

THE

PREACHER'S MAGAZINE

—proclaiming Christian Holiness . . .

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JOURNEYING WITH JESUS THROUGH JOHN

Ralph Earle

THE

PREACHER'S MAGAZINE

JAMES McGRAW

Editor

DONALD N. BASTIAN
ROBERT W. McINTYRE
DONALD SHAFER

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Contributing Editors

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George Coulter
Edward Lawlor
Eugene L. Stowe
Orville W. Jenkins
Charles H. Strickland
General Superintendents
Church of the Nazarene

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Bishops
Free Methodist Church

Bernard H. Phaup
J. D. Abbott
Melvin H. Snyder
Virgil A. Mitchell
General Superintendents
Wesleyan Church

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Ring in the New!



HAPPY NEW YEAR!"

It's that time again.

Why is it that the hour of midnight on one particular night of the calendar year takes on such significance for so many people? This would make an interesting question for the historian to answer. He would inform us how it all began. We might even let the psychologist answer it. He could see all kinds of emotional release, catharsis, escape from reality, and wishful thinking in it. The "typical man" in today's secular society (if there is such a person) certainly would have his answer, and it would be an occasion for celebration and an excuse for removal of restraint in his indulgence of the appetites.

To say the least, if we had a dollar for every time we had given or received this greeting, we could retire wealthy, even after taxes, tithes, and generous offerings to churches and charities.

There is, however, something genuinely and authentically exciting for the Christian about the new year, because it is *new*. New days are ahead, and there are new opportunities for living, new experiences for thinking and feeling, new persons for knowing and loving, new depths of devotion to Christ for exploring. "The past," as one has expressed it, "is a cancelled check. Tomorrow is a promissory note. The only cash I have is today."

So how could there be a more appropriate time to announce that we are ready to "ring in the new" in the *Preacher's Magazine*? For the first time in her 47 years, she is now interdenominational. With the January issue we welcome as subscribers the pastors of the Free Methodist church and the pastors of the Wesleyan church. Welcome aboard, brethren!

Your names on the list add to our total number of subscribers by 50 percent over our highest total up to this time. Your denominations will produce promotional materials (in pages 16a and following) especially for you, as we Nazarenes have been doing for the past several years. The articles and features in the editorial pages will be as interesting and as valuable for you, we believe, as they have been for us during these years we have been exclusively a Nazarene publication.

Most important to us, your participation is welcome. Associate Editors Dr. Donald N. Bastian, Dr. Robert W. McIntyre, and Bishop Donald Shafer will assist us in channelling materials from the Free Methodist, Wesleyan, and Brethren in Christ contributors. Dr. Bastian is pastor of the College

Church in Greenville, Ill. Dr. McIntyre is general editor for the Wesleyan church at her headquarters in Marion, Ind. Dr. Shafer is bishop of the Brethren in Christ Church in Upland, Calif. Added to the list of contributing editors along with six general superintendents of the Church of the Nazarene are the bishops of the Free Methodist church and the general superintendents of the Wesleyan church. You have already noticed their names on the inside cover.

It is indeed a "Happy New Year!"

Aldersgate is more than a street. It is more than an event in history, memorable to those of Wesleyan faith everywhere. It is a spirit, and it is the spirit of cooperation among us. Its spirit is epitomized by the Aldersgate Publishers Association, who conceived the idea of a cooperative *Preacher's Magazine*, and have brought it to existence as we have it with this issue.

No Substitute for Teamwork

It is all too easy to forget certain basic truths while becoming alert to the importance of other considerations. A good example is happening all too often in our day, as some of us become more and more involved in "critical thinking" until we forget how to function as a team.

Right now we are all conscious of how 40 men on a football squad can execute intricate patterns of offense and defense in order to defeat the men of an opposing squad in a contest of strength and skill. Do you suppose the Church might get back to some of the basic principles which make the difference between success and failure on the gridiron?

How would it be if a football team played the game like it is being "played" in the average church? Can you imagine such a situation?

The "coach" calls the names of the players who are to start the game. Three or four are late; one or two others do not come because they had other plans for the day. Fortunately, there are some substitutes available, and the game begins.

But wait! The quarterback won't call the signals. He didn't want to play today. He is "miffed" with the coach. A time-out is called and he is coaxed into going ahead with the game. Now one of the players takes exception to the quarterback's call. He believes there should be freedom to express opinions and all should have a part in decisions. The huddle of players becomes a confused crowd of individualists who are being intellectually honest in their differences. There is ferment. There is dialogue. There is dissent. But there is also a penalty for delay of the game.

You cannot see the editor's tongue right now, but you know it is in his cheek! But it is not in his cheek as he observes that, however good all these concepts are (ferment, dialogue, intellectual integrity, dissent, ad infinitum), there comes a time to decide who calls the signals, and then to work together.

There are virtue and beauty in loyalty to leadership, and there is no substitution for teamwork. Not on the football field, not in any arena of contest, not in any organization of endeavor, and most especially not in the Church of Jesus Christ, where we are "workers together with God."

In the age-long effort on the part of God to recruit men to carry out His purposes, He is handicapped by a lack of faith in His ability to do the unusual.

I Can Do Anything That God Tells Me to Do

THE STATEMENT of our theme is a universal one: "I can do anything." This embraces all things, and it has but one limitation: God must tell me to do it.

There is but little problem in assuming divine guidance when the thing to be done is desirable and possible within our own strength. It is when the thing to be done is not desirable and its doing is beyond human strength that the believing is difficult.

When the task to be performed is within human power to perform, there is no need to ascribe its accomplishment to God. Since all human powers have their origin in God and are granted to us at His discretion, we can truly say that God enables all performances. His enabling power makes rape possi-

ble, His extended strength makes bank robberies successful, and through His power men are able to defy and reject Him.

The air that we breathe, the water that we drink, the minds that we employ, and the spirit that we possess have all been given or permitted and we can truly say that by His power "we live, and move, and have our being."

When I speak of doing anything that God tells me to do, I am thinking of those things that do not come as a matter of course, but such things as are directed by Him in a special way. The power and the presence of God are largely buried and forgotten in ordinary life. We are inclined to take them for granted and no special thought of God as Provider is entertained.

If God is to be seen, it must be in that which goes beyond the ordinary. But few will call anything an "act of God" when they can do it in their own strength, regardless of their personal relationship to God. Quite often it is believed that all things have come in a natural, impersonal way; or if there is belief in an original Creator, that He sets all things going and does not personally interfere or change the order. In other words, things are run by es-



by
T. W. Willingham

Kansas City, Mo.

tablished laws without personal interference. The rule, therefore, is adjustment to things as they are with no anticipation of any personal interpolation.

If the above were true, there would be no point to my theme, for there would be no speaking God to order any change or suggest the doing of anything that is not being done. But the "absentee God" theory is false. There is a God who, although He has established rules and laws to govern His universe, has reserved the right to manifest himself in altogether different ways if He chooses to do so. It is of these possible speakings—these direct orders—that I speak, and affirm that I can do anything that He asks me to do. The thing commanded may be without parallel in human history—God is the Author of many originals and is capable of many more.

The problem that arises here is the willingness of but few people to believe that God desires to do anything except "according to Hoyle"; therefore most people close the door to His directing voice. Not only have but few people believed that He might order something absolutely new, but many do not believe that He cares to repeat many things that He has done in the past. The living, acting God is largely ruled out, and anything different from the usual is considered as being out of the question.

I affirm that God can still communicate with men and order them in ways not according to the usual. I further affirm that one thus ordered to act can do anything that he is ordered by God to do. Unless one firmly believes in the supernatural—that working in the hearts, minds, bodies, and affairs of men—he is likely to immediately close the door to any suggestion as coming from God if it is not in line with what is being done by others. Thus the supernatural is eliminated and God's movements are confined to the natural or-

der, His strong arm is not seen, and His awe-inspiring power is not felt.

In this connection, there are three things that stand out in my mind.

First, there is an ever increasing disregard for God and His established laws, and a general ignoring of Him altogether.

Second, God has not changed in His desire to manifest himself to men. He has exemplified this desire in many ways in the past and at the expense of many of His chosen messengers, climaxing with the supreme sacrifice of His Son.

Third, God has ordained to carry on His work through human instruments. At this point He has labored under handicap from the beginning of the race. Only Noah was left of the antediluvians to defend His cause and carry out His purposes. Out of possibly several million persons, only Caleb and Joshua of the 20-year-olds or older that left Egypt got to the Promised Land. Later God lamented that He found no one to stand in the gap, and His judgment fell upon the people because there was found no one to intervene.

In the age-long effort on the part of God to recruit men to carry out His purposes, the great handicap has been the lack of faith that what He commands us to do we can do. We cannot do it without His help; neither could Christ, for He said, "I can of mine own self do nothing." How much weaker can one get? It is absolutely impossible for anyone to be weaker than Christ said He was, and yet He always had the divine resources to fully carry out the will and commands of the Father; for He said, "I do always those things that please him."

Jesus heads the list of the men of faith. He announced that, saying, "I will put my trust in him" (Heb. 2:13). If He had no power within himself, as He affirmed, He must have gotten it from the Father—and like us (for He *was* like us), He must needs get it

from the Father by faith. He must have preached His dependence upon the Father so fully that even His enemies understood the source of His power; that is evidenced by the fact that while He was on the Cross they derided Him, saying, "He trusted in God; let him deliver him now, if he will have him . . ." (Matt. 27:43).

So dependent was Jesus upon the Lord and so complete was His trust in Him that He dared to suffer the most excruciating pain—even hell itself—but not without the Father's promise firmly in His grasp: "Thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption" (Acts 2:27). He had demonstrated the power of faith in creation, in the vicissitudes of an earthly sojourn, in the tempter's maximum tempting power, and now He was to test it in the soul's supreme crisis—physical suffering, death, separation from God, and descent into hell.

The Book of Hebrews lists the names and exploits of many Old Testament heroes of faith, but it places Jesus at the head of the list and sets Him forth as our Example. *The New Testament from 26 Translations* presents Jesus in this unique role (see Heb. 12:2). It represents Him as being the "Leader" in faith, the "forerunner" of faith, "the pioneer and the perfection of faith," "our leader and example in faith."

Jesus had perfect faith. He was fully persuaded that what the Father ordered Him to do He would enable Him to do. He had absolute faith in the promise made to all the sons of God, "As thy days, so shall thy strength be."

He was our "example" of faith; and how could He be an Example of faith if He operated His own life by His own innate power and not by the power of the Father, received by faith?

