

JANUARY • 1975

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THE **PREACHER'S  
MAGAZINE**

—proclaiming Christian Holiness . . .

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THE

# PREACHER'S MAGAZINE

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JANUARY, 1975

VOLUME 50

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## The Big "If"



**W**HAT IF THIS YEAR were to be your last on earth?

There have been many ifs along the course of life, but this is the big "if" for us as we turn the calendar to another year.

The "ifs" of life remind us that we never outgrow the joys of dreaming. The child within us can recall the dreams of heroism, the brilliant rescue of a helpless victim in the burning building, the skillful control of the largest and fastest jet airplane, the safe return in the space capsule from the landing on the moon.

Where is the youth who has never dreamed of being rich, powerful, popular, or beautiful? Who among us can recall no thought of what it might be like to be the president of the bank, the chairman of the corporation board, or the king in his castle?

While recalling with some amusement these dreams of bygone days, we could also think of more recent reveries. Into the consciousness of many a preacher have flashed thoughts of the spectacular breakthrough. What if the congregation were to come alive and begin to grow like a genuine New Testament church? What if those recalcitrant church members were to see the error of their ways? What if humility were to replace pride, fellowship were to be restored, and wrongs made right among the people of God? What if sinners were more open and responsive to the gospel and believers were being sanctified wholly? What if Christians everywhere were growing in grace and in the knowledge of the Lord Jesus Christ? What if every layman were to let the Holy Spirit make him an effective witness of the saving grace of Jesus?

All these are "ifs" of no small dimension. But the biggest "if" is the one we now face. What if this were to be our last year on earth?

It could be, of course. Some year must be the last, since our pilgrimage in these tabernacles is temporary. Then also we are reminded to "be . . . ready: for in such an hour as ye think not the Son of man

cometh." Whether it be that the trumpet shall sound, the dead in Christ shall rise, and we who are alive shall be caught up with them, to meet the Lord in the air, or we join the ranks of those whose days are fulfilled and the body dies—one year will be our last.

What if this were the last?

If it were, and we knew it, we might see some of our priorities in a different light.

Words of thanks and appreciation, long postponed for whatever reasons, would be spoken. Letters would be written. Love would be expressed.

There would be many things happening in homes and parsonages around the world. The boy who calls us "Daddy" would get some of the time and attention we have been devoting to "more important" matters. That promised visit to the zoo or that long-awaited fishing trip would be made with him.

That faithful pastor's wife, working tirelessly by her husband's side to build the Kingdom, might see her dream come true. The family would have some time together. Things long postponed would be done.

If this year were the last, there would be precious few sermonic duds preached in our pulpits. Each week there would be more time reserved for reading and study, and preachers would delve more deeply into the Word. There would be pastors who, like Wesley, would be "men of one Book." Can you imagine the effect of this upon the people in church pews?

There would be more pastoral calls if this were to be our last year to be ministers, and we knew it. Not the quick, professional, public-relations variety, but calls where a pastor sits down with the sick, or the aged, or the lonely, or the troubled person, as though there was nothing else in all the world he thought important at the moment but their needs. People would experience pastoral care in a new dimension if their pastors knew there was very little time remaining.

There might be a renewal of the spirit of stewardship among us if we knew this year would be our last. Fresh attention would be given to the words of Jesus, "But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal" (Matt. 6:20). The tithes would be paid, but that would not be enough to express our devotion to God. Double and triple tithing would be the norm. Some would go even further until, like Bud Robinson, one-tenth of the income would be kept for personal use while 90 percent would be given to God. With just one year left to live, some of us might be considerably more generous in giving to the Lord.

If this were to be our last year on earth, our prayer life would be revolutionized. Finding time to pray would not be the problem; we would take time. There would be ways of expressing praise and devotion never before discovered. There would be adventures in faith, and exciting examples of miraculous answers to prayer. We would experience the joy of coming much nearer Jude's ideal of "praying in the Holy Ghost."

If this were our last year to live—

Make that the thought for this season of the year. And then live as though the "if" were coming true. Now.

Our generation has de-emphasized the sermon. Here is an example of a quiet and studious ministry which the twentieth century has all but forgotten.

## A Preacher's Preacher

ONE OF THE GREAT homiletical teachers of the nineteenth century was Charles John Vaughn. During the later years of his life he spent much time in preparing students for ordination in the Anglican church. Lecture notes taken by his students reveal some very interesting ideas concerning the ministry.

Vaughn emphasized above all that the preacher must be in earnest himself. It was of little use to describe imaginary cases or to exhort to unrealized feelings and unpracticed duties. Moreover, it was important for the preacher to have a definite aim, and to have faith in his source of strength. In order to fulfill these conditions, it was necessary for a clergyman to take great pains in his preaching. This meant learning, variety of methods, reading, observing, and praying. Vaughn urged his pupils to rely on their own gifts, and not to

depend on others. This did not forbid using others' sermons, or even on occasion preaching them; but Vaughn warned his students that this should be done "cautiously and sparingly, not in idleness but from conviction such as one can name before God."

As to the difference between written and unwritten sermons, Vaughn believed that they required equal preparation. He felt that it was wise to interchange the two plans, especially if the congregation enjoyed extempore preaching. As a general rule, a written sermon well delivered was better in itself and scarcely less effective than the other. It was the delivery that made the difference.

Vaughn felt that the text of the sermon should be chosen before the subject. He recommended a short text that "gave pith to the point." This could be a question or a pungent saying that would be easily remembered and catch the attention of the hearers.

Vaughn warned his students against long and tiresome beginnings. Much depended on the first words. It was of extreme importance to catch the attention early. Short sentences were of more importance than short words, and Vaughn recommended that few texts be quoted, "though the whole sermon should be



by  
**Ross W. Hayslip**

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saturated with scriptural thoughts." He urged his students to lose no opportunity of arousing the conscience, touching the emotions, and appealing to the interest as they went along, and not waiting until the conclusion of the sermon to seek to do this. He urged them to make their preaching practical and to check it against the question: Would this interest me?

During a ministry that extended over half a century, Vaughn preached thousands of sermons. Most of his preaching was devoted to biblical exposition. His sermons were delivered with a powerful appeal to the individual. They were thoughtful, essentially spiritual, didactic, and

strongly charged with exhortation. Illustrations were skillfully introduced and never overdrawn. The classical and biblical scholar was always behind the sermon, but did not obtrude through it.

Our generation has seemingly de-emphasized the sermon in the task of the Christian ministry. Vaughn is an example of a quiet and studious ministry which the twentieth century has all but forgotten. Vaughn was the favorite preacher of Queen Victoria. Perhaps there were some things in the Victorian period that we preachers can look back upon with approval—this was the age of C. H. Spurgeon, T. W. Robertson, H. P. Liddon, and Joseph Parker.

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The Church needs more "wise men" along with her prophets, for the responsible guidance of the people of God.

## *The Pastor as Sage*

**By Robert Branson\***

**O**UR CONCEPT of the ministry has perhaps been shaped more by the image of the prophet than any other model—biblical or nonbiblical. There is something inspiring about these men who appeared seemingly from nowhere, like Elijah, to preach the word of Yahweh which they had heard in the heavenly council. We envision them striding manfully onto the stage of history, not fearing any man—be he king, priest, or commoner—and delivering a word of judg-

ment against sinners. Their authority lay in their commission from God. They took orders from no man and never compromised their message, regardless of the hardships that they had to endure. Extending their historical tradition, we sanctify the memory of the Reformers, cherishing especially the memory of Luther, who stood defiantly before the emperor and the Church at the Diet of Worms.

Within the Bible there are, however, more than the prophets depicted as the servants of God. One of

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these models which can contribute a richness to the ministry is that of the wise man or sage. This is the man of the practical turn of mind who observes life with the purpose of drawing lessons about both man and God. Brevard Childs in his book *Biblical Theology in Crisis* describes the interest of the sage as "concerned with questions of whether an action is wise or foolish, fitting or inappropriate, timely or premature, prudent or rash."

The danger of overemphasizing the prophetic model is more acute in the early years of a man's ministry. Do you remember those early years in that first church? I do. Just out of college, fired with the "zeal of the Lord," with not a little idealism, and with the impatience of youth to do something "big" for God, we set forth to enlarge the kingdom of God. Yet immediate success escaped us. We just could not understand why the people did not catch the vision and win their neighbors to God and the church. They seemed so indifferent, even hardened to the gospel. We thought the solution to our problem was to take up the mantle of the prophet and get the church lined up. Oh, how we preached, proclaimed the Word of God in all its purity and forcefulness, but they just sat there. Slowly we learned that the prophet had to give way to the sage. In leading people we could not always

approach a problem "in the spirit of Paul before Agrippa or Luther before the emperor, when the issue was one which called for compromise after the manner of the sage in Proverbs."

Compromise? How we dislike that word, and rightly so if we are talking about personal morals or doctrinal confessions. But in the realm of working with people, the board, the Sunday school cabinet, the various committees, the pastor is not a prophet. Here the wisdom of a sage must be his resource. Our best modern example of wisdom in church affairs is our own superintendency. Many of our leaders are good pulpites who can proclaim the judgments of God clearly and forcefully. Yet their greatest asset is their ability to counsel, to give advice, to lead. They function as sages.

Did not Jesus say even to His own disciples: "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves"? The successful pastor will strive to form his own ministry not only on the model of the prophet, but also on that of the wise man. "One would sincerely wish that the church would produce more 'wise men' and fewer 'prophets' for the responsible guidance of the people of God."

The quotations are from *Biblical Theology in Crisis*, by Brevard Childs (Philadelphia: The Westminster Press, 1970).

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One reason some churches have people on Sunday nights is that something is happening. Not something forced and pumped up, but something spiritually natural and real—something of a miracle. And we must have an occasional miracle in our churches to keep going. Victories must take place; lives and homes must be changed; some flooding Jordans must be crossed; some walls of Jericho must fall; some Canaanites must bite the dust, and the church get off the old corn of the land and get a taste of the fruit of the land of Canaan.

—Murray J. Pallett

The kingdom of God will prosper, and your church will maintain its growth, as you develop patience to wait for the maturity of your people and the recognition of your own worth.

## *Please, Pastor, Practice Patience*

By Bob C. Nelson\*

**T**HE DOORBELL RINGS. And there they are again—those precious new converts. “We just thought we would drop in and see how our pastor is tonight.”

“Well, how nice! Come in.” And so another evening is taken from an already busy schedule. What the new converts don’t realize is how frequently they are coming, how many other people and problems their new pastor has on his mind, and how their frequent visits rob him of time and energy.

