



THE

PREACHER'S MAGAZINE

—proclaiming Christian Holiness . . .

inside this issue:

THE LASTING POWER OF LOVE

The Editor

THE EBONY ELEPHANT

Stanley D. Walters

"EAT THIS SCROLL!"

T. W. Willingham

NEW LOOK MIDWEEK

Brian L. Farmer

A BASIS FOR UNITY

Tom Nees

DEPRESSION AND CHRISTIAN FAITH

O. S. Walters, M.D.

THE

PREACHER'S MAGAZINE

JAMES McGRAW

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CONTENTS

- 1 The Lasting Power of Love *Editorial*
- 3 The Pastor's Responsibility to His Family . *Franklin Butler*
- 5 The Ebony Elephant *Stanley D. Walters*
- 7 "Eat This Scroll!" *T. W. Willingham*
- 9 New Look Midweek *Brian L. Farmer*
- 10 When Ritual Becomes a Sacrament *Practical Points*
- 11 A Basis for Unity *Tom Nees*
- 13 Evidences of the Living God *Joseph T. Larson*
- 14 Funeral Prayer *Ross E. Price*
- 15 Overtones of Ministry
(XI) Gratitude *Raymond C. Kratzer*
- 17 When the Children Are Gone *Mrs. B. Edgar Johnson*
- 19 Depression and Christian Faith *O. S. Walters*
- 22 Church Music in the Age of Aquarius *J. W. Clark*
- 23 Saturday Night Soliloquy *G. Lewis VanDyne*
- 24 The Saint of Assisi *Ross W. Hayslip*
- 25 Marching with the Master Through Mark ... *Ralph Earle*

DEPARTMENTS

The Preacher's Wife, p. 17 □ In the Study, p. 25 □ Timely Outlines, p. 29 □ Bulletin Barrel, p. 30 □ Here and There Among Books, p. 31 □ Preachers' Exchange, p. 32 □ Among Ourselves, inside back cover

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The Lasting Power of Love



THIS YEAR WILL BE REMEMBERED, among other things, as the year of the return of the POWs. Marked indelibly on the minds of Americans is the picture of gaunt men saluting the officers who welcomed them back home after weary months that dragged on into years in the prison camps of southeast Asia. The scene was repeated again and again, always the familiar air force jet plane in the background, always the slight hitch or hint of a limp in the stride, always the proud tribute to the country they loved and to which they were grateful for support and strength. Only the faces changed. But they were back.

Then the stories began to be told of life in the hands of fanatical revolutionaries whose code of conduct was quite different from that which was agreed upon by the Geneva Convention and the free world. They told of cruel treatment, beatings, and torture. They told of being in cells no larger than a coat closet for weeks, all alone. They told of swollen faces and broken jaws, of loose teeth and bleeding mouths, and of severe bruises resulting from the beatings they endured. One prisoner's arm was broken and then was moved up and down like a pump handle in an attempt to force him to reveal secrets to his captors.

Now a ray of light in the gloomy account of confinement is also beginning to come through, with the testimony of Christian men who found strength and hope through faith in Christ during their ordeal. Typical of such reports was that of Capt. Jeremiah A. Denton of Atlanta. He told George W. Cornell, Associated Press religion writer, of the escalating tortures he went through as the enemy tried to get him to betray communication methods used among the prisoners. After five days in a "torture rig," he wrote something useless for his captors, "but they didn't buy it." He went on to say:

"They put me back into the same rig for five more days and that was the time I simply told God He would just have to take over. I had reached the end. I knew that if I had to write the next time, I would

write something harmful, so I just turned myself over to Him.

“I have never had a prayer answered so spectacularly in my life. As soon as I got that prayer out, this mantle of comfort came over me and I couldn’t feel any more pain. Even when they beat . . . me and tightened the torture rig to the maximum, I was just as comfortable as if I were sitting in a plush auto.”

He and others say they believe it was God’s power, as an answer to their prayers, that brought them through. They shared scriptures they had memorized, and were able to put together key portions of the Bible through memory. They whispered scripture verses to each other in their solitary confinement when the guards were not around. Their love for Christ—and *His love for them*—made the difference.

This must be what St. Paul was describing when he wrote, “Charity [love] suffereth long . . . beareth all things, believeth all things, hopeth all things, endureth all things” (1 Cor. 13:4, 7). Love does endure all things. There is lasting power in it that cannot be found in other sources.