If Jesus, possessing no power within himself, could—at the command of the Father—turn water into wine, still the storm-tossed sea, feed a multitude with a small basket of food, cast out devils, and heal the sick, and do it all by faith in His Father's commands, why do we need to water down His simple, understandable statement, "He that believeth on me, the works that I do shall he do also"? This promise has become as an ornament of beads about our necks—an object of veneration, but as meaningless as the beads worn by the heathen.

How may we walk in the path of Jesus, doing the works that He did? First, we must see that He did them, not in His own strength, but in the power of the Father. Second, we must see that the works that He did were ordered by the Father; hence they formed the basis of faith. Third, we must see how diligently He listened to the Father and how carefully He obeyed Him. His long hours of communion with the Father made the revelations of the Father's will possible, and His simple faith transmuted those commands into miraculous deeds and words of wisdom. He lived close enough to hear the Father's voice and was dedicated enough to obey it, even unto death.

If one is certain of the Voice, he may believe unto obedience and fulfillment. God awaits such sons.

It is not the business of Christianity to provide an organization for the world, but to infuse the spirit of Christ into the organization of the world.

—Harold Fisher



THE

OVERTONES

OF THE MINISTRY

By Raymond C. Kratzer

Dist. Supt., Northwest Dist.
Church of the Nazarene

I. Optimism

In the production of music there are many facets which make up harmony and symphony. When a musician performs according to the laws of harmonics, the sounds which he produces have beauty and symmetry which bring pleasure to both the artist and the audience.

Among the many parts of a musical production are the "overtones." These are the "higher tones which faintly accompany the fundamental tone produced by a musical instrument, created by the vibration of small sections of the string or air column" (Webster). In a stringed instrument an overtone is called a "harmonic" and may be produced by tapping a string lightly at a certain point. This stops the vibration, and a unique and rather pleasant overtone is heard.

In the ministry there is the possibility of overtones which, when put into operation, produce beauty and symmetry in the life and influence of the man of God. In their absence, there results a rather stilted approach which is devoid of the charm and radiance of an effective ministry.

We are admonished to "grow in grace, and in the knowledge of our Lord." Peter talks about the "grace of

life" (I Pet. 3:7), and Paul emphasizes the importance of "seasoning" in our speech and manner, so that the greatest impact might be made upon those to whom we minister.

It is often the little things, the overtones of our ministry, that make the difference between failure and success. Attention needs to be given to these areas of our lives, some of which will involve more skill than just ordinary devotion to duty. In fact, correct overtones, when properly executed, can add that plus to a production that will surprise and please, as well as to complete the total plan.

One of the basic overtones of the ministry is that of OPTIMISM. This is that attitude of soul and mind that always looks on the bright side. It expects good to be predominant. It radiates a positive relationship to circumstances and refuses to be caught in the meshes of the melancholy.

Some individuals by nature are possessed with an optimistic spirit. Others must develop it through dint of hard work and determination. But however it is acquired, it is a vital ingredient that must be activated if one's ministry is to be effective. Without it your life

will become a dull routine, and every untoward circumstance will be a straw man who seeks to destroy you or harm you in some way.

There are many things in the ministry that are not conducive to an optimistic spirit. Sometimes the parsonage is inadequate and a neglected entity as far as most of the more affluent members of the congregation are concerned. The personality quirks of many of the members of a church may tend to irk rather than bless a pastor. The seeming isolation of one's charge from centers of district activity, close fellowship with other pastors and district leaders, may invite a feeling of loneliness. The apparent callousness of a community, as far as being open to a warmhearted gospel is concerned, can stifle the outflow of pleasant feelings. And, of course, there is always Satan, who is ready with his wedge of discouragement, which he uses forcefully as he tries to pry the heart open so that he can pour in a quantity of self-pity.

What should be done when optimism is running at a low ebb? Should one make it public that he is feeling blue? Should you look sad and disconsolate as though God were dead or had forgotten you? The answer is NO, a thousand times NO! Pessimism begets pessimism. Optimism begets optimism. We must choose the latter and set about to destroy the blues by the weapon of *optimism*.

John Wesley had problems with his faith. But he determined that he would not be denied. He began to preach faith, talk faith, pray faith, teach faith, until—sure enough—he received faith.

Likewise, when we have no optimism, we should begin to preach optimism, pray for optimism, teach optimism, and act optimistic until we become *optimistic*.

J. B. Chapman used to say that, when you are faced with great problems, you should "ignore the problems and preach the promises." I have tried just that and have discovered the miracle of victory in the pursuance of a positive ministry. Isaiah said: "In quietness and in confidence shall be your strength" (30:15). In other words, when we have faith in the outcome and are not pessimistic about God's ultimate design, we will discover a quiet confidence that will make us laugh at seeming impossibilities and cry: "It shall be done!"

If you feel a bit discouraged at times, share it with your wife—but don't let the children in on your secret. And by all means don't let any of your members hear it from your lips or see it on your countenance. Oh, yes, tell the Lord about it, and then cast all of your care on Him, "for he careth for you." Don't carry it away from His presence, but leave it there. In return for it He will give to you "beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness" (Isa. 61:3).

Remember that when you inaugurate, by the act of your will, the stopping of a temptation to be pessimistic, there will result the lovely overtone of optimism. It will add a pleasantness to your life that will be like a surprise package, and it will enhance your whole impact upon those you seek to help.

The measure of a Christian is not in the height of his grasp, but in the depth of his love.

—Clarence Jordan

One vital aspect of a pastor's total ministry is his ministry to his own family

The Pastor as Husband and Father

DISTRICT SUPERINTENDENT A. E. Sanner once told his pastors, "You are a husband and father first and a pastor second." Whenever that order is reversed, heartache and loss result.

The first duty and privilege of the pastor, after care of his own soul, is to help his wife make it to heaven and help her fulfill her destiny on earth. In great measure her soul is in his hands. His second responsibility is to help his children find their highest fulfillment—both here and hereafter. There seems to be confusion with some at this point, as though in giving consideration to the well-being and fellowship of his family the pastor is somehow taking away from his ministerial duties and impact—almost as though they are separate identities. Pastors, you are soul winners, and those souls over whom you have greatest influence and for whom you bear paramount responsibility are in your own home.

Some time ago I heard a minister speak, who is presently enjoying unusual numerical and organizational success. He is sought after as a speaker (partly at least) because of this. Later I was given opportunity for a time of serious discussion with him in a small

group. As he expressed his views of success—churchwise—I found a nagging question in my mind. Finally I asked it, "What is your philosophy of the pastor as a father and husband?" I had not meant the question to be staggering—but it was. It was almost as though I had mentally struck him. As he groped for answers, I think we both suddenly realized that he had not thought through *any* philosophy of his own in these important areas. I fear he was scarcely aware that he needed clearly defined concepts and guidelines concerning his role as husband and father.

We must remember that the success of the minister's home and marriage is eternally intertwined with his success in the ministry. Somewhere along the way he will awaken to find his ministry either *weakened* or *lost* by his neglect of these all-important issues.

Consider first the pastor as husband. Marriage is the most demanding human relationship in life because of its constancy and emotional involvement. One of the greatest contributions to your generation is to succeed in your marriage. A happy, well-adjusted, loving Christian home is a beacon light in a dark world—particularly in this day of crumbling concepts of values.

One of the most meaningful assets to your marriage—made possible through the ministry—is sharing life together in its highest realm and at its highest

By Mrs. E. B. Hartley

Nampa, Idaho

level. The spiritual verities, the burdens and needs of your congregation, the hopes, plans, prayers, dreams for God's kingdom, and the effort to see their fulfillment can be a tremendous instrument for unifying your marriage.

Perhaps no vocation calls for more total teamwork than that of the ministry. A wife needs to feel she is really on the team, not only in the public area but deep in the heart of her husband and his ministry. A successful layman once said to us, "I could envy you your work in the ministry, for you can share together in every area of your marriage."

A man's basic attitude toward his wife is expressed in so many unconscious ways, and none of these is lost on his congregation. This is also an extremely sensitive area to the wife herself. She needs to feel her husband's care and concern for her well-being in every way. This applies in the everyday humdrum of life as well as in the public life they share. Whenever a wife is embarrassed by her husband's open criticism or subtle derogatory jest, or is neglected in the courtesy due her, the pastor's public influence is lessened, and people in the immediate circle are uncomfortable. The wife may carry it off as best she can, but these wounds leave scars. On the other hand, the kindness and courtesy bestowed on a wife by her pastor-husband are something which lends pride to a congregation, though it should never be given for that reason.

It is immensely important for a pastor to provide for and even insist on his wife's attendance with him at district meetings, unless illness prevents. Even loss of wages for a working wife is small sacrifice for the compensation of their mutual benefit. When we were young, there wasn't enough money in our budget, no district supplement, and no extra work available for us. But faced with the dilemma of this problem, we found we couldn't afford

for me to miss these sharing times—either for our own needs or for the ministerial image it created by our togetherness. *Together* we shared the spiritual flow, the challenge, the fellowship of pastors and wives and the laymen. *Together* we returned home, mutually challenged, uplifted, and refreshed to pour our lives into the task with renewed fervor. This was especially true of preachers' meetings.

A woman is a mysterious person (even to herself), so do not despair if you cannot always understand her. Wrapped up in her life and personality are intuitive depths that are difficult to live with, even for herself. She needs you, and you are the only human being who can rightly meet her needs. She needs your approval, your understanding, your support and love. Her most obstinate moments can quickly be nullified by your kindness and assurance. If you only knew how to use your tactics of understanding, *you could always win the argument.*

She desperately wants to please you, even when she appears totally indifferent to your wishes. In a counseling session, one young married woman said tearfully, "Why do the things he says hurt so badly, when I would scarcely mind at all if someone else said them?" Obviously, it is because she loves him, and his opinion matters most to her. This is so marked that some of us will never wear a hairdo or a new dress again if our husbands even insinuate that they do not like it. Take care—for moneywise this could be expensive!

Study your mate. Seek to know what she feels and thinks and find that for which her heart cries. Learn what is most difficult for her, and ease her path at that point. No one else can adequately do it for her.

Accept her as she is. Encourage her to improve, but accept her for herself. Many a pastor's wife feels she is a cog in the wheel. Lift her out of this feeling by your attitude. Help your chil-

dren and your congregation to appreciate her by the attitude you carry toward her. Nothing is so devastating as being taken for granted.

One lovely, efficient, conscientious, hardworking pastor's wife I know is never taken out of town just for fun or to have a meal alone with her husband. The duties of church and parsonage go on in a never ending cycle, and she will grow old too soon. If there isn't enough money for a dinner, a sandwich in a lovely place will do. It is the knowledge that you *wanted to be with her* and that you were thinking of her which counts. Remember, one rosebud is as good as a whole dozen, or one small bottle of perfume as treasured as a large, ornate one.