But, pastor, please be patient. These “babes in Christ” have just changed worlds. They’ve decisively left their former friends and fun behind. They need nourishing and friendship and attention, and it is most natural that they turn to their spiritual parent for fellowship in this new spiritual relationship. For their new pastor to show irritation, impatience, and indifference could flip their faith, and might send them spinning in dejection and frustration back into their old haunts of sin and carnal pleasures. Any time with them will be well spent.

The phone rings. Under his breath the pastor breathes a doubtful wish.

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“Hope it isn’t Sister S.” She called five times yesterday. With an inward groan, he identifies her nervous voice as she immediately launches into the matter that has fixed itself on her mind. Brush her off, hang up, lay down some guidelines for her to follow—and do it now. This can’t go on forever.

Pastor, please be patient. This dear lady is obviously very lonely. Her children have neglected her. She is a widow. Her life has features of drudgery and despair. Talking to her pastor is a therapy, and as she shares her burdens they seem less heavy. Her voice is kind, and her heart is full of gratitude for her pastor and his family. She is of poor circumstances, which add to her troubles; and, lacking a culture that would otherwise assist her, she seems left to endure knocks and bitter trials. To know that her pastor is listening with sympathy somehow makes her dreary day brighter. Now, of course, measures must be skillfully taken to reduce her demands on her pastor’s time. But this must be done with wisdom and love. Pastor, be patient.

For some time the pastor has felt strongly led to launch what he felt to be a needed and promising program. With characteristic pastoral enthu-

siasm he explains this to his church board. In his mind he sees only success and desirable gains. The board mulls it over. Some are immediately for the program. They are spiritually and mentally alive and take to the proposal. Several are neutral. They graciously listen, but the newness of the presentation leaves them pondering. Another good brother, habitually negative, moves to table the action until later. The good pastor feels let down, but with good grace and common sense decides to bide his time and to introduce the same proposition later, as suggested.

At some later time the good brother introduces to the board a program that smacks of his pastor's original ideas. With gusto he points out the merits of his plan. The plan catches fire and with a sense of frustration the pastor proceeds parliamentarily, and the program is launched.

Pastor, be patient. The important thing is that the kingdom of God will prosper; that the church maintains a healthy, aggressive, forward movement; and that your leadership implements progress whether directly or indirectly. In the long pull, your ministry is fully recognized and appreciated for what it truly is.

The scene is the Sunday school assembly. The pastor is sitting by a distinguished guest. He fervently hopes everything will run as smoothly as possible. And then it happens. The superintendent announces that the chairman of the Christmas program committee can't get help. "Everyone says no to the chairman," he reports. The picture looks glum. What kind of people is he pastoring? What will this guest think? This statement brands the flock as being noncooperative, selfish, disinterested, perhaps unspiritual.

Pastor, be patient. You know the superintendent is given to exaggeration, that he fails to catch a clear

picture of such a situation as he thinks exists. (And so it proves to be upon examination.) Then the superintendent further compounds the problem by publicly inviting "anyone" who wants to work on the program to call the chairman. This is the chairman's responsibility, not the superintendent's. "Anyone" may be the wrong one. The chairman may next find herself in an embarrassingly complex position with the wrong volunteers suddenly making themselves available, and will call her pastor to help her out.

Pastor, you are unwillingly but inexorably being drawn into a fantastic web of circumstances that will require both grace and skill. If you fail in helping the chairman to extricate herself from her dilemma of parrying sincerely offered help and providing the right guidance, friction may set in among the weaker people. You may be accused of interfering.

Satan seems ever to be prowling the edges of human relationships that he might excite and incite the Lord's people. Like a military tactician, he probes for a weak position in the church, that he might make a sudden and divisive penetration into the spiritual encampment of the church. The safest solution, apart from sanctified judgments, is to keep the church at the highest possible level of spirituality and divine love.

Many times the pastor will be called upon to wrestle with problems from which he cannot escape. Moreover, he must not take sides, unless a moral issue is involved.

Pastor, be patient. This is your divinely appointed work—the shepherding of the flock. These are problems related to this work because it is so human. Under all pressures keep sweet.

The church is running smoothly. The sheep are fattening in grace, and a beautiful spirit prevails in the wor-

ship services. A ripple appears on the otherwise smooth surface of things. A hardworking and sincere member, in an influential position, fails to grow spiritually and knowledgeably with the growth of the church. He falls behind the requirements that his position demands of him. His attitude becomes increasingly negative. The church senses this, and you guessed it. At the next church conference the brother is replaced by the vote of his fellow members.

Within the structure of our church organization, a member may be a captain on deck one year and down in the boiler room the next, and vice versa. The business of utmost importance is that the divinely commissioned ship sail on steadily with her precious cargo. Our people should be prepared to serve in any position, appointed or elected, with good grace and faithfulness.

But the demoted brother fails to exercise good grace. He suspects that his pastor, before the election, influenced opinion against him.

Now the pastor has one of two recourses. Go to the brother and try to have an understanding, or fight the battle alone in his own heart and weather the storm. The first approach seems the most remedial and undoubtedly has been successfully employed in countless instances. But the brother is resentful and does not trust his pastor. Explanations may further alienate him. The brother has good qualities and talents, and every effort should be made to keep him in the church.

The second solution is to maintain a sweet spirit of silence and prayer. This is the solution the pastor now chooses under the circumstances. John Wesley once said, "Silence is often the best answer to abuse." Pilate said to Jesus, "Do You not hear how many and how serious are the things they are testifying against You? But He made no reply to him, not even to a single accusation" (Matt. 27:13-14, *The Amplified New Testament*).\*

We should always remember Peter's exhortation, "Christ also suffered for us, leaving us an example, that ye should follow his steps" (1 Pet. 2:21). An attitude of love and kindness is our best reaction to those who so painfully offend us by uncharitable words and deeds. With prayerful expectation we await our brother's restoration and healing. Pastor, be patient.

The above illustrations are not to suggest the church is in disarray and turmoil. These simply suggest some of the things that may relate to a good pastor's aggressive and successful ministry. His ministry is actually enhanced and strengthened as he responds to each solution with kind, optimistic, and positive reactions. Many souls will be conserved for improved usefulness as he holds steady "under fire."

Dear pastor, whatever nagging and taxing situations you are squeezed into, please practice patience.

\**The Amplified New Testament*, copyright 1958 by the Lockman Foundation, La Habra, Calif.

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**Purity is not an end in itself. Purity permits the personality to live in full expression of love to God and man. It is the power of a single-hearted devotion and must be kept intact by a daily fellowship with God.**

**—Mildred Bangs Wynkoop**

In this day of social and political uncertainty,  
it is refreshing to know there is stability for  
the prophet through the prayers and faith  
of the laymen

## *I Pray for My Pastor*

By E. C. Hall\*

**T**HE LAYMAN MUST KNOW his responsibility and high privilege in prayer. He must know that humble, penitent, persevering prayer is never lost. He must know that prayer links God's power with our efforts. Every layman must build within his breast a chapel of praise and worship. Such can come only through prayer. To say that many prayers must be directed toward the needs of the pastor is only to state a truism.

The disciples knew the value of prayer. This was evident when they said, "Lord, teach us to pray." Other scriptural admonitions are given: "Men ought always to pray, and not to faint." "Pray without ceasing." "Pray one for another." "The effectual fervent prayer of a righteous man availeth much." I am convinced that prayer will dissolve differences, bolster the spirit of man, and in this day of the energy crisis, it will release the holy energies of the soul of man. Indeed, there need be no spiritual energy crisis if we only know to effectually pray.

*I pray for my pastor as he labors in the community.*

We can never overemphasize the value of good human relations. For this reason, I pray that my pastor will be a living exponent of the grace

and love of Christ in each contact that he makes in the community. It is said that the good farmer never waits until harvest to apply the fertilizer. Just so, the pastor must know that every contact which he makes will continually bear fruit for the kingdom of Christ, for which he labors so faithfully.

A pastor works with all types of people within his community. Some are so poorly trained they cannot meet the ordinary demands of life. Others are a great burden to themselves and to society. Many are business and professional people. Numbers have a high level of formal knowledge and education. Some are economically insolvent, while others are very affluent. As ministers, it is your responsibility and high privilege to meet and to represent Christ among all men.

Recently I visited with my banker about a financial need. The note was prepared and signed. After the deposit slip was given to me, we talked about mutual acquaintances. The first person whose name was introduced was that of my pastor. I was given ready assurance that the personal business of my pastor and all business of my church was cared for in a most satisfactory way. I knew then my pastor had done a heap of fine living among men. I said to myself, The community looks at the minister out of the pulpit to know what he means when he speaks in it.

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(Paper presented to the North Arkansas District Pastors' and Wives' Retreat.)

I pray that my pastor will be a worthy representative of Christ as he meets with representatives of the schools, the city government, and all other agencies, both social and financial, in the community.

I pray that my pastor will know that the world is chiefly inhabited by other people, and that the greatest pleasure in life comes through Christian service to others.

I pray that my pastor can see others as Christ sees them. Only then can he get a true perspective of the true value of others. Peter was not judged by the Master in those moments of bitter denial, but rather by what he could become if he would only submit to the whole will of a loving Lord. When we view others as Christ views them, their arrogant, stubborn, belligerent, selfish, and dominating spirits always take on a different hue. In dealing with others, great tolerance and love are essential. There is one thing you may well remember in the area of human relations. When someone throws you a lemon, you must, under grace, stir up a bit of lemonade.

*I pray for my pastor as he seeks to serve the membership of his church.*

There is a close and hallowed relationship which exists between the pastor and the members of his church. An atmosphere of mutual respect and confidence must abound. While I respect the other ministers of our town, yet there is something about my pastor that makes me know and appreciate the fact that I'm one of his group. Indeed, wherever I go, I am proud to refer to him as "my pastor." This spiritual affinity should be common among all churchmen. However, I tell you ministers today that you are being closely observed by your people. This is not a critical observation; but under God, they are looking to you for inspiration, spiritual example, and leadership.

A mother and her 14-year-old son were traveling across the country by rail. While en route the mother sought to give the lad a lesson in mind and morals. At the conclusion of her lengthy discourse she asked her son the question, "What happens to boys who tell stories?" It brought the ready response, "They ride on half-fare." In every activity of your pastoral duties you must pay "full fare."

There was an affluent society lady who was forced to fire her maid because she was stealing her wonderful collection of Sheraton Hotel towels. I tell you this to remind you that you must not only tell your people how to live; you must show them as well.

