF THE DISCIPLES (v. 13)

Some parents brought their little children to Jesus so that He might touch them. Matthew, writing to Jews, reflects the Jewish custom when he writes: "that he should put his hands on them, and pray" (19:13).

The disciples felt that Jesus should not be bothered with children. He had more important things to take care of! So they scolded the parents for bringing their infants to Christ.

There are some "Christian" workers today who take the same attitude. They don't want any children around. Such people show the carnal attitude of the disciples rather than the compassionate attitude of Christ.

II. THE ANSWER OF THE MASTER (vv. 14-15)

When Jesus saw what the disciples were doing, He was "much displeased." The Greek verb says that He was "indignant." Perhaps a bit sternly He said to them: "Let the children come to me, do not hinder them; for to such belongs the kingdom of God" (RSV). That is, the kingdom of God belongs to, is composed of, humble folk.

Then the Master made it more specific. Only those who come in childlike humility and trust can enter the Kingdom. Pride is one of the main things that keeps people out of the kingdom of God.

III. THE ACTION OF THE MASTER (v. 16)

Instead of driving the children away, Jesus welcomed them. With his typical attention to vivid detail, Mark says that He "took them up in his arms, put his hands upon them, and blessed them."

Children are very sensitive to the attitude of adults toward them. We can wound them deeply by an unsympathetic attitude. By our refusal to accept and love them we can drive them away forever from the God we claim to represent.

Pastors especially need to be careful to make over children. Jesus did!

The wise pastor realizes that one of the quickest ways to the hearts of parents is to pay attention to their children. The pastor, evangelist, or other church worker who learns the names of the little children and calls them by name will find the parents eating out of his hand.

But the supreme motive for it all is love. If our hearts are filled by the Holy Spirit with divine love, we will feel and express a warm love for children everywhere.



Stop Your Complaining

SCRIPTURE: Phil. 2:14-16

TEXT: *Do all things without murmurings* (Phil. 2:14).

INTRODUCTION: There was a man in a large congregation who was not satisfied with the way things were being done. He did not like the preacher. He did not care for the leaders. He began to grumble and gripe. Complaining always gains a following. Soon he had 250 people behind him.

But those who complain and oppose God are bound for ruin. They simply invite destruction upon themselves. God removed those men. The complainer was Korah. He and his kind were destroyed.

The story is true. It is recorded in Numbers 16.

God hates complaining. Complaining is injurious to the Christian in these ways: complaining leads to disputing; complaining endangers heart purity; complaining prevents evangelism.

I. COMPLAINING LEADS TO DISPUTING (14).

A. Characteristics of complaining

1. When a Christian complains, he is taking the first step toward spiritual defeat.
2. When he is bitter in his attitudes, his heart will not re-

main sweet toward God.

B. Complaining never makes friendships and harmony.

1. Paul says disputings should stop.
 - a. If a person complains, it is only normal to get into disagreements.
 - b. The complainer is not sensitive to others' feelings. He thinks of his own plight.
2. Disputing means doubting.
 - a. No intellectual explanation is satisfying to a person who is spiritually doubting.
 - b. Faith is the ingredient necessary for overcoming doubts.

II. COMPLAINING ENDANGERS HEART PURITY (15).

"That ye may be blameless and harmless . . . without rebuke."

A. Heart purity results in blameless living.

1. This means one's relation with the world.
2. Christian is to live so that none can find anything in this life to blame or with which to find fault.
3. A complaining person is at fault. His religion is mockery to the world.

B. Heart purity includes only one purpose. "Harmless."

1. Harmless means unmixed, unadulterated.
2. When used of people, it implies absolute sincerity.
3. Harmless or sincere is what Christian is inside. Motives are not mixed. One purpose.
4. Purity presents itself in complete sincerity of thought and character.

C. Purity of heart means to live perfectly before God, "without rebuke" (15).

1. "Without rebuke" describes what a Christian is in the sight of God.
2. It means to be spotless or unblemished and therefore acceptable to be offered on God's altar.