Consider now the "soul" of your marriage. There must be communication if it is to succeed. This is the breath of your marriage, without which there can be no real "soul." Communication must take many forms. Some have tried to make one form of communication carry the whole load of marriage, but this is impossible. Whatever else we may rely on as communication, it must include words. We need to say to each other what we feel. We trust that this can be primarily positive, but we must learn to talk things out to each other without fear of rejection.

I will never forget my husband's kindness to me one day in the old Boise parsonage. It seemed my load of duties that day was overwhelmingly big. My husband came through the kitchen from the church to get something from his Sunday suit coat. He was hurried, but as he came back through the kitchen, he stopped long enough to say, "Darling, I love you. You know—don't you?—that I just couldn't make it without you." He went back to his study, but I can still recall my feeling of uplift. God used my husband's words to lift my load that day—and on many other days as well.

In the soul of your marriage there

must be love—love covers a multitude of faults, eases the pathway, heals the wounds, senses the needs, accepts the person, is intuitive and kind!

In the soul of your marriage there must be the "Beloved Presence." Two people who love each other can find the epitome of love only as each loves Jesus Christ supremely—not theoretically, but truly. Only where divine love indwells and enfolds can there be the perfect blending of two hearts and lives. Here two personalities, though separate identities, are so totally caught up in their mutual love for God that their lives flow together in a oneness and harmony that is touched by the Eternal.

There must be a constant "going to the Cross" on the part of each, but the husband needs to lead the way. One pastor relates that he and his wife had had a serious disagreement over the concept of where his duties lay between church and family. She felt that he was giving too much attention and time to the church to the neglect of his family. They discussed it and agreed to pray about it.

Later they came together to talk it over. He told his wife very frankly that he felt he had been called to the ministry and she should be willing to go along with it all the way. She replied, "Please read Eph. 5:25." He found it and read it quickly and meaningfully: "Husbands, love your wives, even as Christ also loved the church, and gave himself for it." He looked up to find her eyes pleading with him as she requested, "Please, will you read it again?" He read it over more slowly. A third time she asked him to repeat it. He did so very slowly this time. God gave illumination and this pastor went apart to pray again.

God said to him, "Son, go to the Cross."

"O Lord," he groaned, "if I do, my wife will say she was right."

The Lord's insistent call to the Cross remained upon him. Finally he fell at the Lord's feet and cried his heart out, discovering that there was no conflict between church and family, but a responsibility to both. As a result of this experience on his part, his wife also walked the Calvary road; and out of it, he says, there has grown a relationship beyond anything they could ever have known otherwise. The Cross is the answer to our marriage problems, and

its solutions are satisfying and eternally beautiful.

To make a good, strong Christian marriage requires work, communication, humility of spirit, prayer, much love, and a constant dwelling in the presence of the Master. God is in the business of carving out good marriages. To succeed in this area is to make your greatest contribution to God's kingdom on earth—as well as in eternity.

(Next month—"The Pastor as Father")

This I Remember-

Memories of Early Holiness Leaders

By Joseph Gray*



Phineas F. Bresee

I. Phineas F. Bresee

We sat across the table in a rural home in central California.

"Young man," he said, as he turned his piercing eyes on me, "I understand God has called you to preach."

"Yes, Sir," I managed to stammer as I gulped with embarrassment at having the spotlight turned on me.

My mind went back to the time a few months before when I had given my heart to Christ. I also remembered the day when God had sanctified me wholly, and the day He had called me to preach.

Shortly after these events I had been asked to fill in for a service at the little

town of Waukena. At that time the people were worshipping in a tent while they built a church. Now the new church was finished and Dr. Bresee was there to preach the dedicatory sermon. Because I had held that service in the tent, I was one of the guests invited to participate in the dedication. I was staying in the home of Brother Vallow, and Dr. Bresee was a guest in the same home.

A new church building was quite an event in those early days of the church, and we usually took several days to celebrate it. That is why Dr. Bresee, senior general superintendent in the Church of the Nazarene, was there to conduct a three-day holiness convention. The dedication of the church would be a fitting climax to that convention.

Our host was the manager of the local lumberyard and his home was a place of hospitality for many people. As

(Note: To better acquaint Nazarenes, Free Methodists, and Wesleyans with some of the past leaders in the holiness movement, a series begins with this issue.—Ed.)

*Lubbock, Tex.

I sat at the same breakfast table with Dr. Bresee, I was both thrilled and frightened to be in his presence. I affirmed the fact that I was indeed called to preach. I am sure Dr. Bresee saw that I would need a lot of preparation before I would really be ready to preach.

"Then if you are truly called to preach," Dr. Bresee continued, "let me give you a verse from the Word of God that has been a great help to me in my ministry."

He opened his Bible to Isa. 50:4 and read, "The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary." He paused in his reading and turned to me with these words, "Young man, that is God's standard of learning."

As the years went by, I learned of Dr. Bresee's passion for an educated ministry. I learned of the founding of Deets Pacific Bible College, the school that later became Pasadena College. And so I realized that he was not discounting formal education that day. He was simply saying that the need to wait on God for wisdom was equally as important as the need for scholastic education.

He resumed his reading of the verse from Isaiah, "he wakeneth morning by morning, he wakeneth mine ear to hear as the learned."

He paused again in his reading, took his glasses from his nose, turned to our host, and said, "Brother Vallow, for over 40 years God has wakened me every morning and given me His plans for the day." No wonder this man was such a wise leader.

When the prayer time was over, I sat buried in thought and said to myself, If God can do that for Dr. Bresee, He can do it for me. I will try to hear from Him every day before I talk to anyone else.

My thanks go out to Phineas F. Bresee for this devotional pattern in

my life. That was in the spring of 1914. Now, over 50 years later, I still try to get God's divine guidance every day. I try to listen to Him every morning before I listen to anybody else. The radio stays off and the newspaper is left unread. I try to be awake at least half an hour before anybody else in the house. It has worked well for me. If I am traveling, however early I plan to be on the road, I plan to have at least 15 minutes of quiet time, as well as group prayers, before we leave. No matter how busy the day is to be, I put God first.

This is the memory of Dr. Bresee that stands out most vividly in my mind. Those words from a busy minister to a shy and awkward boy top all other memories of him.

He was a great preacher. I heard him preach a number of times and I always thrilled to his ministry. His favorite book was Isaiah. In the convention at Waukena, his evening messages were all from that book. One afternoon he preached a simple, yet unforgettable, message on "Some Axioms of Holiness." It was a great teaching message on the doctrine of entire sanctification.

He was a commanding personality. He was always neatly dressed. He seemed to me like some great Old Testament patriarch. In appearance he seemed to remind me of Moses, but I qualify this by saying, A *kindly* Moses. His eyes could flash fire, and his voice could roar like thunder, but there was always a gleam of love in his eye.

He revered and adored his wife. I remember the love with which he spoke of her on that particular occasion when I was with him. He mentioned how carefully she always packed his bags for his trips, whether he was traveling alone or with her. He mentioned how careful she was of every piece of his equipment. Few if any of his biographers have spoken of this

(Continued on page 29)

Shelter may be provided with the best of intentions, but it does not always build strength

Props and Pillars

By Mary Ann Hawkes*

A DEAFENING CRASH lifted its protesting voice to the night! The little blue VW shivered and sagged on its four tired feet. Paul and Daniel looked at one another. Gratefully each acknowledged that the other was alive and well.

They climbed out to see what had brought their 50-mile-an-hour ride to such an abrupt end. A huge boulder rested on the pavement. Pushed into place by a road crew, hurrying to get home at the close of the day, it supported a caution sign. The leg of the sign was missing, so a prop had been substituted.

Quick examination showed only a bent wheel. After changing the wheel and pulling the wires to the still blaring horn, the men drove on into the night. Sixty miles later, just as they turned into the driveway, the steering wheel lifted off in Paul's hands. A closer inspection revealed that the entire steering mechanism had been torn loose under the car. All because of a prop!

Have you watched Sunday school children beg for the privilege of holding up the board? You know—the board that keeps falling down because someone forgets to fix the hinge? The children are honored and flattered to be chosen as the prop for the day. A

temporary substitute for a few minutes' time spent in repairing the hinge so the board can stand on its own!

To be a spiritual prop may be very flattering, but it usually has devastating results.

Grant had never been made to face life as it really is. Sheltered by his parents, he ran away from unpleasant situations. The university presented confusing and conflicting choices. Philosophy and ethics courses overwhelmed him. He spent hours and hours with a well-meaning Christian friend—arguing, discussing, leaning. The friend moved away. Grant is still a weak, aimless Christian. Why? Because he was propped up by a man when he should have been taught to build with the great Pillar of Life, Jesus Christ. A man can give encouragement and help, but he can never take the place of a solid and determined faith founded on Jesus Christ.

Joyce had not been to church for weeks. When asked the reason, she answered, "I don't like the church since Pastor Wright left." Why? Grievances, complaints, criticism, depression, all were unloaded on the pastor and his wife. They meant well and felt they were showing love by being always available with a sympathetic ear. Yet, when they left, Joyce was adrift. She had been propped up by people.

*Victoria, B.C.

Of course, it would have taken more time in the beginning to teach Joyce how to build with the pillar of close fellowship and communion with God. Patient instruction in growing to spiritual maturity would have helped her to face the fact that often grievances are only in our imagination. The real hurts and perplexities are taken to the Lord and left with Him. Today she could have been a strong Christian—an inspiration to others. Instead, she is a disgruntled stumbling block to others—never darkening the door of any church. When her prop was taken away, she collapsed.

We would be less than honest to deny that it is flattering to be the sun in someone's universe. To be needed gives security and a sense of accomplishment. But if we become props in our efforts to help others, then we have failed to rise to one of the most exciting challenges offered a Christian—to bring others to Christ and patiently help them grow toward spiritual maturity. The full fruit of our labors is to stand back and watch our child in the faith stride steadily into life, his hand firmly clasped in God's, his life built on the only unshiftable Foundation—Jesus Christ.

It can be a very painful experience

for us to watch those we love and for whom we are concerned as they walk through deep waters and trying experiences. We will do them a great injustice if we try to shield them from the storms of life!

Travellers driving through Manning Provincial Park in southern British Columbia are greeted with an unusual sight along the river's edge. Tall trees that once lifted leafy arms to the sun are now scattered on the ground or propped at weird angles against the other trees. What happened? A highway department sign explains that you are looking at a "blowdown." For years these trees grew close together. Then the highway came through. Hundreds of trees were cleared. When the strong outer circle was cleared, the sheltered trees were exposed to winds that roared and twisted along the valley floor. They couldn't take the storm. The explanation ends with the thought-provoking statement that, while shelter tends to weakness, exposure builds strength.