The Christian virtues which you preach and teach will alone make no merchants, artists, sailors, or teachers, but:

They will supplement what they do not train.

They will hallow what they do not create.

They will bless what they do not teach.

I pray that my pastor will think and reason about all matters of the church; that he will see the need for a balanced financial support of the local, district, and general interests of the church as well as other approved worthy causes which the local church should support. Certainly I pray that my pastor will challenge the church board as well as the entire congregation to the end that the Holy Spirit would truly direct the entire work and activities of the church.

I pray that my pastor will seek to be an effective counselor of his people. I am well aware of the extensive and involved programs of preparation which exist for counselors in our learning centers. I know as well that your formal training in this field may be limited. However, you need not be a mental hygienist, a psychologist, nor a psychiatrist to be an effective

counselor. If you will seek diligently and prayerfully to meet the following five standards, I believe that your counsel will be both helpful and safe:

1. Above all be filled with the Spirit of Christ.

2. Seek to make all your relationships with others as congenial as possible.

3. Always be a good listener. (Sometimes you learn more by this course of action.)

4. Be sympathetic with the individual problems of others.

5. Love as Jesus loved.

*I pray for my pastor in his preaching ministry.*

It is true that preaching alone will never save the world, but the practice of the gospel which you preach can save the world. I pray for my pastor that he will preach *the Word*. The Word is like a two-edged sword. It is like a lion. Turn it loose and it will defend itself. Not only should you preach the Word, but you must follow the directive to rightly divide "the word of truth." Likewise, you should always be a living exponent of the grace of Christ among all to whom you minister.

Our beloved church started out as a "short wheel base" church. If any cars were owned or used by our early churchmen, they certainly were not the luxury variety. Our ministry spoke largely to those who were in the lower economic levels. Likewise, their level of formal learning was often limited. Today this is not true. Through our emphasis on formal learning and Christian education, we can today boast of an educated ministry. Today our laymen are doing the work of professional and skilled individuals. They are honored and respected as they work in virtually every honorable profession known to man the world around.

Hence, I pray that my pastor will

give adequate attention to the quality of his messages. On the next Lord's day you ministers will no doubt speak to a truly representative group from your community—the educated, the untutored, the well informed, the one who does not read, the affluent, and some of those on relief. Your job, by the help of the Holy Spirit, will be to feed and to challenge all.

A young man was undecided as to what he should buy his girl friend for Christmas. A friend suggested that he buy her a book. His immediate response was, "No, she has one." Don't be afraid to invest in good books. To invest is not enough. You must make them an integral part of your life and ministry. A man who does not read is no better off than the man who cannot read. In recent weeks I have read five books. Each was written by a minister or layman, no one of which was a member of our great church; but each was plain, informational, inspirational, and explicit on the work of the Holy Spirit. In addition to reading and study, you must have a godly frame of reference which will lead you to know what to accept and what to reject.

I pray that my pastor will speak with conviction and clarity in telling me that God's grace is sufficient to meet every need of my life, and that Christ will prove to be a Ballast in days of adversity, sorrow, financial crisis, and even in death.

I pray that my pastor will seek not to be an *exhibitionist*, where his speech, knowledge, gestures, dress, and pulpit decorum would be placed in the forefront (as important as these are), but rather that he will seek to be an *executionist*, where the grace and goodness of Jesus will abound in all he says and does as he breaks the Bread of Life to the hungry and needy. It is not by might of learning, or splendor of eloquence, but by God's Spirit that your minis-

try will be productive. If there is that certain *spiritual endowment* in your life, you can enter the pulpit with authority. The light of another world can be on your face; and with searching insights and intensity of speech, profound humility, and Christlike compassion, your ministry will have the meaning Christ intended it should.

Robert de Bruce was slain in battle when the Sarazens of France were engaged in fierce combat with the Scots. It appeared momentarily that his army would retreat and suffer de-

feat. At this moment a private unsheathed his sword and cut the heart from the body of Robert de Bruce, placed the heart on the tip of the sword, raised it as high as he could, and with all the energy at his command cried to his fellow soldiers, "Follow the heart of your leader." The battle was won.

My earnest, honest, and fervent prayer for each of you is that you will raise high the heart of our crucified Lord and cry with all the fervor of your being, "Follow the heart of Jesus."

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When the Church is seen as the body of Christ, five basic ministries become important, and every activity should center in their implementation.

## *The Five Ministries of the Church*

**T**IMES OF STRESS, change, and uncertainty should lead us to a serious and careful research of the biblical precepts of the nature and ministry of the Church. The purposes of many institutions are being challenged today, and the Church is not exempt from such criticism. Challenges may be threatening and at times destructive. But the Church can endure this kind of examination.

May I propose what I believe to be the five basic ministries of the Church. These ministries must al-

ways appear in the Church's life. When the Church is seen as the body of Christ, these services become the extended ministries of the resurrected Christ. All legitimate activity must then be seen as the implementation of these five ministries.

### **I. The ministry of worship**

The first ministry of the church must be that of leading the congregation into a meaningful experience of worship. This is a priority experience that must happen before much else is attempted for Christ. We should be guided by the rule that the church congregation, assembled together as the body of Christ, must have at least one worship experience each week—preferably on the Lord's Day.

Worship may be defined as a believer's mystical experience of the presence of God which evokes from him expressions of love and commit-



by  
**Roy E. Carnahan**

Superintendent  
Washington District  
Church of the Nazarene

ment. Worship is a sensitive experience that can very easily be lost when other things are allowed to detract. Too often we have only some measure of inspiration, edification, or entertainment that does not become a genuine experience of worship.

The place of worship may be so spectacular that the congregation is impressed only with its architectural beauty. On the other hand, the meeting place may be so poorly kept and appointed that the congregation reacts only with contempt.

The prayer may be thoughtless and full of clichés. It should truly represent the needs of the people, lift them before the Lord, and help them receive the grace needed for that hour.

The time and place of worship are not in themselves essential. It is possible to worship under very simple circumstances or in cathedral-like settings. Worship can be experienced even when two or three people are together, or thousands may worship if they are carefully led into the spiritual awareness of the presence of Christ.

The church's ministry of worship should also lead to the individual's personal time of worship. He must be guided into developing prayer and Bible study which will complement the corporate service of worship.

## **II. The ministry of evangelism**

Turning outward from the more inward personal experience of worship must be an experience of evangelism. The church must have an adequate expression of the gospel to the unsaved "outsiders." Evangelism is essentially the declaration of the gospel message to unsaved people. It is the greatest outward mission of the church.

Evangelism may include such methods as the Sunday night service, the traditional revival meeting, distribution of Christian literature, television and radio broadcasting, door-to-door visitation, informal per-

sonal witnessing before friends and relatives, and the outreach of the church through any of its programs. Evangelistic methods will vary with the times and communities. It is really unimportant how the witness goes forth so long as that witness is proclaimed in the hearing of unsaved people. There is danger in committing ourselves to any one method of evangelism, for changing times and conditions demand that the Church adapt its outreach ministry to the prevailing conditions.

Most of our churches have had strong emphasis on Sunday night evangelism. However, the advent of television, the secularization of Sundays, and the fact that it is increasingly difficult to get the unsaved inside the church buildings, may mean that we will need to rely more upon other methods. A number of churches who show great gains of people received by profession of faith have found the method of personal evangelism to be the most effective outreach.

We must remember that all the methods traditionally used in our church were at one time innovations. As long as the church continues its ministry, there will need to be innovations to reach people with the gospel. There is really no wrong way to evangelize.

However it is done, the church must be successful in reaching unsaved people with the proclamation of the gospel. This is the greatest service we can render the world around us. Better living conditions can result only when people come into a personal experience with Christ. Thus, evangelism is most essential to the improvement of our communities.

## **III. The ministry of discipleship**

The New Testament is clear in the concept that Christians must be disciples of Christ. Disciples are people

who are learning, maturing, and following an exemplary person. The process which may be brought to great effectiveness is nevertheless always unfinished. I believe discipleship is best expressed in two concepts. They are (a) nurture, and (b) training.

Christians enter the Church by being "born again." Birth implies the need for growth. Christians develop by "feeding" on the Word of God, and through the exercise of Christian ministries. The attrition rate of new converts would be disastrous without Christian nurture.

The church must therefore provide opportunities for Bible study with an emphasis on sound doctrine, Christian ethics, and Christian heritage. Through these ministries, the Christian should develop a deeper commitment, a greater faith, a radiant Christian expression of life, and a more Christlike life-style.

Training may best be described as the discipline that leads us to effective Christian service. Training may include Bible and theological information, but it is far more than this. Our objective is not only to educate, but to help Christians use their talents and facilities for the most effective service to Christ. Training may be considered as a Christian's discovery of his spiritual gifts and talents, together with guidance as to how his gifts and talents may be used for the ministry God has intended for him.

This, of course, implies that all Christians are ministers of Jesus Christ. Although some may be called of God to pastor churches, or to go as missionaries and evangelists, all are nevertheless to perform some kind of ministry in Jesus' name. Training may be summarized as discovering our gifts and learning how to use them for our personal ministries.

The Sunday school, youth, and missionary societies may be means

of training. Perhaps the best training is on-the-job training in which the people of the church, under the direction of the pastor, are actually led into experiences of soul winning and other acts of Christian service.

We are grateful for our schools and colleges. They have an important task to perform. However, we should see the local church as the basic training institute.

#### **IV. The ministry of fellowship**

Christians must learn that they are partially accountable to each other and have responsibility to help each other in the development of the Christian life. We must see ourselves as pilgrims on the journey from life to heaven. Along the journey of life are many hazards, and we need to help each other overcome these difficulties.

Fellowship must be mutual compassion. It necessitates involvement with others. We must participate in the sorrows and joys of fellow Christians.

Although we preach the experience of holiness, which can enable a person to live above sin, we must be realistic to know that at times some people fail. When they fail, the fellowship of others must be seen as an outreach to them, assisting them to "get up again" and continue their Christian pilgrimage. Christians experiencing fellowship will realize the weaknesses and limitations of each other, but will have a compassionate desire to strengthen and encourage every member of the body of Christ. The atmosphere of genuine Christian fellowship can be of tremendous spiritual help for every member of the church.