But even more significant things than Captain Denton’s experience were taking place in the prison camps. Some of the men broke under the torture, and told all they knew. They were asked how the other prisoners treated them when they returned to their cells, after having failed to resist and having broken under pressure. They reported that the other prisoners would put their arms around them, welcome them back, and assure them they were forgiven for their failure. Each man seemed to understand that he too might be the next to fail. There was no inclination on their part to be judgmental. They understood, and they loved, and it was this spirit of love, understanding, and forgiveness that drew them together into a community of fellow sufferers able to endure and survive.

Love brought some men through and kept them from breaking. That is good news. But love helped others forgive those who had failed. It gave them the capacity to understand and the compassion to be patient. They knew they might be the next to fail, and they were not inclined to cast the first stone at a brother who had sinned. It was this spirit of forgiveness among the prisoners that kept them from insanity and self-destruction. That is even better news!

Should not this example of love’s lasting power be a reminder to Christ’s Church? Do we sometimes forget our lessons from the lips of Jesus, who challenged us to “judge not” and whose example was to forgive rather than to condemn? He does indeed hate and condemn sin, but to the sinner He declares, “Neither do I condemn thee: go, and sin no more” (John 8:11). He taught us to pray, “Forgive us . . . as we forgive,” and promised, “If ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses” (Matt. 6:14-15).

It is heartening to those who have not lost all hope in humanity to know that men being tortured as prisoners of war were sustained by faith, by love, and by the spirit of unity and forgiveness that existed among them. It should be a source of encouragement to Christ’s Church, who of all people in the world should be expressing *agape* for the other members of His body, even when they break under the pressure of Satan’s power.

More good is done with a sermon less polished but with a pastor's children a credit to the message than with a sermon masterpiece eroded by the disobedient child in the parsonage.

The Pastor's Responsibility to His Own Family

By Franklin Butler*

THE PASTOR'S FAMILY is somewhat like the proverbial shoemaker's family who never had good shoes to wear because the shoemaker was kept so busy making shoes for everyone else in town. The layman's children can go to the pastor with problems they cannot bring themselves to discuss with their parents, but to whom can the pastor's children go?

Although I feel I have had many failures in this area myself, I did make one choice which is doubtless responsible for some success. I chose the right mother for our children and we were determined to have a Christian home.

There is always the problem of time. The minister does not punch out on a time clock and have the remainder of the day after 5 p.m. for himself. The problem is compounded for home mission pastors who have to hold down a secular job, and for those who are finishing up ministerial studies.

Early in my ministry I heard a story about a judge who undertook to write a book. He spent years in research on his project. He was always busy in his study, and his study was off limits to his family. One of his sons seemed to get into one juvenile scrape after another. Then one day

*Paper presented to Dakota District pastors, Church of the Nazarene.

the judge's masterpiece was finished and published, and received with acclaim in legal circles. He passed his son coming out of one of the courtrooms in the custody of two officers. He was on his way to begin serving a long prison sentence. As he passed his father in the hall, the boy flung at him, "Well, Dad, I see you finished your book."

Unsaved teen-agers in the parsonage can undo half the good work their father accomplishes. We can accomplish as much good with a sermon half as polished, and children who complement our message with commendable behavior than with the more highly polished sermon made half as effective by the erosion of a disobedient preacher's kid.

Many of us are in communities where ours is the only voice proclaiming "holiness unto the Lord." No one else is going to save our children. Few other churches are saving anyone's children, or getting them sanctified. If we are going to see them saved and sanctified, we are going to have to lead them into these experiences ourselves.

There is no magic formula. Some have suggested that there be a certain night each week which *always* belongs to the family. I have never made such a plan work. But when we consider the importance of this ele-

ment of our ministry we will find some way to meet the needs of our children.

Following are a few practical suggestions:

First, avoid damaging your ministry in the minds of your children. Why should they desire to have what you are preaching about if no one sitting under your ministry is above criticism? If there is something wrong with everyone in your church, why should they even try to measure up? You may not always be able to keep the laymen from having "roast preacher" for Sunday dinner, but you can be sure you avoid serving "roast layman" to your family.

Second, be consistent in your daily living before your children. Pastors and laymen alike lose more children from the church and from the Lord because of their own inconsistent living than any other single cause.

Third, make up for the lack of *quantity* of time with your children by making the *quality* count.

Our family has gone almost everywhere together—camps, zone rallies, district assemblies, visiting relatives. Parents need to get away from the children occasionally, but your children will quickly know whether you are trying to escape from them all the time or whether you wish they could go along.