Living for Christ is the greatest life there is! Don't be a prop and rob someone of the exhilarating fullness of a life solidly rooted in Christ, reaching tall and strong through and beyond the storms of life. A life beautiful in the sight of God and man!

To leave the old with a burst of song,
To recall the right and forgive the wrong,
To forget the things that bind you fast
To the vain regrets of the year that's past,
To have the strength to let go your hold
Of the unworthwhile of days of old,
To dare go forth with a purpose true
To the unknown of the year that's new,
To add your gift to the world's good cheer—
Is to have and to give a **HAPPY NEW YEAR.**

The call of God transcends all other priorities, and carries with it some exciting promises

The Transcendent Call

By Allen Bowman*

ALL OF US ARE CALLED—called to repentance, to holiness, to a specific task. In every case the call is urgent.

One day during the Boer War, as the train was pulling out of Waterloo Station in London, a hot, tired man entered a car and dropped into a seat, exclaiming, "I'm called!" So worn out was he that he soon fell asleep, and people noticed that he was a stoker, black with grime from his engine. He awoke and exclaimed again, "I'm called!" Then he explained that he was a reservist who had been ordered to join his regiment at Aldershot immediately. He hadn't even waited to wash himself or change his attire.

Fanaticism? Possibly. But there is a startling similarity in the response of Peter and Andrew to the call of Jesus. They didn't even pause to get the smell of fish off themselves. The record says simply, "And they straightway left their nets, and followed him" (Matt. 4:20). Likewise those other fishermen, James and John: "And they immediately left the ship and their father, and followed him" (v. 22).

Levi was tied up with government business when he was called. Surely he would spend a day or two winding up his affairs. He didn't. "He left all, rose up, and followed him" (Luke 5:28). The call transcended everything.

Of course there were procrastinators. But they got short shrift from the Lord Jesus. They were simply not fit for the Kingdom (Luke 9:60, 62).

A friend of mine who was called to the ministry in his youth succumbed to fear and hesitation and took up farming instead. But he could no more shake off the call of God than he could shake off his own skin. Along in middle life he became so miserable over it that he decided to say yes. His attempts at preaching were pitiful. The last letter I got from him was filled with gloom and grumbling. He blamed the church for its educational requirements, which he now found impossible to fulfill. He was doomed to spend his declining years in haunting regrets. "For the gifts of God and his calling are irrevocable" (Rom. 11:29, NEB).

The call of God transcends our human limitations. Moses' plea that he was not eloquent, Gideon's excuse that he amounted to little, Jeremiah's insistence that he was too young—all these withered before God's imperative and His abundant promises.

A young Chinese woman, Betty Hu, who worked with the Bethel Mission in Shanghai before the Communist takeover, felt called to evangelism. But because of brutal treatment in childhood her health was frail. A physician pronounced her an invalid who could live only a few years, provided she would

*Marion, Ind.

spend most of her time in bed. But after two months of boring existence as an invalid she responded to an urgent call from Foochow for a woman evangelist to work with students. She was mightily used of God. Hundreds were converted. And she returned with her health much improved.

When Bud Robinson sensed God's call to preach, a steward of the church told him, "You stutter so, and have so little physical strength, you would bring reproach on the church and do more harm than good." Another killjoy said, "For the Lord's sake, don't you ever try to preach." But Uncle Buddie did preach. And at his first quarterly conference after he began, he reported that he had held 27 prayer meetings, had preached 50 times, had prayed in 95 homes, and had seen about 60 people converted. Everyone knows of his later fame as an evangelist.

The call of God transcends unfavorable surroundings, hardship, and discouragement. John Knox was so completely convinced of his call to preach in Scotland that he never doubted it even while he was toiling for 19 months as a galley slave on French ships. The hardships were undermining his health; yet when a ship on which he was suffering came within sight of Scotland's coast, he was as sure that he would someday preach there as though he were already standing in the pulpit. And he did preach there—so effectively that the country was shaken by a spiritual earthquake.

The honor bestowed on a man by the divine call towers far above any earthly recognition. But it is a life-and-death matter. "For though I preach the gospel," said Paul, "I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!" (I Cor. 9:16) To his eternal credit he did it willingly. And at the end he could exclaim triumphantly, "I have fought a good fight, I have finished my course, I have kept the faith"

(II Tim. 4:7). Like others who say, "Here am I; send me"—and who follow through—he will shine "as the stars for ever and ever" (Dan. 12:3).

Practical Points

that make a difference

Communication Is the Key

Dear Son:

Our pastor is a master in the art of human relations. He recognizes that "surprise" can be devastating in administrative practice.

The other day he made the mistake of arranging a youth choir practice without telling the senior choir director. Since a few of the teens were singing in both groups, there was an irreconcilable time conflict.

What did he do? Knowing that he was in the wrong in premature planning, he went to his director, explained the situation, asked for his forbearance until the schedule could be worked out. He started his planning with more deliberation, in which all interested parties were involved.

Son, while the Holy Spirit puts up with a great deal of our bungling, how much time and effort might be released to Him if we were more skillful in our human relations! Take care that you do not fall into the trap of "bulling" ahead when it is more than a "china shop" you destroy. Time is always on your side.

Love,
David



PASTOR'S SUPPLEMENT

Compiled by the General Stewardship Commission

Harold O. Parry, editor



By General Superintendent Stowe

Recently I stayed at the Key Bridge Marriot Motel in Washington, D.C. It was here that the inspiration for a tremendous evangelistic thrust to reach our continent for Christ was born in the hearts of a group of concerned Christian leaders several years ago. This site contributed the word "key" to the official name for this campaign—"Key 73."

But the real key to "Key '73" is not a motel but a man, and that man is you and thousands of other evangelical ministers like you. If every person in North America is confronted with Christ during this year, it won't be in spite of you; it will be because of you. *Ministerial leadership will be the key!*

This has always been true. Evangelism is primarily a man and secondarily a method. Mr. Eli Lilly, the prominent churchman and philanthropist, made a detailed study of the history of his church—Christ Church, Indianapolis. He concluded that the difference in growth and vitality at various periods stemmed primarily from the quality of its leadership. Among the 18 pastors who served this church, only five inspired an upsurge of life in the congregation. These were ministers with vision, selfless dedication, and evangelistic concern.

Will this be the greatest soul-winning effort in the history of the world? Do you dare to believe that this can be the year of destiny for your church? Your attitude will create the climate for your clientele.

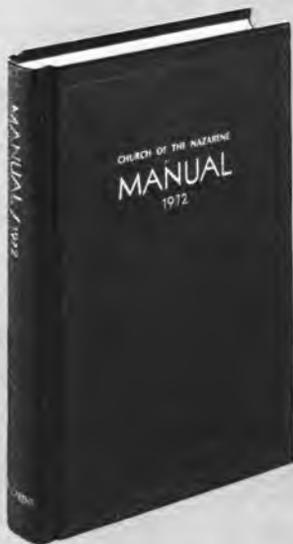
Vision must then be particularized and personalized. This means the acceptance of definite goals.

Pastor—how many individuals will you covenant to win to Christ and the church in personal evangelism? Have you set a growth target for your congregation? What definite plans have you made to achieve these goals? Are your laymen being trained and assigned to specific soul-winning responsibilities?

Evangelist—have you committed yourself to lead a specific number of people to the Lord in your endeavors this year? Will you volunteer to go out in personal soul winning with pastors during your revival efforts? Will you agree together with each pastor for a definite-size group of converts and new church members from each evangelistic crusade?

Once the minister has succeeded in orienting his church to every-Sunday and between-Sundays evangelism, spiritual momentum will begin to exert its influence. As new Christians are won, they will begin witnessing to their old friends and leading them to Christ. A soul-winning church, empowered by the Holy Spirit, will rely less and less upon mechanical motivation. Scores of holiness congregations are proving this to be blessedly true. Ministerial leadership is being freed from the necessity of providing artificial stimulants and is able to give attention to opening up new channels through which the Spirit may operate.

What more thrilling challenge to ministers of the gospel than this—to be the real *key* to “Key ’73”!



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KEY '73

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ANNUAL SEMINARY SUNDAY

February 11, 1973

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We cannot adequately express to you our thanks for the magnificent offering of last year. Our new library is now debt free, thanks to Mr. William Broadhurst and thousands of Nazarenes who together gave a total of \$240,304 in the 1972 offering.

YOU ARE RIGHT -- OUR NEEDS CONTINUE!

We urgently need to upgrade our facilities and purchase both physical and educational equipment. With the exception of some window air-conditioning units added, the building is much as it was when NTS occupied it in 1954. After 20 years in the present facilities we are beginning to need some major repairs. This summer we had to spend \$8,000 for pointing up the exterior of the administration building.

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This fall's record enrollment of 302 is 8% above last year's. NTS is now among the 25 largest of 187 seminaries in America. We are using every inch of space in our buildings. As we continue to expand, our needs will also increase.

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NAZARENE WORLD MISSIONARY SOCIETY

DEAR PASTOR:

Since some districts have their *Other Sheep* campaigns before May, we thought it best to give you this information during January.



1. WE ARE DEPENDING ON YOU!

The *Other Sheep* expiration tapes will be sent to you, the pastor, instead of the local president. On the outside of the envelope will be a stamp reading, "PLEASE RUSH THIS MATERIAL to the Local NWMS President or *Other Sheep* Secretary." This procedure is necessary because of the many changes in local NWMS presidents. We are depending on you to see that the one who

needs this material receives it as soon as possible.

2. THE SUBSCRIPTION PRICE

A three-year subscription to the *Other Sheep* will be \$2.00 when ordered through the church. "Interim" subscriptions will be 75 cents for one year and \$1.50 for two years.

3. 1973 SCHEDULE—"OTHER SHEEP" CAMPAIGNS

Group 1 Group 1 Districts— three-year sub- scriptions—\$2.00 each	Group 2 Group 2 Districts— "interim" one-year subscriptions—75c each	Group 3 Group 3 Districts— "interim" two-year subscriptions—\$1.50 each
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Idaho-Oregon	Los Angeles	Mississippi
Illinois	Louisiana	Nebraska
Kansas City	Maine	Nevada-Utah
Kentucky	Minnesota	New England
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New Mexico	N. Carolina	N. E. Indiana
New York	N. W. Indiana	N. California
N. E. Oklahoma	N. W. Illinois	Philadelphia
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N. W. Oklahoma	Oregon Pacific	S. Arkansas
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Virginia	Washington	Wisconsin
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4. LOCATE YOUR DISTRICT and confer with your local NWMS president and/or *Other Sheep* secretary regarding the *Other Sheep* subscription campaign in your local church.