There may also be times when a defeated, sorely tempted layman may find more help, with less personal threat, through the association of other laymen. All of us are our brothers' keepers. Fellowship is best ex-

perienced through the kind of mutual help that brings you to my rescue in my time of need. Fellowship is experienced when I have a new sense of compassion for you and I respond quickly to assist and strengthen you. When I am in trouble, you come to my rescue. When you are in trouble, I will go to your rescue. When you are rejoicing, I want to rejoice with you. When you are victorious, I want to be near you, so that part of your victory will also help me to be an overcomer.

The church must provide means through which this kind of fellowship can be expressed. We must not allow ourselves to become so busy with the church's formal program that there is no time for personal, informal involvement.

The church may experience fellowship through its Sunday school classes, small Bible study groups, personal evangelism teams, and in many other forms. Fellowship is also found in our mutual participation in ministering projects.

## **V. The ministry of mercy**

All around us are people with great needs. There is an element of suffering even in the best homes. Jesus was very much concerned about the sufferings of people. There are times when the church needs to reach out to people in need and do acts of mercy for them simply because they are people in need. We do these mercies in Jesus' name. We must always resist the tendency towards busyness that makes us insensitive to the sufferings of others. Mercy must be extended to the whole person.

Acts of mercy should first of all be done within the church family. But the ministry must also reach into the unsaved community about us—even to people who may appear the least likely to come to church. Mercy is not the manipulation of people. It is given without the anticipation of

return benefits. Mercy is compassion without demand.

In every community there are people who suffer various tragedies. The family whose house has been burned could be given assistance in money, furniture, or food. People who have suffered the loss of loved ones can be the recipients of sincere sympathy and expressions of love through gifts. The homeless can be given shelter. People who have been misused or cheated should have our compassion and assistance. The sick and disturbed may be visited. There are many ways in which the church can "give a cup of cold water" in His name.

Over a period of time, the church that has been generous with its acts of mercy will receive the goodwill of its community, and this in turn may be the means of winning many to our Lord and church. There may be times when it seems all other methods to advance the church have failed. Mercy frequently develops into evangelism. Evangelistic efforts often fail because there has been no previous sense of compassion and mercy. We must be people who genuinely care about the needs of others.

These are the basic concepts of the church's ministry. They are constant purposes. The details of action which implement these ministries may vary greatly according to the persons involved and the circumstances surrounding the individual church. Methods of service must be evaluated as to how well they contribute to the fulfillment of the five basic ministries. We must be flexible in activity details, but absolutely committed to these concepts.

If a local church will make a serious and dedicated effort to develop these ministries, it is reasonable to believe that it will grow in size and effectiveness. Through these ministries, the world will see the Church as the body of Christ continuing His ministry.

## A Stewardship letter—

Dear Church Member,

What a glorious day today is! The sun is shining, the temperature is in the fifties, and I feel wonderful! Say, isn't it great to be a Christian, to know you are a part of the family of God? It is a very special privilege, as well, to be a member of the church.

Do you remember the Sunday morning you stood before the altar at First Church and took the vows of membership? It is a very sacred and precious memory, I'm sure. Each of us made a commitment to God and to the church to "endeavor in every way to glorify God, by a humble walk, godly conversation, and holy service; by devotedly giving of our means; by faithful attendance upon the means of grace . . . seeking earnestly to perfect holiness of heart and life in the fear of the Lord."

The other day Jeremy, our four-year-old, and I were talking about school. "Daddy," he said, "I think I'll go next year and see if I like it. If I do, I'll keep going." That's the way a lot of folks feel about commitments and vows these days. Government suffers from trusts betrayed. Marriage and the home are destroyed by the rationale "If it works, fine. If not . . ." The Church is hindered by promises unfulfilled. The spirit of the age declares, "I don't want to commit myself to anything." But the clear challenge of Jesus is that "whosoever doth not bear his cross, and come after me, cannot be my disciple."

February, as you know, is Stewardship Month. Here at First Church we've taken as our theme "Building the Kingdom Together," based on 1 Cor. 3:9 and the Book of Nehemiah. I'll admit I'm concerned about finance. In a day of spiraling inflation, all of us are concerned about money—probably far too much. But stewardship involves far more than paying one's tithe and giving offerings. The primary thrust of biblical stewardship is a recognition of Christ's lordship in my life. All I am and have and ever hope to be are His! Am I faithfully bearing record to the fact that I belong to God?

Like Nehemiah, and those who worked with him, we are called to engage in Kingdom-building as "labourers together with God." Our initial stewardship obligation is to examine the spiritual walls that surround us to be sure they are in good repair. How are the walls of witness and testimony in my home and in my life? Is the wall of faithfulness and obedience still intact? What about the wall of the tithe? What is the condition of the wall of my prayer life? Has the wall of faithfulness in attendance begun to crumble? What of the wall of family and private devotions? Am I really helping to building the Kingdom?

Christ says to us, "Come, let us build . . . that we be no more a reproach." Will you join in building the Kingdom together?

*Yours for the Kingdom,*

PASTOR WILLIAM L. POTEET

(Sent to members of First Church of the Nazarene, Syracuse, N.Y.)

**General Superintendent Stowe**



## **The “Year of the Spirit”—plus One**

It began at midnight January 1, 1974, on our knees in fervent prayer. It received a mighty thrust in the Mid-quadrennial Conference on Evangelism, when the spotlight was focused clearly on our holiness heritage and mission. It spread throughout the church as pastors, evangelists, educators, missionaries, and superintendents joined headquarters personnel in an all-out crusade of holiness evangelism. Thousands of our people have been led into the sanctifying fullness of the Spirit. Thrilling reports of churches which have found revival and renewal in the power of the Spirit have been heard again and again. And rather than ebbing, the tide of outreach evangelism has swelled, with more and more churches receiving record numbers of new Nazarenes. God’s evident approval has been upon this emphasis.

And the implications of this stress upon sanctification are far-reaching. From his vantage point in nineteenth-century Methodism, Daniel Steele wrote, “To be silent on any doctrine for a generation is to root it out of the faith of the church” (*The Holy Spirit and the Church*). The history of the second half-century of the Church of the Nazarene may well record the fact that the “Year of the Spirit” was a determining factor in keeping our

denomination on the course charted by her founders. We have not been silent about the Spirit!

Pray God the expiration of the calendar year will not end our emphasis upon the person and work of the Holy Spirit. This is more than a theme to be promoted. It is a torch to be carried. It dare not be laid down or allowed to burn low. Dr. Paul S. Rees wisely observes that this "... torch is never well carried in the hands of the torpid and the tepid" (*Don't Sleep Through the Revolution*). Let every Nazarene minister continue to call men to holiness with consistency and compassion. Attention must be given to both the crisis and the process of sanctification. Clear exposition should complement fervent evangelism.

In truth, every year is the "Year of the Spirit." May it be so again in 1975.

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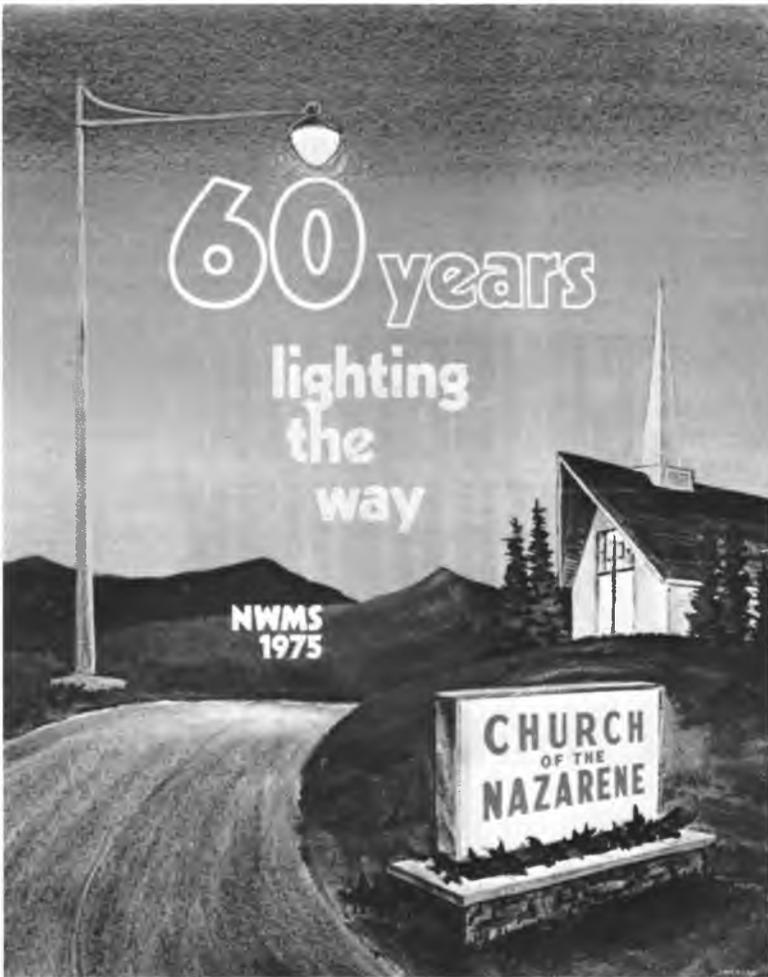
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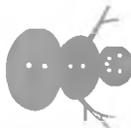
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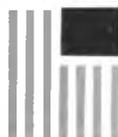
MAY



JUNE



JULY



AUGUST



SEPTEMBER



OCTOBER



NOVEMBER



DECEMBER



**T**HE calendar year of 1974 is over. However, the time for holiness evangelism will carry on to the end of the age.

Follow through!

This is the year you need to conserve and use those who have entered into the experience of heart purity and love made perfect. It is also the year to harvest the seed sown last year. God will continue to bless as you continue to honor the Holy Spirit.



## *Our General CST Director Says—*

**Dr. Earl Wolf**  
*General CST Director*

Here's a book—*Giving and Living*, by Dr. Samuel Young—that will make a contribution to your people and your church. Make room sometime during February or March of 1975 for this study.

The approach in this book on stewardship is not from the point of view of program. It begins with our basic commitments to Christ and His kingdom. Its reading and study will not only make us better stewards but better Christians.

Dr. W. T. Purkiser says in his "Foreword" to *Giving and Living*: "Dr. Samuel Young is not satisfied to rest his case on custom or tradition. He drives back to the sources of 'giving and living' in the Word of God. . . . Many presentations of Christian giving are based on the needs of the church for its mission at home and abroad. Dr. Young bases his appeal on a true Christian response to the grace and generosity of God."

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## AN OPEN LETTER TO ALL PASTORS

IT IS HARD TO BELIEVE that NTS is entering its thirtieth year of service. During this time it has graduated 1,283 men and women for ministry to Christ and the Church.