We have kept a few things sacred

in the home. Family altar has never been neglected. Mealtime has been held very important. We have kept the mealtime a little bit sacramental. No one is lightly excused from being at the table with the family. Frequently we will use the best dishes and silver for meals—sometimes even candles. It wasn't our boys who peeked up and down the table to try to decide which salad to eat. Every meal is preceded with someone in the family asking the blessing—even on picnics, or with sack lunches, or in restaurants.

Dad was always at the head of the table. Mother was always at the other end. Some of our most precious memories are of the years when there were two boys on each side of the table. The youngest was as often fed by Dad as he was by Mother.

I'm sure we made many mistakes, but we must have done some things right. All four boys are a credit to the kingdom of God. All are active in our own beloved church. The two who have married have fine Christian wives. I felt more than repaid for any privations when one of the boys said something like this: "Dad, if we had to choose, I would rather have it just like it is, you pastoring small churches and us boys happy in the Lord, than to have you as the pastor of a big church and some of us not serving God."

A congregation of people want in their midst a pastor who can lead them into the reality of worship, who can inspire them with brave, clean and moving preaching, who can teach them the relationship between life and religion, who can counsel them in regard to their personal problems and comfort them in their sorrow, and who can administer the business affairs of the parish with dispatch. Notice the verbs involved in this list of qualifications: lead, inspire, teach, counsel, comfort, and administer. These are the functions of the ministry and this is the work of an artist. The acquisition of large bodies of knowledge will not prepare a man to fulfil these functions . . . Theory and understanding are acquired with practise.
—Clarence Leidenspinner.

The "pencil habit" can help the preacher stimulate his flow of priceless ideas.

The Ebony Elephant

IN A BUSY SCHEDULE of teaching, writing, and speaking, I have the assistance of a wooden elephant which sits on my desk. My grandmother gave him to me long ago, carved from ebony wood and with real ivory tusks. A small clothes brush occupied a deep hole in his back. The clothes brush has long since gone the way of its lint, but the ebony elephant remains. He is important to me now because in that deep hole I keep a supply of sharp-ended pencils.

A pencil can be a marvelous device for stimulating thinking and introducing order into confusion. It has to be operated, of course, but here are a few examples:

1. As a boy I once went with my father to a gathering of ministers. He was to speak on a subject assigned to him, but shared the billing with a successful insurance salesman. The latter, jowly with prosperity, told those hardscrabble preachers the secret of his success. Each morning he made a list of the things it was important for him to do that day, the most pressing at the top. Then he did them.



by
Stanley D. Walters

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It will seem to you that the real secret is not the pencil, but a sense of priority and the disciplined activity which followed. But try it. The very act of making a list forces you to establish those priorities, and the clarity of mind produced by a clear sense of priority may well stimulate decisive action. And if you carry a few items over till tomorrow, so what? You have made a great beginning.

2. It is a truism that a difficult decision may be solved more easily if you write down the arguments on both sides. Many of you have made such lists—"for" and "against." Do not scorn such a humble approach nor suppose that the Holy Spirit would disdain to offer guidance through a pencil. The very act of putting things in writing forces you to see them as they are. Sloppy thinking suddenly looks like it. Foolish and specious reasons lose their mask of plausibility, while solid and cogent thinking shows that it can bear the light of day.

Ernest Dimmet, whose little book *The Art of Thinking* (paperback, Fawcett Library) I cordially commend, says that he follows such a practice himself. "What!" someone asks him, "and have to reach for a pencil and paper to make up your mind?" "At least," he responds, "you will know what your mind is, on the subject. Better a hidden crank," he concludes, "than a too-visible weathervane."

3. It is the same man who confesses that he writes down his mistakes.

By now it is a fat dossier, he says, and provides him with very profitable private reading. When you realize that our natural bent is to conceal our mistakes, both from others and from ourselves, you see the wisdom of his counsel.

Eileen Farrell, Metropolitan Opera singer, recently forgot her words in a public performance. She stopped and said to the audience, "Would you believe it? I've forgotten the words." When she got going again and finished the aria, she received thunderous applause. Applause for a singer who forgets? But it was also her candor and honesty they applauded. That audience has seen many forget who never admit it. They blame the audience, the orchestra, the conductor, the other singers, anyone but themselves. And Miss Farrell did not let the incident close without listing the factors which led to her forgetfulness—just so she could guard against them in the future.