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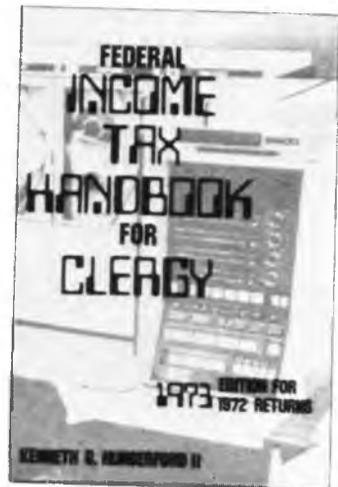
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THE PREACHER'S WIFE

Mrs. B. Edgar Johnson

Priority for Today . . .

By Arlene Wright*

Perhaps there are some who think that because you live in a parsonage you are exempt from the wiles of the devil. But pastors' wives are tempted just as the laity.

I have been a Christian for many years and have developed a habit of daily devotions. Yet one of the ways Satan tries to defeat me is in this area. Why doesn't he want me to have my devotions?

First, he knows that when I read my Bible, and have communion with my Lord, I receive strength. As I face the day, I do not know what it will bring—for the minister's wife it could bring many things. Only as I lean on the Lord do I have strength that I need, for I realize that I have no strength of my own. I am glad for the promise, "My grace is sufficient for thee: for my strength is made perfect in weakness" (II Cor. 12:9).

Then the devil doesn't want me to be a witness. The greatest witness of God's grace and power is the regenerated and sanctified life of His children. We need power to be effective witnesses. This power comes from God. Jesus felt it necessary to spend many nights in prayer. To have the power I need I must commune with Him.

During the past summer I underwent serious surgery for removal of a tumor

on the pituitary gland. This experience gave me many opportunities to testify for Him while I was in the hospital. God wondrously brought me through and I give all praise to Him. More than just allowing my life to witness, I must speak, as the early apostles did, of the things which I have seen and heard.

Another reason Satan would hinder my devotions is that he doesn't want me to stay close to the Lord. The devil knows the power of prayer and of close communion with the Lord. There is power in the name of Jesus.

When we were moving from a church in Iowa to our pastorate in North Dakota, we were pulling a trailer which contained all our earthly possessions. We were unaware that our shock absorbers on the car were in a very poor condition. Suddenly our trailer began to swing from side to side on the highway, pulling our car from one edge of the lane to the other. The car was about to go over and we prayed, "Jesus, help us!" God answered, and it was as though an angel took hold of the car and the trailer and brought it under control. There was no time for a lengthy prayer, but we just called on the matchless name of Jesus.

One way Satan works is to remind me of all that I must do in the day. He would like to have me start my washing or other work and let my devotions wait for a while. Or he tries to

*Pastor's wife, Olivia, Minn.

hurry me through, so I don't get much out of them. But I have found a secret. When the devil tells me all that I have to do, I tell him that the most important thing I have to do today is to talk to my Lord and read from His sacred words. I have found this works. As long as I believe this with all my heart and soul—and practice it—Satan can-

not defeat me along this line. He will use different methods with different people.

My hope and prayer is that you will make your devotions—both private and family—the most important thing in your life, for your own spiritual well-being as well as for the people you lovingly serve.

Faith in **ACTION**

Sacrifice Self and Save Souls

By Jane Kristoffersen*

I HAVE SPENT MY LIFE living in Nazarene parsonages—first, as a P.K., and now as a P.W. I am constantly learning more about “how to minister” to others, but the lesson I learned over a year ago has been one of the most important of all.

Though our parsonage is a very busy one (particularly because of Western Electric's ringing contribution), and though we have two young children, I decided last year that I should take on two projects: (1) I should occasionally substitute-teach in the public schools and save the \$25.00-a-day salary, so we could go to Norway to visit my husband's family. This seemed like a worthy and noble thing to do, since we had been married for nine years and I had never met his

family. (2) I should enroll in a correspondence course in education. I reasoned that the education side of my religion and education majors could always stand some padding for security reasons. States vary in their certification requirements, so this course might come in handy someday. So I made the necessary arrangements to set up my goals and began substituting and studying.

I had never worked since we had started pastoring (except for some piano lessons in my own home), and this was a new experience for me. I had refrained from working for the sake of my children and the church. But these two projects were different!

In a few weeks, however, I began to feel like something was wrong in my life. I seemed under bondage and

*Pastor's wife, Madison, Wis.

lacked my previous freedom and victory. Besides, I was getting physically tired from trying to "be so many people." One day in burdened prayer I was pouring out my heart to the Lord when I definitely felt Him ask me if I was willing to give up the correspondence course, so I would have more time to give to His immediate work of winning young adults. For months I had been concerned over the needs of young adults. My husband and I had already begun "Friendship Evangelism," among prospective young couples. If I dropped this course I would have that time and energy to use to "spread the gospel." I knew there would be time to take that course if and when I ever needed it! I didn't need it now. Then I felt, too, that if there wasn't time for me to substitute-teach I would not do that either. God would have to work out that trip to Norway in His own way. I experienced such freedom and blessing again that I soon cancelled both projects.

About that same time God led my husband into intensive personal soul winning. Since then there has been no time for any extra projects for either of us. After caring for the needs of my

family, my time has gone completely to God and the church.

There are times that a couple (not just the pastor) is needed to make a soul-winning call. Also we regularly invite new prospective couples into our home for a simple lunch, so we can earn the right to later make a soul-winning call. The excitement has been delightful. The Lord has given us one couple after another.

Our church membership was 71 before God required us to "thrust out." In eight months *He* added 64 members (mostly young adults) by profession of faith. He has blessed our personal finances and we are planning that trip in the near future. Do you wonder my cup is filled and overflowing, for He doeth all things well! He can be trusted!

We in the parsonages have only so much time in a year—so much strength to expend. We must sacrifice our personal whims and imaginary needs if we expect to have the necessary time and strength to "witness to win." Maybe this is what Jesus meant when He said, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me" (Mark 8:34).

The Everlasting Image of a Minister

By R. J. Ferrioli*

WALKING THROUGH a parking lot, I noticed a young woman balancing an armload of packages, trying to shift them about so she could open the car door.

"Here, let me help you," I called. She turned to me a little embarrassed and said, "Oh, Rev. Ferrioli!"

"Why, hello there. How is your mother feeling?" I had called on her mother in the hospital, at her request, some weeks ago, and was praying that she would come to church in appreciation for those calls. She told me later of the parking-lot experience. "I was embarrassed when I saw it was you, for I had neither thanked you nor volunteered to come to your church. I hoped

*Pastor, Philadelphia

A Plea for Definition

By R. G. Fitz, Sr.*

WHEN THE KING JAMES translators looked about for a suitable English word to translate the Greek word *agape*, they were in difficulty. We didn't have it. They decided that "charity" would have to serve. And they loaded a heavy responsibility on it with the declaration that "charity never faileth." But charity felt the drag of her poor relations and buckled under the load.

When the ASV came along, they rejected "charity" and asked "love," undefined, to serve.

"But," says Love, "what am I supposed to mean? Romantic love? Parental love? Platonic love? What?"

"Oh, forget it," says ASV, "just get in there and carry on. Let the scholars worry about definitions."

"Oh, no," say the scholars, "we are overloaded now, and there are too few of us to do all that we need to do."

"But," say the songwriters, "we need definitions now, and we have had very little help since Charles Wesley's 'Love Divine.'"

"Well," say the scholars, "what's wrong with 'Love Divine'? Go ahead and use it."

There has been a rash of Bible translations in recent years, most of them of the New Testament, but they seem to be agreed that "love," undefined, is an adequate rendering of the original *agape*. But the Lord didn't seem to think so!

Peter had denied the Lord three times, and he was under a spiritual shadow. Not long after the Resurrection Christ appeared to seven of His disciples beside the lake. He prepared a

breakfast and fed them. After they had eaten, He spoke to Peter: "Simon . . . do you love me more than these?" (*Agapas Me*) (RSV)

"Yes, Lord, I love You with friendly affection."

"But, Peter, do you love Me with holy affection?"

"Lord, You know I love You as a Friend."

"Well, Peter, do you even love Me as a Friend?"

Peter was grieved that the Lord asked him again the third time. He said, "Lord, You know all things. You know that I love You as a Friend."

Jesus said, "Feed My sheep."

Peter could not fail to see that Christ was probing deep into his own heartache and disappointment over his failure, but he would be somewhat encouraged by the Lord's confidence in him to "feed the sheep." Not only so, but he probably recalled Christ's words: "When thou art converted, strengthen thy brethren." At any rate, it is a logical assumption that Peter looked for a place to pray, and stayed there until he was assured of restoration. How else can we understand Peter's glorious and able leadership at Pentecost?

But how shall we define that holy affection that *never* fails? It is greater than faith or hope, suffers long and still is kind, envies not, seeks not her own, bears all things, and endures all things. By it we are commanded to love God with all our being, and also by it we are commanded to love our wives, and even our enemies, and in our sorrow rejoice (II Cor. 6:10). No human love can rise so high! It must be divine love!

*Lisbon, N. D.

IN THE STUDY

Journeying with Jesus Through John

(January 7—April 29, 1973)

After a Christmas sermon on December 24 and a New Year's sermon on December 31, you will be ready to begin the series on John's Gospel on January 7. If proper announcement is made that the church is going to spend four months journeying with Jesus through John, it should create considerable interest, and help to build consistent attendance.

In order to reach the last two chapters in time for the Easter season, the entire Gospel will have to be covered in four months. This will require a more concentrated study than will be the case later with the three Synoptic Gospels. We plan to devote the remaining eight months to Mark, and then a year each to Matthew and Luke (see the December issue of the "Preacher's Magazine." Thus the four Gospels will be covered in three years.

January 7, a.m.

BEGINNING WITH THE WORD (1:1)

SCRIPTURE: John 1:1-18

INTRODUCTION: Genesis starts out with the statement: "In the beginning God created the heaven and the earth." But John goes back even farther, to the time when there was no material creation. He says: "In the beginning was the Word, and the Word was with God, and the Word was God." How far back was that? Our finite minds are totally incapable of comprehending eternity, so we have to believe this truth without being able to understand it.

John begins his Gospel with a theological Prologue (1:1-18). Here he presents the eternal Word. The entire Gospel of John is an exposition of the meaning of this divine Word for us.

In the Prologue, John presents the Word

as eternal, divine, Creator, incarnate, and Revealer.