This fall's enrollment is a record 355. Needless to say, we are bursting at the seams!

IT MAY ALSO BE HARD TO BELIEVE that during these years very little money has been spent on maintaining and improving our plant, except for the building of the library. That's why our appeal last year was for funds to update our facilities.

Here's what we have done and are doing. We have repointed the entire exterior of the administration building, replaced the old sidewalks which were beginning to crumble, installed a central air-conditioning system to make possible a year-round program, replaced the inadequate lighting system with new fluorescent fixtures, and dropped the ceilings in classrooms and halls. In addition, we have built new parking areas to care for the growing student population.

Last year's generous offering helped us take care of approximately one-half the cost of the building improvements, with the balance providing scholarships for needy students and books for the library. If we can reach this year's goal, we can completely pay for all improvements, keep the seminary free from debt, and also make possible the increased number of scholarships we must provide for our larger student body.

I'll appreciate your boosting this Thirtieth Anniversary Offering!

Yours for a holiness ministry,



A handwritten signature in dark ink, appearing to read 'W. M. Greathouse', written over a horizontal line.

William M. Greathouse, President  
NAZARENE THEOLOGICAL SEMINARY

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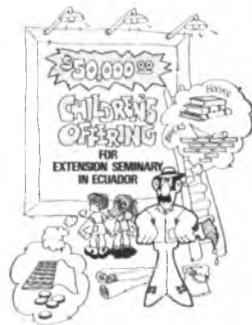


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| 5. Housing provided on field  | 200.00 a month while on<br>furlough                          |
| 6. Vacation allowance   | 125.00 each year   |
| 7. Freight and equipment<br>allowance to furloughing<br>missionaries after four<br>years' service | 1,800.00   |
| 8. Four-year college scholar-<br>ship for each missionary<br>child                                | 2,000.00   |
| 9. Equipment, freight, and<br>duty allowance—all mis-<br>sionary appointees                       | 3,300.00   |
| 10. Children's educational<br>allowance   | 90 percent of cost of educa-<br>tion while on field          |
| 11. Social security payments<br>and premium paid on life<br>insurance policy                      |  |
| 12. All travel cost to and from<br>the field  |  |

1. Single missionary receives 70 percent of couple's salary, etc.

2. According to cost of living in respective world areas.

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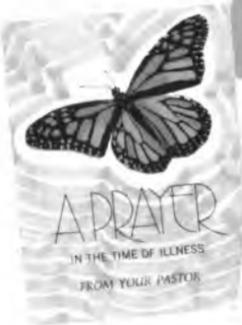
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"No, we are not going anywhere. I'll rot before I leave any place until it's in a state of revival and I'm victorious."

## "We're Going to the Evangelistic Field"

**M**Y EYES WERE GLUED TO the periodical lying by my chair. All I could see was the bold print, "Go into all the world and preach the gospel!" For five years we had put blood into our pastorate. We would have given our lives for it. Then there came that strange loosing of our moorings, and both of us knew we were going "out." We had been quite rash in our commitment, but there wasn't a thing we didn't mean. "Give us something hard, Lord." He did!

He moved us 1,200 miles across the country to a very hot climate. The culture was different. The church we were leaving could take a heavy spiritual diet. We had grown through five years of intense revival and miracles.

The next stop called for the ABCs of gospel truth.

There was no airconditioner in the parsonage or church. The temperature hung at 100° for three days, and the humidity was 100 percent.

When my husband preached, his glasses fell off his face.

I lay on the floor and thought I was suffocating.

The nights were too hot to sleep, so we got a lot of praying done.

Our two children slept in the back bedroom, where we put a tub to catch the leaking water when it rained.

After two months of toil and sweat, I decided the Lord didn't mean it should be that hard. Impulsively I started packing a few pots and pans.

In a few minutes the parson appeared and asked me what I was up to.

I replied, "We're going to the evangelistic field. I don't think the Lord wants us here."

He said, "No, we're not going anywhere. I'll rot before I leave any place until it's in a state of revival and I'm victorious."

Those pots and pans stayed in a box for five years, and were still there when we moved.

I finally got my spiritual bearings when the Lord quickened the scripture "For to me to live is Christ." Living was not a climate nor a culture I was accustomed to. It was not the large congregation we had left behind. It was Christ—and always would be Christ.

With both of us in focus, there was no way the devil could stop us. Beautiful people were saved. The church was relocated in a new housing area. We moved to Mink Drive, where I had four airconditioners.



by  
**Ruth Ann Polston**

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

It wouldn't matter how far I'm moved now, for I've learned the principle. Faith is always taking big leaps out of the old into the new. It's not a

bad idea to always keep a few pots and pans packed. Don't let your roots go too deep. Be ready to GO or STAY —tomorrow.

---

It is a great encouragement to me to bring my friends to my church because I know when they are saved they won't be neglected. They will have something to help them become established.

## *Follow-up Evangelism*

**By Paul Lorenzen\***

### Part 6 The Results

**T**HERE ARE MANY PROGRAMS available and many theories that have been developed in evangelism. The acid test comes when it is actually put into action. "Does it work?" is the question that pastors should and do ask. To answer that important question several real-life examples of the results of the follow-up ministry, described in the previous five articles in this series, follow:

#### **Example 1**

Tom and Joetta, in their late twenties, had never attended our church. We visited them because they had friends in our congregation. After hearing the gospel in their home one night, Tom and Joetta prayed and received Jesus into their lives. Immediately they were involved in the follow-up ministry. The change in their lives was quite evident. As they progressed through the eight Bible studies, they began to grow in the Lord. By Session 2, Joetta wanted to be baptized. By Session 4, both Tom and Joetta were witnessing to neighbors about the Lord. At Session 7, on sanctification, the follow-up work-

er asked if they wished to be filled with the Holy Spirit. Joetta said, "I beat you to it! I was sanctified this afternoon after doing the Bible study!" Tom said, "Yes," and they both knelt as Tom prayed and was filled with the Spirit in His sanctifying presence.

Tom and Joetta have moved over 2,000 miles away now, but in their new church they have become active in the choir, and are urging their new church to begin a lay-evangelism ministry. Joetta has been appointed director of the vacation Bible school.

#### **Example 2**

Richard and Sharon, in their mid-thirties, both knelt that night in their home and, at the invitation of the visitors from our church, opened their hearts and lives to Jesus as Lord of their lives. The visitors immediately started them in the follow-up ministry by giving them Bible study No. 1. Over the course of the next 17 weeks, they completed the eight Bible studies and became active in the church. At Session 7, on sanctification, the worker invited them to pray for sanctification. Both of them knelt in their living room and dedicated them-

\*Minister of evangelism, Orangewood Church of the Nazarene, Phoenix, Ariz.

selves completely to God and received His Spirit in His fullness.

Their teen-age son has been saved, and Sharon is now public-relations representative in the evangelistic Bible correspondence school operated at the church. Both Richard and Sharon have become well established and are contributing members of the congregation.

### **Example 3**

Barbara, early thirties and of Lutheran background, attended a weekend retreat with some people from our church. During the campfire service, she opened her heart to Christ and received His gift of salvation. When she told this to a member of our congregation a week later, she was immediately enlisted in the follow-up ministry. During the sessions she saw much spiritual growth, and for the first time really began to understand the gospel and its implications in her life. By the end of the Bible studies she had become the organist for the choir, and testified to the sanctifying presence of the Holy Spirit in her life. She joined the church by profession of faith, and now is director of one phase of lay evangelism in our church.

### **Example 4**

Letha, a freshman at a nearby college, was saved at a summer camp seven months before coming to our church. She recommitted her life to Christ and was started in the follow-up ministry. During the course of the Bible studies, she really became settled in the assurance of salvation. The Sunday after doing Bible study No. 7, on sanctification, she was sanctified in the home of her worker after church. She has become stable in her relationship with Christ and is in the church choir.

### **Example 5**

Paul and Judy, mid-thirties, were wonderfully saved at the altar of the

church one Sunday morning. Sunday afternoon the minister of evangelism was in their home, starting them in the follow-up ministry. They became excited about the prospect of the Bible studies, and about their new life in Christ. During the course they couldn't seem to get enough of the Bible and of fellowship. They began witnessing to their family and friends. Their entire family is now saved, as is another friend who stays with them. The Sunday after Session 7, on sanctification, Judy went to the altar and was sanctified wholly. Both have become beautifully established in the Lord and are now involved in the Discipleship Training School (our "graduate school"). Judy is on the staff of the evangelistic Bible correspondence school at the church.

These, of course, are exciting examples. Many more could be mentioned. There are also those who do not respond to the follow-up ministry. There are great successes; there are some failures; and there are some average responses. Overall, in two different churches, this author has experienced about 75 percent assimilation of converts by using this follow-up ministry. It works!

Not only do the new converts experience tremendous spiritual growth, but the workers themselves also testify to tremendous spiritual benefits.

Bob and Judi Porter are two of over 25 follow-up workers that this author has trained in his present assignment. Their testimonies bear witness to the kind of impact this ministry can have on the lives of the already established Christians in a congregation.

### **Bob Porter:**

"The follow-up training course was very refreshing to me because I had to go over the simplicity of the gospel once again and really understand it. In the follow-up work itself, it is

really exciting to watch a new Christian grow in Christ! Helping the new Christian to grow also motivates *me* to grow and keep pace with him. You almost have to run to keep up with him in the follow-up sessions. It is also exciting to know that your church has a ministry like this to offer to those you bring to church. It is a great encouragement to me to bring my friends to my church because I know that when they are saved they won't be neglected. They will have something to really help them become established."

**Judi Porter:**

"The main thing that the follow-up ministry means to me, as a worker, is that it keeps me 'on top' spiritually. Being responsible for the

spiritual growth of a new Christian makes me want to study the Bible more, and really get close to the Lord. I have more stability in my own spiritual life than ever before. I am able to invite people to church now and know that we have something to offer them. I am not afraid to lead people to the Lord now. We have a way to show them how to live as Christians, and I want to win them to Christ."

Judy led her first person to the Lord in personal evangelism shortly after completing her first assignment with a new Christian. She then accepted the assignment to follow up her own convert.

Let's conserve the results of our evangelism. Let's give careful follow-up to every convert in our churches.

It works!

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## *The Miracle?*

A snowy Sunday afternoon in February

A youth service at the Arlington Church of the Nazarene in Akron, Ohio with "The New Creation" from Mount Vernon Nazarene College.

The local church's NYPS president puts the visiting pastors on the spot. He warns against long sermons while asking for short testimonies from area ministers.