4. Someone says that a good sermon should be 20 seconds . . . 20 hours . . . and 20 minutes. The last two items are clear enough, although most of us are not up to 20 hours in our preparation or down to 20 minutes in our delivery. But 20 seconds? Ah! That is the length of time it takes to receive that fleeting inspiration, the nugget of thought, the sudden insight, and to commit it to a slip of paper. From those inspirations come some of our best sermons; but unless we manage to write them down at once, they are hopelessly gone. I have even lost a few while scrambling for a piece of paper!

You should probably always have with you a small pad to receive your own ideas when they occur to you. You can even afford to waste a few slips with ideas which turn out to be stillborn. Have it there as you read the newspaper, as you engage in the practices of Christian devotion, as

you talk with people, as you do your Bible study, while you pore over the Greek lexicon, even at the stoplight and at your bedside. Scribble each idea on a separate sheet, and sort the sheets over at your leisure. Some will be thrown away, but others will signal to you that they are valuable, and will find their way into your thinking, your writing, your preaching, and your praying. How much better to have your own material to thumb through than that book of outlines and illustrations which the previous pastor has already used up on your flock!

5. You have a topic. Someone gave it to you when he asked you to speak, or perhaps it is one on which you simply wish to clarify your own thinking and that of your people. But you have no idea how to develop it, not even how to start. Let the "ebony elephant" help you out. On a blank sheet of paper write your topic, and begin to jot down below it all the things which it suggests to you. Some things will seem superficial and foolish, but write them down. You will not have filled that sheet before you will see clearly what you need to do to master that topic. Already those ideas are classifying themselves into major and minor, important and trivial. Already you have a list of important questions to which answers must be found. Already you have a small group of personal experiences, questions from people, reminiscences, and recollections which may well find their way into the finished product. This is part of the "20 hours."

The same thing can be true for understanding a passage of scripture. Begin to rewrite it in your own words, to write down the questions it raises in your own thinking, to jot down possible answers to those questions, and so on.

The pencil has a marvelous capac-

ity for stimulating the flow of ideas, ideas which are priceless because they have come from your own reflection and thought. Many great men

have learned this lesson for themselves. You will do so only if you assiduously cultivate the "pencil habit."

God's prophetic preacher must be prepared to preach even when it is certain the listeners will reject both the message and its bearer.

"Eat This Scroll!"

THERE ARE MANY THINGS that the Lord asked Ezekiel to do to graphically present His message to the stubborn Israelites that would not be required of any other prophet; but there are some instructions given to him that are applicable to any would-be messenger of God.

The Living Bible presents quite graphically the story of God's commission to the prophet to take His message to sinful Israel. The second and third chapters of Ezekiel portray this story.*

First of all, God approached the prophet and said, "Stand up, son of dust, and I will talk to you" (Ezek. 2:1). The Spirit entered into the

*All quotations from Ezekiel are from *The Living Bible*, Kenneth N. Taylor, © copyright 1971 by Tynedale House Publishers, Wheaton, Ill. Used by permission.



by
T. W. Willingham

Kansas City, Mo.

prophet and set him on his feet. The Lord then said, "I am sending you to the nation of Israel, to a nation rebelling against me. . . . they are a hard-hearted, stiffnecked people. But I am sending you. . . . And whether they listen or not . . . they will at least know they have had a prophet among them" (vv. 3-5).

"Son of dust, don't be afraid of them. . . . You must give them my messages whether they listen or not. . . . Don't you be a rebel too!" (vv. 6-8).

Then He handed him a scroll. "Eat this scroll! . . . Eat it all" (3:1-3). Then the Lord said, "I am sending you to the people of Israel, and they won't listen to you any more than they listened to me! . . . But see, I have made you . . . as tough as they are. . . . So don't be afraid of them" (vv. 7-8).

Then he added: "Son of dust, let all my words sink deep into your own heart first; listen to them carefully for yourself. Then, afterward, go to your people . . . and whether or not they will listen, tell them: This is what the Lord God says!" (v. 10).

Several relevant and valuable

truths are set forth in this very unusual commission of the prophet:

First, our age, as his, is given to a widespread rebellion against God. The love of money, sensuous living, and sheer neglect have driven a wide gap between the peoples of the world and their Creator.

Second, God has a message for this and every other age, and He desires to have it delivered regardless of the reception that it may get.

Third, to get His message to the people, He must get the attention of a messenger. Here He calls upon Ezekiel to "stand up." He had a message for him and He wanted him to receive it at attention, for God can't get the message to one until He gets his attention.