I. THE WORD AS ETERNAL (v. 1)

Where did everything come from? How did everything begin? These are questions that every thoughtful person must ask. And the only logical answer is: An eternal, uncaused First Cause. There is no alternative. The Bible teaches that this uncaused First Cause was the eternal God. It also teaches that this God existed eternally as Father, Son, and Holy Spirit.

Here the Son is presented as the "Word." The Greek term is *Logos*. This had two meanings: (1) a thought or concept; (2) the expression of that thought in a word, either spoken or written. The Greeks especially emphasized the first aspect, a more passive, philosophical one. The Hebrews majored on the second aspect, a more positive, practical one. They thought of God, not as a silent, remote Deity, but as the God who speaks to His people. John's use of *Logos* is based on the Hebrew background, as found in the Old Testament.

"The Word was with God." The preposition "with" is *pros*, which suggests "face-to-face with." And John repeats this in verse 2, combining the first two clauses of verse 1 by saying: "This Logos was from all



By Ralph Earle

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

eternity in face-to-face fellowship with the Father."

II. THE WORD AS DEITY (v. 1)

"The Word was God." It is difficult to put into English the full force of this. In the first place, the word for "God," *theos*, is used here without the article. This anarthrous construction emphasizes kind or quality. It would be incorrect to say, "The Logos was the God," for the Father and the Holy Spirit are also God. Furthermore, the term *logos* occurs first in the clause for emphasis—*theos en ho logos*: literally, "Deity was the Logos," or, "The Word was Deity." It is the strongest possible affirmation of the deity of Jesus Christ.

The verb *en* (pronounced *ayn*), used three times in verse 1, calls for a word of comment. It is in the imperfect tense of continuousness, suggesting eternal timelessness. That is, the Logos was with God, and was God, *forever*.

III. THE WORD AS CREATOR (v. 3)

Literally verse 3 reads: "All things came into being through Him, and apart from Him not even one thing came into being." Here we find a change of verbs. In the first two verses "was" (four times) is *en*, the imperfect of *eimi*, which means "be," signifying eternal existence. But here it is *egeneto*, the aorist of *ginomai*, "become." The aorist tense indicates punctiliar action, action at a point. The Logos always existed, but there was definite time at which matter came into existence. Only God, the Trinity, is uncreated. And the greatness of Jesus Christ is shown in the fact that He is the Creator of all things.

IV. THE WORD AS INCARNATE (v. 14)

Here again it is the verb *egeneto*: "The Word became flesh." He was eternally God. But He became man at a point of time, on that first Christmas night. As man ("flesh" in a human body), He "dwelt among us." The Greek says He "tabernacled among us." The verb *skenoō* comes from *skene*, which means "tent." This suggests that the eternal Logos just "pitched His tent" among us for a short time. But the noun *skene* is used in the Septuagint (Greek) Old Testament for the Tabernacle in the wilderness, which was the symbol of God's presence in the midst of His people. So Jesus in His earthly life was "Emmanuel," or, "God with us" (Matt. 1:23).

As the Logos, the Son had always been "the true Light, which lighteth every man that cometh into the world" (v. 9). Even though He was the world's Creator, it did not recognize Him (v. 10).

The statement of the Incarnation really begins with verse 11. The first "his own" is neuter (*idia*); the second is masculine (*idioti*). What the verse means is: "He came to His own house [Palestine, Jerusalem, the Temple], and His own family [or "people," the Jews] did not receive Him."

Then John gives us one of the great evangelistic texts of the New Testament: "But as many as received him, to them gave he power"—rather, "right" or "authority" (*exousia*)—"to become the sons of God, even to them that believe on his name."

V. THE WORD AS REVEALER (v. 18)

God is Spirit (John 4:24) and so is invisible. But the eternal Son has now revealed Him in visible, human form. "Declared" is *exegesato*; the Logos has "exegeted" God. The verb literally means "to lead, show the way." Jesus has led God out into human view and has showed us the way to Him.

Instead of "the only begotten Son," the oldest and best Greek manuscripts have "only-begotten God" (*monogenes theos*). So the Prologue begins and ends with the strongest possible affirmations of the deity of Jesus Christ.

January 7, p.m.

BEHOLD THE LAMB OF GOD (1:29)

SCRIPTURE: John 1:29-49

INTRODUCTION: In Jesus' day lambs were a familiar sight. Flocks of sheep grazed on the hillsides of Judea and Galilee, and often a household would include a lamb that slept with the family at night. The Jews knew what John was talking about when he mentioned a lamb.

But John had something higher in mind than a literal lamb. He was speaking of Jesus figuratively as "the Lamb of God" in verses 29 and 36. What did he mean by this expression? The Old Testament suggests three answers.

I. THE PASSOVER LAMB

The greatest single event in the history of Israel was the Exodus. To this the people

looked back as the beginning of their national life. It was the time when God redeemed His chosen people from Egyptian bondage.

The night before the Israelites left Egypt, the angel of the Lord slew the first-born male child in each home. But the Israelites who sprinkled on their doorposts the blood of the Passover lamb were exempt from this judgment. The Jews still commemorate this every year as they eat the Passover lamb.

Paul writes: "For even Christ our pass-over is sacrificed for us" (I Cor. 5:7). The prophetic words of John the Baptist doubtless included this concept.

II. THE DAILY LAMB

Twice each day, at nine in the morning and three in the afternoon, a lamb was offered on the altar of sacrifice in the Temple (Num. 28:4). John's listeners would think of this. So Christ is not only the Lamb of God who takes away the sin of the world. He is also the Lamb who gives us daily communion with God. For the morning and evening offerings were the regular hours of prayer each day (cf. Acts 3:1; 10:3, 30).

III. THE SUFFERING LAMB

A third significant reference to the lamb is found in Isaiah 53:3-7, 10-12. In fulfillment of this prophecy Christ died as the Sacrifice for our sins.

The word for "lamb" in John 1:29, 36 (*amnos*) is found elsewhere in the New Testament only in Acts 8:32 and in I Pet. 1:19. In both of these passages it clearly carries the idea of sacrifice. The verse in Acts is a quotation from Isa. 53:7. I Pet. 1:19 states that we are redeemed from sin by "the precious blood of Christ, as of a lamb without blemish and without spot."

We might mention the fact that another word for "lamb" (*arnion*, meaning "little lamb") is found in John 21:15, and 27 times in Revelation.

January 14, a.m.

BEGINNING OF MIRACLES (2:11)

SCRIPTURE: John 2:1-11

INTRODUCTION: John the Baptist was an ascetic from the rugged wilderness of Judea; Jesus was a sociable Person from the homey little village of Nazareth in Galilee.

John preached in the desert, letting the city people come out where he was; Jesus made His headquarters in Capernaum, a busy center of fishing and commerce. One day He and His disciples went to a wedding in Cana, which was near Nazareth.

I. THE MARRIAGE (VV. 1-5)

In our modern, hurried times it is difficult for us to envision the tempo of life in Jesus' day. A wedding feast would usually last from one to three weeks. We ourselves have attended an Arab wedding celebration in the eastern part of Jerusalem which continued every evening for about a week.

This makes it easier to understand why the supply of wine gave out. Probably more people came than were expected and stayed longer. Since hospitality was one of the main virtues of that culture, the situation was very embarrassing to the host.

So Mary came to Jesus with the gentle suggestion: "They have no wine." Jesus' answer seems doubly harsh. In the first place, He addressed her as "Woman." But obviously no discourtesy was intended; for while He was dying on the Cross, He tenderly greeted His mother this way (John 19:26). In the second place, "What have I to do with thee?" sounds cruel. Literally the Greek says: "What to Me and to thee?" Probably this means, "What have you to do with Me?" The Master was gently reminding her that she was not to dictate or direct His working of miracles. "Mine hour is not yet come" perhaps expressed the idea that Christ was waiting for the Father to indicate when He should act.

Mary showed a meek spirit. She simply turned to the servants and said, "Do whatever He tells you to do."

II. THE MIRACLE (VV. 6-10)

Standing nearby were six large, stone waterpots, holding some 20 gallons apiece. The water was used to wash the hands and feet of the guests as they arrived, so that they would be ceremonially clean before eating.

Jesus told the servants to fill the jars full. When they had done this, He said: "Draw out now, and bear unto the governor of the feast"—the master of ceremonies. The first verb is *antleo*. It is found only here (vv. 8-9) and in 4:7, 15. In the fourth chapter it refers to drawing water out of Jacob's Well. So some have suggested that the servants

drew the water, which turned into wine, directly from a well.

At any rate, as the servants drew the water it was changed into wine. The master of ceremonies pronounced it the best wine of the whole feast.

III. THE MEANING (2:11)

The word for "miracles" in verse 11 is *semeia*, which means "signs." John regularly uses this for the miracles Jesus performed (13 times). He was concerned to show what these miracles *sign-i-fied*. Yet they were demonstrations of divine power, so that some would translate the word as "supernatural signs." Another good suggestion is "sign-miracles."

What did this sign-miracle signify? The answer is: The superiority of Christianity to Judaism. In himself Jesus fulfilled (filled up) the requirements of the Old Testament law—just as the six waterpots were filled. Then He brought to men the joy of a new religion.

For us today it means that true Christianity is not legalism—represented by those waterpots—but the joy of the Holy Spirit in our hearts.

January 21, a.m.

BORN AGAIN FROM ABOVE (3:7)

SCRIPTURE: John 3:1-17

INTRODUCTION: One day somebody asked a slave girl: "Topsy, how old are you?" "Dunno." "Well, when were you born?" "I ain't never been borned; I just grewed up." Too many church members are "Topsy Christians." They were never born spiritually; they just grew up in the church.

I. A SEARCHING SOUL (vv. 1-2)

Nicodemus "came to Jesus by night." This was not because he wanted to talk quietly with this Teacher from Nazareth. He was "a ruler of the Jews," that is, a member of the Sanhedrin. He was one of the Pharisees, the strictest sect in keeping the law of Moses. He was a very religious man, but he felt the need of help. That is why he came to Jesus by night.

II. A SHOWING SAVIOUR (vv. 3-13)

Nicodemus greeted Jesus courteously. But the Master got right down to business with him: "Except a man be born again, he cannot see the kingdom of God." Incred-

ulous, Nicodemus asked, "How can this happen?" Jesus then pointed out that physical life comes by physical birth; in the same way, spiritual life comes only through spiritual birth (v. 6). So Jesus reiterated the point: "You must be born again." And a spiritual birth is the work of the Holy Spirit (vv. 6, 8).