"Praise the Lord!"

"Hallelujah!"

"Amen!"

"Glory!"

"Fantastic!"

"They said it all!"

Dr. Knight, president of Mount Vernon Nazarene College, said, "We have just witnessed the miracle of 6 preachers testifying in less than 15 seconds."

More laughter. More testimonies (longer but quite succinct). More music. The end of the service.

On the way home my carload of teens could quote exactly all six testimonies. They even did it in our evening service.

My reaction to Dr. Knight's statement? Were those 6 testimonies in 15 seconds a miracle or a lesson for preachers?

FRED G. WENGER

# THE PREACHER'S WIFE



## *These Are My People*

**WE** WERE PARTICIPATING in the zone watch-night service on New Year's Eve. As we came to the closing event, I watched the elderly, stooped pastor lead the Communion service, assisted by two young pastors, and my heart overflowed in love. I thought, "These are my people. I didn't know many there personally, but there was a response of love as I recognized those of like faith."

I listened to the testimonies of Mr. and Mrs. Wiley, whose little blond-haired boy had undergone open heart surgery early in his life. At the hospital he was called the "miracle baby." His parents had only praise for God and His goodness—not a word about hard times.

There were stars in the eyes of Paula as she took Deidra to the nursery and returned to sit beside Keith, both of whom had found the Lord this year.

My heart went out to Larry, sitting tired and exhausted, but loving his Lord. We had prayed much for him

and Kathy as they moved to our town and opened up a new business. This first year had been such hard work, but they had put God first, and He had helped them do a remarkable business.

Usually I take personal "inventory" on New Year's Eve on many things, but on this particular night it was on "my people."

My own family is a close-knit one, although we don't see each other often because of the miles separating us. With brothers and sisters in Tennessee, Ohio, Indiana, and Kansas, we rely mostly on airmail and good ole "Ma Bell."

But little did I know back there as a teen-ager, when I laid the "unknown bundle" on the altar, that I would find "my people" everywhere. God has given us such wonderful "brothers and sisters in Christ"—far above that which we could ask or think.

First He gave me a good home church that loved me and took me under her wing. I know I must have been a trial at times—that giggly teen-age friend and I. Yet not once did they lose patience.

When it came time to go away to Trevecca Nazarene College, it was my class who thought of a beautiful piece of luggage; and my pastor's wife who said, "Let's give her a shower." Besides sheets, towels, tooth-

**by**  
**Frankie Roland**

Pastor's wife  
Church of the Nazarene  
Wellington, Kans.





THE

# STARTING POINT



By C. NEIL STRAIT

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

## The God of Hope

**R**OM. 15:13 is a verse filled with lots of “nuggets,” and I realized this some months ago as I waited out the hours my two-year-old daughter was in surgery.

Here are some random thoughts on the verse.

“The God of hope . . .” How tremendous to be acquainted with the Source of hope! *The* God of hope. Not some theory of hope, or some earthly personage of hope, but the very Source of hope.

“ . . . fill you . . .” He who is the Source of hope has no end to His resources. These resources can fill us. And they are personal—for you and me.

“ . . . with all joy and peace . . .” God fills us with deep and definite substance—joy and peace.

“ . . . in believing . . .” The great work of the gospel begins with our believing. It opens the doors of our souls to the mighty works of God. Believing is the most powerful thing we ever do. It is the link to all the things of God in our lives.

“ . . . that ye may abound in hope . . .” To abound in hope, in power, in joy, in peace, is to have more than an adequate supply of the necessities of spiritual health. And these are only things that God can give. Check out their opposites, and they are the things that Satan gives. The man of the world doesn’t abound in hope, or power, or joy, or peace.

“ . . . through the power of the Holy Ghost.” The things of God are applied to us through the power of the Holy Spirit. And that power is an authority—an authority that speaks on our behalf, and acts on our behalf when we believe and keep our hearts open.

There is a simple outline presented in this verse:

1. The Promise—“fill you with all joy and peace . . . abound in hope.”

2. The Power—“through the power of the Holy Ghost.”

3. The Peace—peace *with* God (“in believing”) brings the peace of God (“through the power of the Holy Ghost”).

### Headlines Tell a Story

The *Wall Street Journal* captioned one of its lead stories a few months back with the words “The Agony of India.” Then the story proceeded to identify, in small lines, the agony: “The nation is short on food and of faith in its own leaders.”

When you think about it, that’s where we all are—short of food (spiritual food) and of faith (a saving, guiding, nurturing faith).

The dilemma is not alone the agony of India. It is an agony shared by the peoples of the world.

This item could be the backdrop for a sermon on the waywardness of man. You could look at his *plight* (away from God); his *predicament*

(shortages of food and of faith); his *possibilities* (starvation or salvation). The Scriptures abound with instances to support these points.

### A TV Spot and Good News

Some months ago I taped one of several one-minute television spots which I have been doing for the local cable station. The dialogue of this particular spot went like this: "All the news isn't bad. Some would make us feel that it is. But it just depends on the source. If the report is on crime, corruption, or crisis, chances are it will be bad news. But there's another side to the news. The source for this is the Bible. Ever read it?"

Try it sometime. It's different. It majors on good news—good news about hope, and love, and peace. Something else about this good news—it's for you. Good news about a way of life that God has planned for you. Read about it in the Book that's different—the Bible."

When I had finished, one of the camera helpers was heard to say: "That's different—good news!"

Here's a brief commentary on our world. It's hungry for good news. The church and the preacher major on good news. We have the one commodity the world is running short on, and can't create a source of supply—good news!

# IN THE STUDY

## Looking at Our Lord in Luke

January 5

### GOD'S FOURFOLD FORMULA FOR REVIVAL (3:4)

SCRIPTURE: Luke 3:1-6

INTRODUCTION: The picture here is that of an Oriental ruler making an official visit to one of his provinces. The people of these areas would make a road for him to use in coming to them. They would fill in valleys, cut down hills, straighten out curves, and smooth out rough places.

So in the eighth century B.C., God spoke through Isaiah the prophet to His people Israel: "Prepare ye the way of the Lord." John echoed the same message to the Jews of the first century. The message is the same in the twentieth century: "Prepare ye the way of the Lord" (v. 4).

This preparation involves four specific points (read v. 5). The Lord promises that if we do it the revival will come: "And all flesh shall see the salvation of God" (v. 6).

#### I. FILL IN THE VALLEYS

In building a highway the first thing an engineer does is to fill in the low spots.



By **Ralph Earle**

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

In terms of Christian experience these may be of two kinds.

#### A. Sags in Our Souls

These are usually due to two things. The first is neglect of Bible reading. A person who ate nothing for a week or two would become very weak. So it is spiritually. We must feed daily on the Word of God if we are going to remain strong spiritually.

The second thing that causes sags in our souls is the neglect of prayer. It has been well said that prayer is the breath of the soul. When we stop praying we stop breathing spiritually. Paul says: "Pray without ceasing" (1 Thess. 5:17). This does not mean that we are consciously praying every moment, any more than we are consciously breathing. But it means that we do not stop our prayer life for a single day.

#### B. Low Spots in Our Living

It is deadly to live on low levels. That is where the poisonous gases settle. Too many people live in malaria-infested swamps. We need to move up to higher ground.

### II. CUT DOWN THE HILLS

The second thing the engineer does is to level the hills. In our spiritual experience these may also be of two kinds.

#### A. Hills of Hindrance

Too often it is wrong attitudes that hinder God from coming in revival blessings. We must cut down the hills of pride, self-will, and self-assertion. Revivals are precipitated by people humbling themselves, confessing their faults, and asking forgiveness.

#### B. Hills of Difficulty

There may be restitution that is hard to make. More often it is a matter of difficult adjustments in daily living—at home, at school, at work, at church.

### III. STRAIGHTEN OUT THE CURVES

The old Jericho road from Jerusalem down to the Jordan valley used to be very crooked, winding among the hills. Today it is a relatively straight highway. So we must straighten out the curves in our lives.

#### A. Crooked Conduct

Anything crooked in the lives of church members will hinder a revival

from coming. And God cannot come in blessing to us individually if there is something crooked that needs to be straightened out.

#### B. Little Deceptions

These are more common and less easily recognized and confessed. "There is nothing so deceiving as the temptation to deceive." We need to watch against this with great care.

### IV. SMOOTH OUT THE BUMPS

#### A. Humps and Bumps in Our Personalities

We all have them. But they hurt both our fellowship with other Christians and our influence on those outside the church.

#### B. Chuckholes

Often in the springtime we find many holes in the road. So we can develop these rough spots through the wear and tear of daily living. In our modern busy days a lot of traffic flows over our lives. If we do not watch carefully we become impatient and irritable. We need to keep the road in good repair.

CONCLUSION: God says that, if we will carry out His fourfold formula for revival, He will come. Verse 4 presents the challenge, verse 5 gives the specific instructions, and verse 6 promises the results. Let's put God to the test. He will not fail.

---

### January 12

## THE FRUITS OF REPENTANCE (3:8)

SCRIPTURE: Luke 3:7-14

INTRODUCTION: John the Baptist was a rugged preacher, who didn't mince words. When he saw vast crowds coming to the banks of the Jordan River to be baptized by him, he knew that not all were sincere. So he jolted them by shouting: "You brood of vipers! Who warned you to flee from the coming wrath?" (v. 7, NIV\*).

He then admonished them: "Produce fruit in keeping with repentance" (v. 8, NIV). They needed to realize that re-

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penitance is more than feeling sorry. The Greek word for "repentance" is *metanoia*, which literally means a change of mind. We have to change our attitudes toward God, ourselves, and the world. Repentance is not just feeling sorry for our sins; it is turning away from them.

And so John said to these people, "Produce the evidence that you have genuinely repented. And don't think that you can hide behind the fact that you are Abraham's children"—or as we would say today, "that you are church members." That won't save you.

Startled into concern, three groups asked, "What shall we do?" In reply, John laid down specific guidelines that would be proofs of repentance.

### I. UNSELFISHNESS (v. 11)

The first who asked, "What shall we do?" were the people in general. John told them to get rid of their selfish attitudes, to share with those in need. In those days the basic needs were simply two: clothing and food. ("Meat" in KJV means "food.")

Christianity is love. If we really love others, we are willing to share our surplus with them. This principle can have many applications, and we need to seek divine guidance as to how we can apply it specifically.