Fourth, the message must be thoroughly digested by the messenger before it can be successfully delivered to the people; hence the command, "Eat it all." Then He added, "Son of dust, let all my words sink deep into your own heart first." A message delivered to the people before it has been digested by the speaker will not likely be digested by them.

Fifth, God's message is first to the speaker and then, through him, to the people. "Listen to them carefully for yourself. Then, afterward, go to your people." God's message must first grip the speaker's heart as a divine message for him. It will fall upon listless ears unless it has been heard and heeded by the speaker.

Sixth, having heard the word from God and digested and accepted it personally, then one is to tell it "as it is." "Tell them: This is what the Lord God says!"

In the instructions to another prophet, God set the rule: "All the words that I command thee to speak unto them; diminish not a word" (Jer. 26:2). The messenger of God has no business tampering with the

divine message. It is his to hear, understand, believe, and deliver fearlessly.

Every minister of the gospel should hold before his honest eyes as a mirror this divine commission to a prophet of old, and in deep heart searching ask himself the question, Do I fulfill these requirements? Could it be that I am like the prophets of Ezekiel's day of whom the Lord said, "Your 'prophets' describe false visions and speak false messages they claim are from God, when he hasn't spoken one word to them at all" (Ezek. 22:28). Am I mouthing the best thinking of the leaders of our school of thought, not having digested it myself? Have I been cutting a message here and there, lest the truth "as it is" should offend one of my influential members, or cause me some suffering? Am I afraid of the people? Am I determined to have a great following even if to do so I must speak to them the "smooth things" that they desire? In short, is it my desire to please God or man? Paul said, "If I yet pleased men, I should not be the servant of Christ" (Gal. 1:10).

Am I prepared to preach to a crowd when it is reasonably certain that they will reject both my message and me? What rejection, if any, am I willing to bear in telling them, "This is what the Lord God says!"? Am I willing to be persecuted as was Ezekiel of old? Am I willing to face the dungeon as did Jeremiah?

I can just imagine (and it is more than an imagination, for I have heard the like already) that when some read these lines they will say, This is not for our day: the day of such persecution for the gospel's sake has passed. We are too cultured for that.

Of this they are ignorant, or they deliberately ignore or deny it: "The time will come when they will not endure sound doctrine; but . . . shall

. . . heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth" (2 Tim. 4:3-4). The Master also warned that the time will come "when those who kill you will think they are doing God a service" (John 16:2, *The Living Bible*).

To those who would push this message aside, I have this to say: We may not live to see these days come, but we must be so dedicated to God

that we will do His bidding should they come upon us. Too many times we want to deny the existence of such because we are not fully committed to face them.

Regardless of the hardness of those to whom one is called to minister, we have the promise made to Ezekiel, "I have made you . . . as tough as they are. I have made your forehead as hard as a rock. So don't be afraid of them" (3:8-9).

New Look Midweek

ST. GEORGE'S PARISH church has devised a means to establish depth of Christian fellowship, a focal point for Christian commitment, and an opportunity for Christian outreach in *one fell swoop*.

St. George's is an Anglican church serving the new town of Stevenage in southern England. It is well promoted, well known, and well peopled.

The congregation is divided into action groups which are known as "chapters" (a term familiar to most churches). There are nine members to a chapter—of both sexes and of all ages. There is a chapter on church duty each week-night.

Christian commitment

Members of St. George's are in-

vited to express their Christian commitment by joining a chapter. In this way one's commitment to Christ is brought into clear focus in a tangible way. This is good both for the person and for the church.

Furthermore, one's Christian commitment in relation to one's fellow members is also defined. Chapter members are prepared to pledge the one evening a week *to each other* and to the work of Christ through His Church. This promise is taken seriously and no private engagement of business or pleasure is allowed to impinge on the committed evening.

Christian fellowship

A chapter convenes for the evening meal in one or other of the members' homes. (One cannot but recall the fellowship meals of the Early Church.) After the meal, and before the allocation of the evening's work as presented by the clergy, there is time allotted for prayer and for a devotional reading of scripture. Chapter members testify to a deepening comradeship as their work together progresses.



by
Brian L. Farmer

Pastor
Church of the Nazarene
Salford, England

Practical Points

*that make
a difference*

The composition of the chapters is changed at nine-month intervals to avoid the groups becoming so closely knit as might militate against the best interests of the wider church fellowship. They recognize the need for this periodic reshuffle, but it is with a certain reluctance that each group approaches its disbanding date. Although some churches have stressed so much the need to departmentalize by age groupings, it is interesting to note how well these multi-age chapters function.