III. A SACRIFICING SAVIOUR (vv. 14-17)

Again Nicodemus asked, "How?" (v. 9) But this time his attitude had changed from incredulity to a desire for information. Jesus revealed to him how salvation would come: Christ must die on the Cross, so that "whosoever believeth in him should not perish, but have everlasting life."

January 28, a.m.

THE WATER OF LIFE

SCRIPTURE: John 4:5-26

INTRODUCTION: A woman was walking across a field alone, out of fix with everybody. She had tried five husbands and forsaken them all. Now she was living with a man without being married to him.

She is a total contrast to Nicodemus—the religious moralist who kept the Law meticulously. But both needed a Saviour.

The story of Jesus and the woman at the well is the greatest example of personal evangelism to be found in the New Testament. We can learn from the Master how to do it.

I. GETTING ACQUAINTED (vv. 5-15)

Jesus was thirsty but had no way to get a drink from the well. The woman had a water jar. So Jesus courteously asked for a drink.

Instead of granting His simple request, the woman began arguing with Him. He was a man; she was a woman. In those days no self-respecting Jewish man would be seen talking with a woman in public—not even his own wife or mother. In the second place, she was a Samaritan and "the Jews have no dealings with the Samaritans."

Instead of entering into an argument, Jesus put out some bait (v. 10). But again the woman objected (vv. 11-12), almost sneering: "Are You greater than our father Jacob?"

In reply, Jesus gave the beautiful words of our text (vv. 13-14). What was the woman's reply? Verse 15.

II. GETTING DOWN TO BUSINESS (vv. 16-24)

It seems obvious that this woman was hedging, fencing. As a prostitute, she felt uneasy in the presence of a holy Man. If she thought that Jesus could install within her a supply of physical water, she was just plain stupid. But probably she was trying to get away from Him.

This is suggested by the fact that Jesus abruptly changed the conversation (v. 16). Badly shaken, the woman answered defiantly, "I have no husband." Then Christ confronted her with her sin (v. 18).

Still hedging, the woman tried a new tack. She would lead this Man off into a theological argument (v. 20), so that He would forget her moral problem. When Jesus tried to show her the spiritual nature of true religion, she tried her last tactic (v. 25). How often we have heard it! "Yes, I know I need to, but—not now."

III. GETTING A DECISION (v. 26)

Poor woman! She didn't know with whom she was talking. Suddenly Jesus confronted her with who He was (v. 26). And then she capitulated. How do we know? She left her water jar and hurried back to the village to bring her friends to Jesus. He had to spend two days there in evangelism of that town.

January 28, p.m.

THE GREAT PHYSICIAN (5:8)

SCRIPTURE: John 5:1-16

INTRODUCTION: One of the striking features of John's Gospel is Jesus' interview with individuals. We have two outstanding ones in chapters 3 and 4. These are an impressive study in contrasts. Similarly we find a great deal of difference in the two interviews connected with healing miracles—the impotent man at the Pool of Bethesda (c. 5) and the man born blind (c. 9). The reactions of the two men were decidedly different.

I. THE COMPLAINT (vv. 1-7)

The Pool of Bethesda in Jerusalem has been excavated in modern times. It is found to consist of two rectangular pools, with a colonnade between them. That explains the "five porches," or colonnades. There were two on the sides and two at the ends, with one in between the pools. "Sheep market" (v. 2) should be "Sheep Gate." This was

in the east wall of the city, north of the Temple Area—near where St. Stephen's Gate is now. This was the place where sheep were brought in to be sacrificed in the Temple.

The last part of verse 3—"waiting for the moving of the water"—and all of verse 4 are not in the best Greek texts. This is obviously a superstitious legend that was put in the later manuscripts by some scribe as an explanation of the reference in verse 7 to the troubling of the water. It is thought that when the springs that fed this pool were especially active they stirred up a red substance in the water. The people thought this gave it healing qualities. It is in line with the legends surrounding some healing shrines in the world today.

A man who had been a helpless cripple for 38 years was lying there. When Jesus asked him if he wanted to be made whole, he answered in a complaining voice (v. 7).

II. THE CURE (vv. 8-9)

Jesus' word was with power. He spoke, and the man was healed.

III. THE COMMAND (vv. 10-16)

The Jews objected to the healed man carrying his bed-mat on the Sabbath day. He was breaking the law! The man countered that his Healer had told him to. When they asked who it was, he said, "I don't know." It is difficult to understand how a man could be miraculously, instantly cured and not even ask the name of his benefactor! This man seems weak in mind as well as body.

Soon after this, Jesus met him in the Temple and gave him a command: "Sin no more, lest a worse thing come unto thee." This may imply that the man's original illness was due to sin.

When the man discovered who his Healer was, he rushed off to the Jews and told them that it was Jesus. Once more this individual shows up as not very bright. Presumably everybody in Jerusalem knew that the Jewish leaders were opposed to Jesus. Sure enough, as a result they persecuted Jesus and tried to kill Him because He had healed a man on the Sabbath and had told him to carry his bed.

One lesson we can learn from this is the need for appreciation. Another is that we should avoid sin if we want to have God's blessing.



Prescription for Renewal

TEXT: *Remember therefore how thou hast received and heard, and hold fast, and repent* (Rev. 3:3a).

PURPOSE: To encourage back into the fellowship those who have lost the faith.

PROPOSITION: There is a way that the backslider may find spiritual renewal.

INTRODUCTION: How many of you have ever had a prescription given to you by a physician? He gave it to you because he discovered that your physical system was not as it should be. He probably told you it was important to follow directions if you wished to be cured of your trouble. In the text we find God's prescription for all who are spiritually sick.

- I. "REMEMBER"
 - A. The Joy Christ Gives
 1. Joy of fellowship
 2. Joy of service
- II. "HOLD FAST"
 - A. To the Word of God
 1. Its promises
 2. Its warnings
 - B. To the Love of God
 1. Its certainty
 2. Its hope
- III. "REPENT"
 - A. Forsake Your Evil Way
 1. Your indifference to God
 2. Your unconcern for others
 - B. Turn Again to God's Way
 1. The straight way
 2. The narrow way

CONCLUSION: I had a friend who was told many times what he must do if he wanted to live, but for some reason he refused to obey the doctor's orders. Need I tell you his refusal cost him his life? Remember, it is His prescription and your life. I know you want to take advantage of such an un-failing remedy.

J. FOYCE SPRUILL
Huntsville, Ala.

Christ's Great Provision

SCRIPTURE: John 14:15-19. Background: John, chapters 14—17.

PURPOSE: To help those who have not received the baptism with the Holy Spirit to realize that He is promised to all who are Christ's.

PROPOSITION: It is the Holy Spirit who enables us to be what God expects us to be.

INTRODUCTION: At one time or another, most of us have found it necessary to be away from home. Going away always involves making some kind of provisions both for the traveler and for those who are to remain at home. Being a minister, I have often prayed and prepared messages for a revival which was to be held in some distant city. But I have not only prepared for my journey; I have also tried to make ample provision for my family, who were to remain behind. We have often had a family conference at which time we discussed each member's responsibilities as well as the necessity of working together while I was to be away.

In this scripture Christ is telling His disciples of His provision for them.

- I. THE GREAT NEED (16:7)
 - A. A Divine Presence
 1. To guide us
 2. To teach us
 - B. A Divine Helper
 1. To intercede for us
 2. To strengthen us
- II. THE GREAT RESPONSIBILITY (15:26-27)
 - A. To bear fruit
 - B. To be a witness of the truth
- III. THE GREAT VICTORY—Oneness, Unity (17:21-23)
 - A. A unity of love
 - B. A unity of purpose

CONCLUSION: If the disciples of Christ in the Early Church needed the baptism with the Holy Spirit, then so do we. What a great provision Christ has made for us in the Gift of the Holy Spirit! He comes to abide, not with us, but in us. He is a mighty Force who will come in and so possess us that in Him we may live victorious Christian lives.

J. FOYCE SPRUILL
Huntsville, Ala.



—1973—

The new year is here! I will start with a prayer and resolve not to be disagreeable. I will not criticize. I refuse to waste my valuable time.

This year in one thing I am equal with all men—time! All of us draw the same salary in seconds, minutes, and hours. I will not waste my time, because the minutes I wasted yesterday are as lost as a vanished thought.

This year I refuse to spend my time worrying about what might happen—it usually doesn't. I am going to spend my time making things happen.

This year I am determined to study God's Word to improve myself; for tomorrow I may be wanted, needed, and I must not be found lacking.

This year I will stop determining to do the things I should do. I firmly determine to stop doing the things I should not do.

This year I will not imagine what I would do if things were different. They are not different. I will make a success with what material I have.

This year I will stop saying, "If I had time . . ." I know I will never "find time" for anything. If I want time, I must take time.

This year I will act toward other people as though this might be the last year or day I will have on this earth. I must be ready to meet my Maker.

I will not wait for next year, or tomorrow—for tomorrow never comes.

—Selected

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

I RESOLVE

I will, like:

PAUL—forget those things which are behind and press forward.

DAVID—"lift up mine eyes unto the hills, from whence cometh my help."

ABRAHAM—trust implicitly in my God.

ENOCH—walk in daily fellowship with my Heavenly Father.

JEHOSHAPHAT—prepare my heart to seek God.

MOSES—choose "rather to suffer . . . than to enjoy the pleasures of sin for a season."

DANIEL—commune with my God at all times.

JOB—be patient under all circumstances.

CALEB and JOSHUA—refuse to be discouraged because of superior numbers.

JOSEPH—turn my back to all seductive advances.

GIDEON—advance even though my friends be few.

AARON and HUR—uphold the hands of my spiritual leaders.

ISAIAH—consecrate myself to do God's work.

ANDREW—strive to lead my brother into a closer walk with Christ.

JOHN—lean upon the bosom of the Master and imbibe of His spirit.

STEPHEN—manifest a forgiving spirit toward all who seek my hurt.

TIMOTHY—study the Word of God.

THE HEAVENLY HOST—proclaim the message of peace on earth and goodwill toward men.

JESUS—overcome all earthly allurements by refusing to succumb to their enticements.

Realizing that I cannot hope to achieve these objectives by my own strength, I will rely upon Christ, for "I can do all things through Christ which strengtheneth me."

Calvary Crusader Newsletter
CARL SUMMER, pastor

God calls His children:

Saints because of their character,
Disciples because they are learners,
Believers because of their faith,
Brethren because of their relationship,
Christians because of their birth in
Christ.

—Selected

This I Remember

(Continued from page 12)

very close bond between them, but this was clearly apparent to me.