### II. HONESTY (v. 13)

The "publicans"—more accurately, "tax collectors"—came next. In those days the Roman Government assigned large areas to individual *publicani*—wealthy men who handled large amounts of money. These in turn farmed out districts to "chief tax collectors," such as Zacchaeus (18:2, NIV). The actual work of getting the money was done by local tax collectors, incorrectly called "publicans" in the King James Version.

When these men asked, "What shall we do?" John replied, "Don't collect any more than you are required to" (NIV). The way the system worked then was that at every level the men asked those under them to produce more income than required by those above. In this way each man pocketed the difference. John declared that this was dishonest. And honesty is one of the most basic requirements of godly living.

### III. FAIRNESS (v. 14)

The third group to ask, "What shall we do?" was composed of soldiers. To them God said three things.

The first was, "Don't extort money" (NIV). This is a strong verb, literally meaning to shake as with an earthquake. Our present verb "shake down" carries the idea. The soldiers would sometimes threaten a man with violence if he did not give them the money they demanded.

The second admonition was "Don't accuse people falsely" (NIV). Again we have a strong verb, which comes from the word meaning "fig." It goes back to the time when informers would exact money from ones whom they accused of breaking the law by exporting figs from Athens. They were called *sycophants*. The idea here is "Don't blackmail people."

In the third place John said, "Be content with your wages." In those days the soldiers were badly underpaid, and so they tried to supplement their meager wages by stealing and force.

We are to avoid using any unfair means to further our own advantage. The fact that we feel we are being treated unfairly does not justify our treating others in the same way.

---

### January 19

## ANointed BY THE SPIRIT (4:18)

SCRIPTURE: Luke 4:14-30

INTRODUCTION: When Jesus was being baptized by John, the Holy Spirit came down on Him in the form of a dove (3:21-22). And so, "Jesus, full of the Holy Spirit, returned from the Jordan and was led by the Spirit in the desert, where for forty days he was tempted by the devil" (4:1-2, NIV). Strengthened by His temptation, "Jesus returned in the power of the Spirit into Galilee" (4:14). Often our highest moments spiritually are followed by severe testing, which in turn prepares us for more effective ministry.

Coming back to His hometown of Nazareth, Jesus "as his custom was," went to the synagogue on the Sabbath day and offered to read the scripture. When the scroll of Isaiah was handed to Him, He opened it to the sixty-first chap-

ter and read part of the first two verses. He then proceeded to apply these to himself as the Messiah.

The ancient prophet described the coming Messiah (the "Anointed One") in terms of a fivefold ministry. Jesus fulfilled these terms in a marvelous, miraculous way. But there is also to be a spiritual fulfillment of them in our lives. So we need to look at them closely.

#### I. EVANGELIZING THE POOR

When John the Baptist in prison sent messengers to ask Jesus whether He was really the Messiah, the final and highest proof the Master gave was "The poor have the gospel preached to them" (Matt. 11:5)—literally, "Poor people are being evangelized." The same verb is used here. Jesus was sent "to evangelize poor people." It is the glory of the Wesleyan movement that it has given major attention to ministering to the poor. In these days of affluence we must follow the example of Jesus and not neglect the lower segments of society.

#### II. HEALING THE BROKENHEARTED

For some unknown reason this clause is not in the oldest Greek manuscripts of the New Testament and so is omitted in recent versions. But it is present in the Hebrew text of Isaiah, as well as in the Greek Septuagint. The Greek literally reads "to heal those who are crushed together in heart." In these days there is much heartache and heartbreak that needs ministering to in love.

#### III. RELEASING THE CAPTIVES

We are to "proclaim freedom for the prisoners" (NIV)—literally, "prisoners of war." All sinners are Satan's captives. But there is deliverance in Christ.

#### IV. GIVING SIGHT TO THE BLIND

Jesus did this both physically and spiritually. The latter is the more important. Paul declared, "The god of this age has blinded the minds of unbelievers" (2 Cor. 4:4, NIV). Sinners need to have their spiritual eyes opened. God's Word brings light. So we must share it.

#### V. FREEING THE OPPRESSED

"Oppressed" (NIV)—"them that are bruised" (KJV)—is *tethrausmenous*, those who have been broken in pieces, shattered, broken down. This well de-

scribes the state of the sinner, who is constantly oppressed by his own sinful nature, as well as by Satan. But Christ can set him free.

CONCLUSION: Jesus ended His reading in the middle of a sentence with "To preach the acceptable year of the Lord" (v. 19). This was so He could assert, "This day is this scripture fulfilled in your ears" (v. 21). The next clause in Isaiah, "and the day of vengeance of our God," applies to His second coming, when He will return in judgment. But "the acceptable year of the Lord"—"the year of the Lord's favor" (NIV)—is the present day of salvation through His death on the Cross.

---

January 26

### THREE SECRETS OF SUCCESSFUL FISHING (5:4)

SCRIPTURE: Luke 5:1-11

INTRODUCTION: All three Synoptic Gospels give the story of the calling of Jesus' first four disciples—two pairs of fishermen brothers (cf. Matt. 4:18-22; Mark 1:16-20). But only Luke tells, in connection with this, about Peter's big haul of fish. In this incident we find three suggestions as to how we may become successful in fishing for men.

#### I. PUSHING OUT

Jesus had used Peter's fishing boat for a platform and pulpit, while teaching the great crowd on the shore (v. 3). As a compensation, He proceeded to ensure a large catch of fish for His generous disciple.

So He said to Peter, whose Hebrew name was Simon: "Launch out into the deep"—"Put out into deep water" (NIV). The largest fish are not found in the shallows near the shore.

This is an important principle for success in every area of life. Those who operate in the shallows live superficial lives. Their time is taken up with trifles. They deal in small things, never knowing the thrill of the big "catch." Nowhere is this more true than in God's work. Churches need to push out. Pastors and people need to launch out into greater undertakings. Those who are doing this are catching the fish—sometimes big ones.

## II. PUTTING DOWN

Jesus' second command was "Let down your nets for a draught." Peter had to go to work.

Sometimes church leaders make big plans and generate lots of enthusiasm. The Sunday school is going to double in attendance; new families are going to be won to Christ and the church.

But then the enthusiasm fades. People find excuses for not giving their time and energy to visitation evangelism. The net is not let down and so no fish are caught. The result can be frustration and disappointment, with a bad spirit in the church.

## III. PULLING IN

"They inclosed a great multitude of fishes" (v. 6). One is reminded of some tremendous responses that we sometimes see to the evangelistic invitation. But often the pastor or evangelist gives up too easily, and closes too quickly, without really pulling in the net. Observation leads us to suggest that in some cases they might have had a large catch of fish if they had pushed out a little farther and held on to the net a little longer before dropping it. In times of successful soul winning we are often challenged with the haunting question: What if I quit too soon?



## Responsibilities to Grace

SCRIPTURE: 1 Cor. 10:1-12

INTRODUCTION:

1. Grace is a great theme.
2. Many hymns—"Amazing Grace," "Wonderful Grace of Jesus"
3. Acrostic: God's Richest At Christ's Expense
4. It is the unmerited love and favor of God.

### I. GRACE ENJOYED

- A. Delivered from Egypt, protec-

tion, cloud, fire, manna, water (vv. 1-4)

- B. All enjoyed the blessings, upon the just and unjust alike.
- C. Many were going along with the crowd.
- D. God allows all to prosper.
- E. "The grace of God hath appeared to all men." Conscience, education.
- F. Religious freedom and expression abound in this nation.
- G. We do enjoy grace.

### II. GRACE MISUNDERSTOOD

- A. They thought it was enough to enjoy the spiritual tide.
- B. But spiritual soundness is not judged by:
  1. Material blessings
  2. Spiritual signs (tongues)
  3. Spiritual victories
  4. Answered prayers
- C. They failed to take care of the sin that was within—ignored it.
- D. We cannot look at the outside, but must look within. Have we been cleansed and washed and born again?

### III. GRACE DESPISED

- A. V. 6 tells us they lusted after evil things.
- B. Sounds like carnal Christians, except they are really hypocritical sinners.
- C. God charged them with:
  1. Idolatry—false gods
  2. Fornication—sensuous living
  3. Tempting Christ—contempt for gospel—despised manna
  4. Murmuring—complainers
- D. They abused their privileges of grace—used them for selfish gains.
- E. But they failed to get an experience of grace.

### IV. GRACE LOST

- A. Majority of them were lost in the wilderness.
- B. They tried to fool each other through life by comparing spiritual feats and piety.
- C. But God is not mocked.
- D. Be not deceived as they were.

V. GRACE'S ETERNAL WARNING

- A. V. 12. Take heed.
- B. Let us examine our foundations.
- C. Is our experience one of saving faith?

CONCLUSION:

- 1. Grace is freely given and enjoyed.
- 2. Let us not misunderstand it.
- 3. Let us be sure we are grounded in grace.

PAUL N. VAIL



**AT THE BEGINNING OF  
A NEW YEAR**

**OUR TASK IS TO GO . . .**

**OUT** from the warmth and joy of  
fellowship in our church  
**OUT** because He commanded us to go  
**OUT** because He made us His ambassa-  
sadors

**OUT** in obedience because we love  
Him

**OUT** because we do care for the lost

**INTO THE HIGHWAYS  
AND HEDGES . . .**

**WHERE** a baby is born every two  
seconds

**WHERE** parental and juvenile delin-  
quency is rampant

**WHERE** an immigrant crosses our  
borders every two minutes

**WHERE** life's highway leads to school,  
shop, office, store, or farm

**WHERE** people are groping for reality

**AND COMPEL THEM  
TO COME IN . . .**

**THAT** the seeker may find truth

**THAT** the sorrowing may find com-  
fort

**THAT** the weary may find rest

**THAT** the troubled may find peace

**THAT** the sinner may find eternal life

**THAT** the Christian may train for  
service

—Selected



**INVENTORY FOR THE NEW YEAR**

1. Does my life please God?
2. Do I enjoy being a Christian?
3. Do I cherish in my heart a feeling of dislike or hatred for anyone?
4. Am I studying my Bible daily?
5. How much time do I spend in secret prayer?
6. Have I ever won a soul to Christ?
7. Have I ever had a direct answer to prayer?
8. Do I estimate the things of time and eternity at their true value?
9. Am I praying and working for every-  
one's salvation?
10. Is there anything I cannot give up for  
Christ?
11. How does my life look to those who  
are not Christians?
12. Where am I making my greatest mis-  
take?
13. Do I place anything before my Chris-  
tian duties?
14. Am I honest with the Lord's money?
15. Have I neglected any known duty?
16. Is the world better or worse for my  
living in it?
17. Am I doing anything that I would  
condemn in others?
18. Do I have a clear conception of my  
place in the Lord's work?
19. What am I doing to hasten the com-  
ing of Jesus Christ?
20. Am I doing as Christ would do in my  
place?