3. Christian life is like an unblemished sacrifice, fit to be offered to God.

III. COMPLAINING PREVENTS EVANGELISM (16).

A. Complaining is typical of the world.

1. You are to be straight in a twisted world.
 - a. A crooked and perverse generation—warped people
 - b. You are to be straight in a warped time. Straighten a twisted world.
2. You are to be lights. "Ye shine as lights."

B. Complaining will not persuade men of Christ.

1. We have a message to give away (16).
 - a. "Hold forth" means to offer something as you would offer a drink to a guest.
 - b. You do not grumble and begrudgingly offer a person a cup of coffee.
2. The message is a joyful one. The 70 returned with joy.

CONCLUSION: Slave girl on market block to be sold. Man bought her and freed her. She had no joy when told she was free, for she had known only the life of bondage. Finally she realized what freedom was. She said, "I will follow him. I must serve him all my life." When others tried to persuade her to leave, she replied, "He redeemed me."

The joy of the redeemed.

LYLE POINTER

Getting the Key In Evangelism

TEXT: *And they come unto him, bringing one sick of the palsy, which was borne of four* (Mark 2:3).

INTRODUCTION: To really put the "key" in evangelism and help us make disciples of all men, we must determine what evangelism is all about. Evangelism consists

of someone in need, someone concerned, and someone to help.

I. SOMEONE IN NEED. “. . . they come . . . bringing one sick of the palsy.”

There are people in need all around us—people in our Sunday school classes, the lukewarm members of our churches, the discouraged, and the backslidden. Anywhere we look we can find someone with a need.

II. SOMEONE CONCERNED. “. . . bringing one . . . borne of four.”

These men showed their concern. They practiced what they preached. They went out of their way to overcome the difficulties, the reasons it could not be done, the lack of adequate facilities. They were concerned and they proved it.

III. SOMEONE TO HELP. “And they come unto *him*, bringing one sick of the palsy.”

Thank God, there is an Answer to every problem, and that Answer is Jesus Christ. Bring men to HIM.

CONCLUSION: Are we making disciples? Jesus gave the commandment to “men”; and if I drop the *n*, that means He gave it to “me.” Am I going as He commanded?

WILLIAM J. TURNER

BULLETIN BARREL

CONSISTENCY: Your talk walks, and your walk talks, but your walk talks farther than your talk walks.

* * *

TRUE: Duties are the things we look forward to with distaste, perform with reluctance, and brag about afterwards.

* * *

He who cannot forgive others breaks the bridge over which he must pass himself; for every man has need to be forgiven.

* * *

The way to prepare to meet God is to live with Him now, so that to meet Him later will be nothing strange.

When Our Glasses Need Refracting—

A new game is being played—that of “conjugating moods.” It goes like this:

I am firm;

YOU are obstinate;

HE is pigheaded.

I am sparkling;

YOU are talkative;

HE is a blabbermouth.

I am beautiful;

YOU have good features;

SHE isn't bad if you like that type.

I am righteously indignant;

YOU are annoyed;

HE is blowing his top.

I have reconsidered;

YOU have changed your mind;

HE has gone back on his word.

—Selected

TEN MISTAKES TO AVOID

Remorse over yesterday's failure

Anxiety over today's problem

Worry over tomorrow's uncertainty

Waste of a moment's opportunity

Procrastination with one's present duty

Resentment of another's success

Criticism of a neighbor's imperfection

Impatience with youth's immaturity

Skepticism of our nation's future

Unbelief in God's providence

—Selected

TIME

I am TIME—

I've watched the millions hurry by,
Little lasting, little real,
Content to live for what they feel.

I am TIME—

They've raced against me since I've been.
No one winning; only I
Go on to live and not to die.

I am TIME—

I'll outlast your petty cares.
But I will bow, humble, meek,
Before the One that YOU should seek.