One of my last memories of him was in old First Church at Sixth and Wall Streets in Los Angeles—the church that came into being as a result of his faith and vision. If you have read Girvin on Bresee, you will recall that one of Bresee's vest pockets was "an eagle's nest." That was in the days when gold pieces were in circulation. A 10-dollar gold piece was an eagle. A five was a half-eagle, and a 20 was a double-eagle. Whenever he received a gold coin for the building, he placed it in the "eagle's nest," until he had enough to deposit in the bank.

Standing in that structure which he had built and loved, he conducted the Christmas love feast. This service had become a great tradition. It was the time when the saints came together to break bread in an hour of glorious fellowship. It was the last one he would conduct. During the course of his brief message that morning he stopped to say, as he had said many times before, "We must always keep the glory of God on our services." At least twice after that he interrupted himself to say, "O brethren, above all else, keep the liquid glory down; keep the glory down!"

Before that year was past he had gone to be with the Lord he loved in the more excellent glory. I did not have the privilege of attending his funeral, but I had the opportunity of being in a memorial service for him a little later.

The thing that stands out about that memorial service was *not* the many tributes to his greatness as a preacher, an administrator, and a leader. He *was* all that. But what I remember are the men and women with tears in their eyes and a lump in their throats who told how he encouraged them and stood by them in times of crisis.

One man told of coming to an assembly with a heavy heart because of the financial burden of a home mission church. He had about decided that, if he had to work anyway, he would leave the ministry and use all his talents to support himself and his family. Dr. Bresee sensed what he was going through and took time to encourage him, both on the floor of the assembly and in private. He even took a special offering for him. The man went back to his church with new faith and courage.

Another told how he came very close to stepping back into open sin without actually doing so. The tears flowed unashamedly down his cheeks as he told of Bresee's tender compassion and understanding. He stood by him in the days when he wept his way back to full victory.

Phineas F. Bresee was truly a great man. He was a brilliant organizer and a challenging preacher. He was also a man who could inspire others to action. Rev. E. A. Girvin called him "a prince in Israel," and with this description I fully agree.

However, I see him as another figure. In the second half of *Pilgrim's Progress*, John Bunyan presents a wonderful character, "Mr. Greatheart." If you have read it, you will recall that Mr. Greatheart was always ready to encourage and refresh those pilgrims who needed a lift along the way. This is the picture that I carry in my mind of Dr. Bresee. He was not only a prince in Israel, but he was Mr. Greatheart, bringing help and strength to those who needed it.

THE NEW YEAR

*A new year lies before you
Like a spotless tract of snow.
Be careful how you tread it,
For every mark will show.*

—Selected



HERE AND THERE

AMONG BOOKS



Conducted by the Editor

All books reviewed may be ordered from
your Publishing House.

An Index to the Bauer-Arndt-Gingrich Greek Lexicon

By John R. Alsop (Zondervan Publishing House, 1968. Paper, 489 pp., \$4.95.)

Here is a valuable tool for all who find the popular Arndt-Gingrich lexicon difficult to utilize. The index is simple to use because it follows the sequence of the chapters and verses in the New Testament books. The entries are made under each verse number and include the Greek word, the page number, and quadrant where the entry can be found in the lexicon, and an English gloss.

Alsop's *Index* will prove to be a most useful tool and a great time-saver for all who use it, from those who know little Greek to those who are able Greek scholars.

MARK GOODWIN

Jack Hyles' Church Bus Handbook

By Jack Hyles (Hyles-Anderson Publishers, 1970. 159 pp., \$3.00.)

Dr. Hyles' church, First Baptist Church, Hammond, Ind., is currently among the top 10 Sunday schools in the nation, averaging 5,000 or more in Sunday school attendance. His church also operates the world's largest bus ministry, sending out over 120 buses in 1970, reaching as far as Chicago, Ill., in their out-reach ministry. Their

budget in 1971 for the bus ministry was \$101,500. Dr. Hyles wrote this book in collaboration with Mr. Charles Hand, who was director of the bus ministry itself.

This book is exactly what the title indicates—a handbook for the operation of an effective bus ministry. Its chapters deal with such things as choosing and maintaining the bus and personnel; financing, starting, and perpetuating the bus route; and forms for the record system. The last few chapters give the personal testimonies of pastors, bus ministry workers, and bus riders. The book is packed with ideas that are extremely practical and usable in most local church situations.

PAUL LORENZEN

Church Bus Evangelism

By William A. Powell (Daniels Publishers, 1971. 235 pp., \$3.00.)

If a person were starting a bus ministry in his church and he could buy only one book to use as a resource in that ministry, it is the opinion of this reviewer that this book should be that one book! Two hundred thirty-five pages of excellent resource material in articles, forms, outlines, schedules, and much more make this book an indispensable reference work for the pastor, bus captain, bus driver, or any other per-

sons involved in a local bus ministry.

In the words of the author in the introduction, "There has been an explosion of interest in church bus evangelism in recent months. Requests are coming from churches throughout the nation for any available information. There is very little information available in print anywhere at this time. This book is an attempt to provide some helpful information on this subject" (p. 9).

The articles and information are written almost entirely by Baptists and are geared for use in Baptist churches. But they are easily adaptable to use in other church organizational structures. Articles and information include the purpose of the bus ministry, soul winning, training bus workers, bus insurance information, promotional ideas, and where to send for tapes on the National Church Bus Evangelism Clinic held in February, 1971. The attitude of the author and publishers can be seen in the statement, "There are no copyrights on this book. Anyone is authorized to reproduce any of this material if it is for the purpose of winning people to Christ."

PAUL LORENZEN

Winning Souls Through Buses

By Jim Vineyard with Jerry Falwell (John T. Benson Publishing Co., 1972. 160 pp., \$3.95)

Mr. Vineyard is director of bus ministry under the senior pastor, Jerry Falwell, at the Thomas Road Baptist Church, Lynchburg, Va. In three years their bus ministry has grown from one bus to more than 85 buses, averaging over 1,500 bus riders each Sunday. They have found that "the Sunday school bus ministry is one of the most effective ways to put the 'go' in the Great Commission" (p. 9).

The book is a comprehensive survey of the bus ministry used in the Thomas Road Baptist Church, but in addition to the description of their program, the authors share many instructive principles, some of the best of which are the "Leadership Principles" found on pages 94-105. Job descriptions are listed for the various workers needed in the bus ministry. Especially helpful is Chapter 11, "Program for a Junior Church," in which the authors do an excellent job of stating the principles and

procedures for operating a junior church for the children who ride the buses to church. Overall the book is an excellent, up-to-date treatment of the bus ministry and would be a great asset to a church interested in starting a bus ministry or one which already has one in progress.

PAUL LORENZEN

He Is There and He Is Not Silent

By Francis A. Schaeffer (Tyndale House Publishers, 1972. 100 pp., \$1.95.)

The epistemological sequel to *The God Who Is There* and *Escape from Reason*, this book is an excellent, brief analysis of non-Christian concepts of knowing, with a biblical antidote.

Schaeffer is one of the finest Christian apologists now writing, and, while he lacks the depth of a C. S. Lewis, he has sought to understand modern man and confront him with the gospel. Although he is perhaps too cerebral for some, he deserves wide reading.

GERARD REED

Wild Rivers and Mountain Trails

By Don Ian Smith (Abingdon Press, 1972. 126 pp., \$3.00.)

Nearly everyone has a love for nature. Even the person who has always lived amidst the asphalt jungle, has never grown a plant, has never cast a trout line, or stalked a deer, or climbed a mountain, or shouldered a pack, or explored tide pools on a deserted beach, has some kind of innate kinship with nature and imagines that with a little opportunity he could be a real outdoorsman. Illustrations from nature therefore find a response in the hearts and minds of a congregation.

The problem is that the average pastor has had little experience with the outdoors. Don Smith helps to solve that problem. For a quarter of a century he was a pastor, small cattle rancher, and school-teacher in the rugged mountain country of central Idaho. He has written 22 descriptive vignettes of experiences in the mountain country—fishing, hunting, getting lost, animal life, nature's changing beauty—and applies some spiritual truth to each. The applications are not forced. This book

is a gem. It is thoroughly enjoyable reading and provides excellent illustrative material.

ALPIN P. BOWES

Confronting Popular Cults

By M. Thomas Starkes (Broadman Press, 1972. 122 pp., \$1.95.)

The author gives a concise evaluation of seven popular cults (Mormonism, Jehovah's Witnesses, Anglo-Israelism, Christian Science, Black Muslims, Eastern Mysticism, and Unitarian-Universalism) and suggestions on how to witness to their adherents. The book should be an aid in the enlarged contacts made during Key 73.

Cults are growing, it is stated, because they minister to persons. However, evangelical Christianity need not let them maintain that initiative.

The book is written with clarity and understanding. The first and last chapters are especially helpful in providing an overview of all cults, and guidelines for anyone desiring to witness to their members.

VICTOR J. BERG

Preachers' Exchange



FOR SALE—Bound copies of *Herald of Holiness*, 1929 through 1970; 1915 *Manual*; entire library of 1,000 volumes; old copies of *Preacher's Magazine*—back to 1932; eight copies *Twentieth-Century Pastor*, 1914; four copies, 1915.—Clyde W. Rather, 1956 S. Towne Ave., Pomona, Calif. 91766.

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WANTED: 1946-47 edition of *Let Us Look at India* (missionary study book). Also, reading course books of the same year. Please send information to Floyd Gardner, Rte. 1, Logan, Ohio 43138.

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AMONG OURSELVES

Contributors are needed for the *Preacher's Magazine*. Articles of interest to pastors, ideas that work in the parish, outlines of sermons and brief sermon manuscripts, descriptions of events which reflect the miraculous work of God in our midst in answers to prayers, and other items such as appear monthly in these pages are welcome . . . Articles should be typed, double-spaced, and not too lengthy. Ideal length seems to average four double-spaced pages of type, but some can be longer. When songs or poetry are quoted, author should secure permission to quote copyrighted materials. We pay a modest fee for the materials used (with the exception of Bulletin Barrel, Preacher's Exchange, and such). Wesleyans and Free Methodists are receiving the *Preacher's Magazine* beginning now. Welcome, friends and brothers. And the Brethren in Christ are subscribing also. You will send your articles to your associate editors. They are: Free Methodist: Dr. Donald Bastian, 1300 Chestnut St., Greenville, Ill. 62246; Wesleyan: Dr. Robert W. McIntyre, General Editorial Office, Box 2000, Marion, Ind. 46952; Brethren in Christ: Bishop Donald Shafer, P.O. Box 245, Upland, Calif. 91786. . . . Nazarenes will send their articles directly to the editor as in the past. He hopes to hear from you.

Yours for souls,



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