—Selected

**SENTENCE SERMONS:**

*Dignity is the capacity to hold back on  
the tongue what never should have been  
on the mind in the first place.*

*Progress involves risk—you can't steal  
second and keep your foot on first.*

*The greater the obstacle, the more  
glory in overcoming it.*

*Don't worry about the job you don't  
like—somebody else will soon have it.*

## QUOTATIONS ON THE NEW YEAR

The special insecurity in which we now live in an age in which one civilization is dying and another is powerless to be born is typical of the insecurity in which the children of man have always lived. Each new year is an adventure into which we must, as did Abraham of old, go out, not knowing whither we go.

—Reinhold Niebuhr

\* \* \*

May all your troubles during the coming year be as short-lived as your New Year's resolutions.

We are bound by every rule of justice and equity to give the new year credit for being a good one until he proves himself unworthy the confidence we repose in him.

—Charles Dickens

\* \* \*

Life is like a calendar;  
When a page is turned, it's gone.  
And no matter what you do next week,  
No yesterdays will dawn.

And the opportunities you had  
But put off for a while—  
Like pages from that numbered pad—  
Are now on history's file.

—Selected



## HERE AND THERE

### AMONG BOOKS



Conducted by the Editor

All books reviewed may be ordered from  
your Publishing House

### They Dared to Speak for God

By Charles M. Laymon (Abingdon Press, 1974. Cloth, 176 pp., index of scriptures and subjects, \$5.95.)

The author is professor emeritus of the department of religion, Florida Southern College, and a graduate of Ohio Wesleyan University and Boston University. He sees the Bible as basically a Book about preachers and preaching. His parallel between the motivations of biblical writers and preachers in their desire to communicate God's Word and move people to action will be of interest to preach-

ers especially. This book can help preachers and lay persons learn to listen more sensitively to the Bible message, witness more dynamically, and discern and proclaim the Word of God more powerfully.

J. M.

### Tonight They'll Kill a Catholic

By R. Douglas Wead (Creation House, Inc., 1974. Cloth, 115 pp., \$4.95.)

"Last night a seventeen-year-old Protestant boy was shot near Shankill Road,

so tonight they'll kill a Catholic. This violence is never going to end," concluded author Douglas Wead. Determined to expose the personal agony and heartbreak of those involved in the Ulster conflict, Wead took a team of researchers to Northern Ireland and uncovered a human story of hate and love.

Despite the hatred and fear connected with the tragic events in the troubled Emerald Isle, this book also tells a story of love. There is a fellowship of genuine Christians in Ulster, both Protestants and Catholics, who love each other, and even worship together in prayer and intercession for the needs of their strife-torn country.

To read this book is to want to pray along with them for the peace of God in Northern Ireland.

J. M.

### Inasmuch

By David O. Moberg (Wm. B. Eerdmans Publishing Co., 1965. 216 pp., \$2.45.)

The subtitle of David O. Moberg's book *Christian Social Responsibility in the Twentieth Century*, reveals the main thrust of the work. It is the author's conviction that "Christians cannot be neutral on social issues because their neighbors, whom they are to love, are social beings" (p. 15). Mr. Moberg is chairman of sociology and anthropology at Marquette University, Milwaukee, Wis., and is also the author of *The Church as a Social Institution*, and co-author of *The Church and the Older Person*.

Moberg asserts that the Church of today must come to grips with the social problems that are facing the world. The problems are not new, but in a lot of situations, the Church's involvement is new. This book is, however, only a starting point in the study of Christian social responsibility. Mr. Moberg says: "This book provides a general philosophy of Christian social responsibility. It is not a detailed handbook for dealing with specific social problems, nor is it strictly a social science treatise, though I trust that it is based soundly upon social science knowledge as well as upon Christian teachings" (pp. 6-7).

The first chapter of the book is entitled "The Social Responsibility of the Christian." It is a careful discussion of the "why" of social concern for professing Christians. The author makes several important points in this chapter:

1. Every Christian and every Christian church should be involved in society and its problems.

2. Christians cannot be neutral toward social issues for (a) by so doing they are admitting that their spiritual message is irrelevant to practical problems; and (b) such an attitude puts them in the position of seeming to endorse evil leaders, institutions, and practices instead of exposing them.

3. The Christian's responsibility toward social needs is expressed in the Scriptures.

The scriptural basis for social concern is given in Part II of this book. Society's need for this concern is presented in Part III. Methods of implementing Christian social concern are given in Part IV.

The book is packed with meaty statements as to the significance of Christian social action. One may not agree with all the conclusions of the author—for instance, what may seem to be an excessive emphasis on good works. But he is to be commended for his earnest, sincere effort to grapple with the problem of Christian social responsibility and action. His approach is refreshing, interesting, and constructive.

The author concludes the book with the chapter entitled "Measuring Success." Christians are warned not to set themselves up as judges over others, as "God is the ultimate judge of the success or failure of any and all programs of social concern" (p. 191). He does, however, assert that the only realistic test of a program relates to its goals. "If the goals have been met, the program is a success; if they have not, it is a failure" (p. 192). The reader gets the impression that the institutional Church's main error is to fail to establish goals for meeting a wide range of human needs. However, the achievements of a program are seldom identical with its intention. "Dreams often differ from reality" (p. 199).

It is Mr. Moberg's conviction that "if a man has a genuine encounter with God, his life will be transformed from self-seeking and self-aggrandizement to social

concern, a concern for other people" (p. 22). The readers of this book should be stimulated toward effective action on matters related to the Church's mission to society. Persons must be doers of the Word, not simply hearers.

CURTIS SELLERS

## Preachers' Exchange



**FOR SALE**—Almost complete set of the *Preacher's Magazine* from 1947 to 1974.—Carl W. Bunch, Box 16239, Houston, Tex. 77022.

**WANTED**—Books by Clovis G. Chappell and Beverly Carradine, especially *Revival Sermons*, *Gideon*, and *Jonah*. Also the autobiography of Amanda Smith. Send list and price and whether post-paid.—Rodger N. Mayes, Box 64-A, Rte. 1, Eagle Springs, N.C. 27242.

**WANTED**—*The Tabernacle, the Priesthood, and the Offerings; The Soul and Its Difficulties*, both by Henry W. Soultau.—Rodger N. Mayes, Box 64-A, Rte. 1, Eagle Springs, N.C. 27242.

**WANTED**—*Commentaries*, by George W. Clark (out of print) on Matthew, Mark, Luke, John, or Acts.—Ralph E. Ringenberg, 20062 Jewel Ave., South Bend, Ind. 46614.

**WANTED**—Set of *Alexander Maclaren's Exposition of Scripture*. Send price to R. E. Grandstaff, 3150 41st Street, N., St. Petersburg, Fla. 33713.

**WANTED TO BUY**: Used Memory-O-Matic filing sets collecting dust on your shelf! We'll teach young ministers to use them. Send complete list of all you have in your set for free estimate.—Wayne E. Caldwell, Marion, Ind. 46952.

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# COMING next month

### ● You as a Church Board Member

A layman reminds his colleagues on the church board that they must accept some responsibilities in their fulfillment of this assignment.

### ● "With All Longsuffering and Doctrine"

If we provided a solid, sound, and sure foundation of indoctrination for our new converts, we would see fewer of them falling by the wayside.

### ● Make It Brief, Brother

The shorter the sermon, the longer the time required for its preparation. A thoughtful look at the problem of wasting words in the preaching of the gospel.



## AMONG OURSELVES

There is something about a fresh start that is appealing to all of us. Things may not have worked out yesterday, but today is another day. Last Sunday's sermon may have turned out to be considerably less exciting than we had hoped it would be, but this week we labor on another. As the saying goes, "Hope springs eternal." If it does—and woe unto all of us if it does not—it is so because there is such a thing as a fresh beginning. Is it not therefore a good omen when there are laymen like Dr. E. C. Hall (and multiplied hundreds of others) who stand behind us and pray for us? (p. 9). With their cooperation, and by the grace of God, we enter a new calendar year hoping it will be the best, and working as though it might be the last (p. 1). Such an approach may help us toward more patience (p. 6), better preaching (p. 3), wiser counsel (p. 4), and a full-orbed balance in the several aspects of our ministry (p. 12). It is with such thought and prayers that Volume 50 begins with issue Number 1 of our magazine, and we send it along to you with best wishes for this new year.

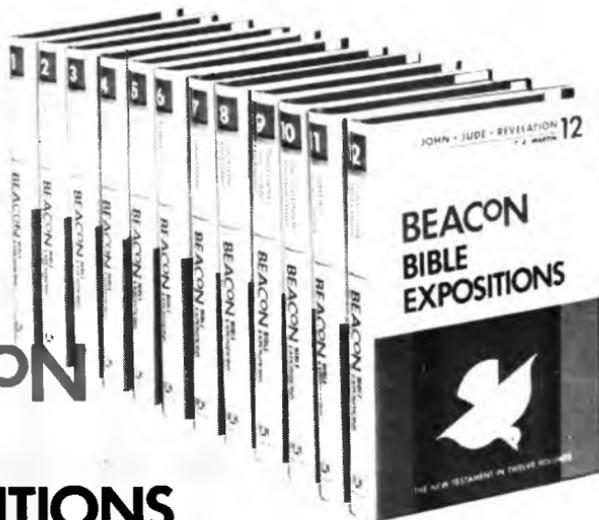
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Date	Volume	Title	Author
Spring, 1974	11	Hebrews, James, 1 & 2 Peter	W. T. Purkiser
Summer, 1974	3	Luke	Reuben Welch
Winter, 1974	6	Romans	Wm. M. Greathouse
Spring, 1975	5	Acts	Arnold E. Airhart
Summer, 1975	1	Matthew	Wm. E. McCumber
Winter, 1975	7	1 & 2 Corinthians	Oscar F. Reed
Spring, 1976	8	Galatians, Ephesians	Willard H. Taylor
Summer, 1976	2	Mark	A. Elwood Sanner
Winter, 1976	10	1 & 2 Thessalonians, 1 & 2 Timothy, Titus	Sydney Martin
Spring, 1977	9	Philippians, Colossians, Philemon	John A. Knight
Summer, 1977	4	John	Samuel Young
Winter, 1977	12	1, 2, & 3 John, Jude, Revelation	T. E. Martin

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