I am TIME—

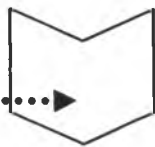
Only Christ has conquered me.
Beyond, before, and fuller than,
He conquered me for every man.

—Selected



HERE AND THERE

AMONG BOOKS



Conducted by the Editor

All books reviewed may be ordered from
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The Day Satan Met Jesus

By William L. Banks (Moody Bible Institute, 1973. 95 pp., paper, \$1.50.)

Tracing Satan's work involvement from the day he tempted Jesus to the present, Banks covers Satan's biblical description, intentions, and ignorance. He discusses the Holy Spirit's role in the temptation. The author defends the *impeccability* of Jesus (He was not able to sin) and of course here gets into controversy. He also defends the verbal inspiration of the Scriptures, which is similar in some respects, but quite different, from the *plenary* theory of inspiration held by most of the readers of the *Preacher's Magazine*.

Useful study tool for those who do not feel they need to reject everything an author writes because of some of his views which are not in harmony with theirs.

Great Pulpit Masters Series

Four books in the "Great Pulpit Masters" series (Baker Book House, 1972. 256 pp., [reprints], paper, \$2.95 each.)

Charles H. Spurgeon, introduction by Andrew W. Blackwood

John H. Jowett, introduction by Elmer G. Homrighausen

R. A. Torrey, introduction by William Culbertson

Dwight L. Moody, introduction by Charles R. Erdman

Collections of some of the best sermons from men who left their marks as preachers of the

Word, these paper reprints from the classics will be welcome additions in libraries of those preachers who did not buy the earlier (forties and fifties) clothbound editions.

The introductions include interesting analyses of these sermons and discussions of preaching methods of these men.

Renew My Church The Thessalonian Epistles

By John F. Walvoord (Zondervan, paperback reprint, 1971. 158 pp., \$1.95.)

Walvoord presents expositions on the two Epistles to the Thessalonians. This book could be used for study groups, to stimulate research and discussion of the Word.

The Lord of Life and Death

By John D. Jones (Baker Book House, reprinted 1972. 224 pp., paper, \$2.95.)

How Jesus Won Men

By L. R. Scarborough (Baker Book House, reprinted 1972. 290 pp., paper, \$2.95.)

Two additions in the "Minister's" paperback library series of inexpensive reprints, among two dozen or so now offered to those who did not get things in hardback editions. Jones presents a book of model sermons appropriate to the Lenten season, with Christ as Lord of life and death.

Scarborough's book is the result of intensive studies in the methods Jesus used in His three-year ministry to make disciples.

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—MARK R. MOORE, *President*
Trevecca Nazarene College

Definitions:

1. An atheist is a man with no IN-VISIBLE MEANS OF SUPPORT.

2. An atheist is like a man who builds a house without windows and then blames God because he has to live in the dark.

Preachers' Exchange



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next month

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● Speaking the Truth in Eros

In times of protest, here is another protest—against the strange silence regarding one of the central problems of our day—the sex problem.



AMONG OURSELVES

The basic reason why a minister should pray is not that *he is a minister; it is because he is a poor, needy creature, dependent upon God's grace. This is the thesis for W. E. McCumber's article on the minister's devotional life—and he is correct, as usual.* Far too frequently, we in the clergy tend to see ourselves as a unique species; or worse, a "special class" deserving the tribute, the courtesy, and even the discount prices the "ordinary" citizens are denied. The most tragic of all examples of this kind of thinking occurs when the minister begins to "professionalize" his praying. Read this and examine yourself (as the editor did) and you will find it worthwhile (p. 3). Perhaps we can get back on the track, with whatever terminology we may wish to use in communicating the gospel in our time (p. 1). Harold Crosser deals with the divisions that hinder the Kingdom in terms that should be understandable, and it does make sense to pastors (p. 13). You should be aware of two types of members in the body of Christ who are all but forgotten in far too many churches—the children and the retired people (pp. 7, 21). This month we salute them and offer to them our love and prayers.

Yours for souls,

NEW

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