Christian outreach

The clergyman at St. George's may call upon approximately 36 man and woman hours each weekday evening. With the chapters functioning five evenings a week, there are 180 such hours available! (When learning this I became not a little "envious" of the reverend gentleman at St. George's.)

The time is spent in a variety of ways. There is house-to-house visitation, contact follow-up, sitting in a "pub" casually talking to the customers, and other assignments. An hour or two is sometimes spent preparing the lapel badges which chapter members wear when on duty.

Late one evening a call was received from a lady in the parish who was fearful that her house had become haunted. The clergyman mobilized the entire chapter to go along and have prayer in that person's house that very evening.

The church is continually reaching out to the community with workers available day after day, week after week.

This method has had great appeal for this writer. It is here presented for consideration, comment, modification, rejection, or whatever! St. George's certainly seems to thrive, which—given the religious climate in present-day England—must in itself be some sort of recommendation.

When Ritual Becomes a Sacrament—

Dear Son:

By the time our guest minister finished the wedding ceremony it had become a sacrament.

The simple beauty of the sanctuary . . . the common cup of Communion . . . the sacred vows . . . all lent themselves to the sanctity of the hour.

The pastor started the night before by gathering the wedding party together and explaining the nature of a Christian ceremony—even the practice that followed was "owned by God."

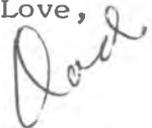
The reception was a time of Christian fellowship, with even the caterers commenting on both the conduct and the spirit of the guests. All in all, it was a great occasion.

Now, Son, I thought to myself of how good planning with order can carry the ritualistic to the sacramental. God is not the author of confusion. When a minister plans well and keep a spirit of openness, God can use him in a better way than He could otherwise.

It takes time and concern. It takes creative thinking and deliberation. It takes cooperation and fellowship . . . and a lot more . . . all that a man has in the power of the Spirit.

Plan your ritual well, Son, and make it a sacrament.

Love,



The first item of business for our church board is to express unity to the congregation we represent.

A Basis for Unity

By Tom Nees*

EACH MONTH this year I want to share with my board some thoughts concerning the nature of the Church, the ministry, our relationship to one another, and our responsibility to the work of this congregation. To begin with, I want to talk about a basis for unity.

There are many examples of unity and disunity in the Scriptures which could offer a motif for the unity which should and must prevail in our congregation. The best example for the purpose of a group such as ours is offered in the New Testament description of the disciples as they were called and instructed by Jesus, then as they functioned in the early chapters of Acts. Let us hold that picture before us and examine ourselves in the light of what we are called to be as disciples and as spiritual leaders chosen to serve on the board of the church.

Mark 9:33-34 does much to fill in the detail of that picture. At the close of a day, alone with the disciples, in a house in Capernaum, Jesus asked the men, "What were you discussing on the way?" But they were silent; for on the way they had discussed with one another who was the greatest" (RSV). Jesus then sat down with them to talk about true greatness. It is interesting to observe how Jesus responded to this behind-the-scene

conflict and how He brought the conflict into the open because of the threat it posed to the Kingdom. The mission for which He came and the salvation of those for whom He was about to die depended upon the unity of His disciples. This leads us to a conclusion about our responsibility as church officials.

Congregational unity must begin with the board. This is not just a matter of being able to report unanimous votes. Unity is much deeper. It involves attitudes, feelings, and loyalties. The congregation will be uneasy and uncertain if they sense that the board members have reservations about the church or one another. You can be sure that the congregation will perceive dissension if we are not of one heart and mind. It was not clairvoyant powers that made it possible for Jesus to detect the controversy beneath the surface of His disciples' facade of cooperation. For disunity is communicated in lots of ways. It shows.

We have become familiar with the phrase "body language." It's a new way of describing nonverbal communication. We are continually communicating by facial expressions, gestures, and even by silence. It has been suggested that we communicate 75 percent nonverbally, and only 25 percent with words. We may be sure that the congregation will be able to sense what is happening among us even though they may not listen to our debates or read our minutes.

*Pastor, First Church of the Nazarene, Washington, D. C. (paper presented to the local church board).

Jesus questioned His disciples because the progress of the Kingdom was at stake. He would pray later "that they may become perfectly one, so that the world may know that thou hast sent me" (John 17:23, RSV). My first responsibility, then, as pastor and chairman of the board, and your responsibility as elected church officials, is to find this "perfect" unity. No matter what I say from the pulpit, or what we attempt to legislate, our best efforts will short-circuit if we are not one in the Spirit.

We may draw a conclusion from the embarrassed silence of the disciples when their feelings were uncovered. They were embarrassed because they knew their conversation contradicted something basic in their calling and responsibility. It is a reasonably good assumption that any conversation among us which would be embarrassing to us if publicized would be better left unsaid. There are few things more divisive and undermining than for board members to criticize the church or one another outside of our meetings. If you are concerned enough to converse critically about anything relating to the spiritual life of the church, you have a responsibility to speak to the pastor, and if needed to the church board, where those concerns may be dealt with constructively. If you hear criticism you should listen sympathetically, encourage people to reserve judgment until they know the facts, and to place yourself in the position of a peacemaker.

On the surface, "perfect" unity appears impossible. It is impossible on human terms alone. There is no way for even two people to be themselves, which God wants us to be, and at the same time to agree on everything. But unity, "perfect" unity, is possible when we begin with the assumption that God, through His Spirit,

can guide individuals and groups into truth. We must believe in that spiritual dimension or we may as well disband, for an unspiritual church board meeting is more defeating than a board in any business or community organization where pressure groups and vested interests are accepted facts.

There are times when the majority will agree against my opinion. When that happens, I respect the leading of the Spirit as conveyed through the community of faith. We must conduct our business and our personal lives in such a way that we have confidence that the Spirit is leading us as individuals as well as a group. In my limited understanding I may not agree with the majority of my brothers and sisters in the community of faith—this body of Christ. But I must support the decisions made, believing in the reliability of God's will as communicated through others.

It has taken some years for me to rest comfortably in that confidence. As I look back I can remember numerous occasions of being overruled. At the time I thought I was right. But in and through it all I've seen that what God expects is not for my opinion to prevail, but that I allow Him to speak through me, and that I listen because I believe He speaks through you too. And what He really wants me to hear may not be my own voice expressing preconceived ideas. I believe that He can take my mind and yours, can put our voices together, and through His Spirit give us the "mind of Christ." He can give us that "perfect" unity so that we may function with great diversity as a coordinated "body of Christ."

Our first item of business, then, is to be one and to express this unity to the congregation we represent, so that the world around us may know that God has sent Christ as Saviour and Lord.

There is more fact than fantasy
in our faith in a living God.

Evidences of the Living God

By Joseph T. Larson*

AGNOSTICS AFFIRM that God is dead. This cannot be true. The facts from Christian evidences prove the reality of a living God.

There are evidences of God from nature. "God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands" (Acts 17:24). Scientists state that there are 100,000 different types of plants and trees, 600,000 kinds of insects, and thousands of species of animals. Over God's creation is man, the crown of God's creation. All these things came by definite acts of God's creation (Gen. 1:1-2).

God's design is seen in nature, with all its wonders, giving evidences of His power. The Psalmist said, "I am fearfully and wonderfully made: marvellous are thy works" (Ps. 139:14).

There are evidences of God in the Bible. God gives a declaration of himself in the Bible. The words "God said" and "Thus saith the Lord" are mentioned 3,808 times in the Bible. "The word of God" occurs 525 times in the Bible. It is God speaking in the whole Bible. The Bible reveals prophecy as fulfilled in history. The Bible reveals God's faithfulness, His loving care, and His rulership over all mankind (Acts 17:25-28).

God has revealed himself in Jesus Christ (Heb. 1:1-3). "He that hath seen me hath seen the Father,"

*Tucson, Ariz.

Jesus declared in John 14:9.

By a definite new birth, which comes by faith in Christ, and by accepting His atoning death upon the Cross, men may know God in Christ. Millions of persons have believed in Christ as Saviour and have learned to know God. "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:3). Without the acceptance of Christ as Saviour men cannot know God. "But without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6).

God has been revealed in history.

God was revealed in the history of Israel in the Old Testament and in the Church, which Christ established nearly 2,000 years ago. Witness also the historical books, the testimony of the four Gospels, and the Book of Acts.

God's hand was seen in the battle of Tours when Charles Martel with Austrian Franks stemmed the tide of Mohammedanism in A.D. 732. This victory changed the whole course of human history and preserved Christianity.

God was seen in the Thirty Years War of 1618-48, when finally Gustavus Adolphus, with 30,000 Swedes, defeated Wallenstein at the battles of Leipzig and Lutzen (1648). This led to the "Peace of Westphalia,"

and saved Protestantism from defeat.

God gave victory to George Washington and the colonial armies, which made possible the United States as a nation, and as a haven for the oppressed of many nations. Who can deny that God was with Washington in his prayer meeting in Valley Forge?

God is revealed in the experiences of men. A Christian was asked, "How do you know there is a God?" He replied, "I had an hour with Him this morning."

God is revealed in the spiritual experiences of millions of persons that have trusted Him through the centuries. The Holy Spirit convicts of sin, converts the soul, brings assurance and comfort to the penitent heart. He gives His joy, His peace, His presence, with an abiding faith

in God. Such vital experiences have made Christianity what it is. God has become real in the midst of trials, giving victory over sin and Satan.

God has proved himself to be alive by answering prayer. Prayer is the basis for fellowship with God and His Son. God challenges men to seek His face (2 Chron. 7:14; Jer. 33:3; John 14:13-14). Prayer for daily guidance, wisdom, strength, and victory over temptations has surely been answered by God, our Father.

More is wrought by the prayers of God's people than by any other force known to man. Jesus Christ set the example of prayer and invites His own to follow.

Let us be honest with evidences from history, from the Bible, from His Son, and from the experiences of men, and we will know in our hearts the reality of a great and living God.

Funeral Prayer

(At the grave of an aged saint)

Almighty God—with whom do live the spirits of those who die in the faith—we give Thee thanks for the example left us by our beloved, whose devotion to Thee now fills our hearts with tender and sacred memories.

We rejoice in the confidence and hope of immortality so firmly grounded in the fact of our Saviour's victory over the grave. Grant unto us that perfection of love and purity of intention that shall turn our present hope of resurrection perfection into a blessed reality, in that glorious day when our Saviour shall call from their graves the bodies of mankind.

Let Thy comfort sustain those who mourn. May they not sorrow as those without this blessed hope. Keep us all faithful and loyal to the heavenly calling, until we too shall join both Thee and them in the land of eternal light and life, in the fellowship of Thy redeemed ones.

"Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen" (Heb. 13:20-21).

Submitted by Ross E. Price



THE

OVERTONES

OF THE MINISTRY

By Raymond C. Kratzer

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

XI. Gratitude

IN LISTENING TO SOME of the modern music—even some in the so-called sacred dimension—one would feel that the rich and ennobling contributions of the past are ignored or forgotten. The joyous melody patterns, the rich chords, the haunting overtones that have enriched human experience seem so lacking today. Instead, one hears an emphasized melancholia and a disturbing off-beat that saddens the emotions and offers little lift to sagging souls. Music should inspire and ennoble people. Those who produce it should be aware of its great traditions and contributions, and strive to complement it by additional overtones of joy and pleasure.

This reference is analogous to the life and work of the ministry. Many modern theologians seem bent on disregarding all of the contributions of the past, using them only as a means of controversy, while they produce the jangling overtones of their carnal hearts. Cold, dead formalism has resulted in many instances in a vicious denial of the faith of the fathers, while haranguing a humanistic philosophy. Needless to say, many of their adherents have been catapulted into fanaticism in order to find some satisfaction for their hungry hearts. The ingratitude of these

leaders speaks of an out-of-tuneness with the God of the universe, resulting in off-key productions.

We of the holiness persuasion have our problems too. In our sophisticated church world there is always the tendency to “conform” or to “tone down” our message, lest we offend someone. But truth will always be offensive to some people, and we dare not compromise our position or “throw off” on the strong language used by traditional holiness writers, lest we sound forth an uncertain tone.

In the midst of a church world of “searchers after truth,” we should be grateful for our Zion and its rich, positive, and expressive theology. In speaking of the carnal nature, it is perfectly proper to use the term “eradication.” We need to refuse to be squeamish about old-fashioned terms, but rather be grateful for the clarity with which our distinguishing doctrine has been handed down to us. Our forefathers spoke with clarity and expressiveness in the area of Christian experience. We need to follow in their train.

It would be good for our ministers to read again the old holiness classics, and retune their sermonic instruments until they will ring true to Bible holiness. When we shift

terms we tend to lose the truth behind them. Let us rather illuminate the message through the power of the Holy Spirit until there will be an overtone of gratitude for our great traditions.

There are many other areas in which a pastor's attitude should evoke the overtone of gratitude beside the theology which has been entrusted to him. Think of the hymnology of the church which contributes so much to our ministry. What would we do without a song with which to start our worship services, or without special music to prepare the atmosphere for the sermon? How grateful we should be to our Zion for its great publishing houses, its schools, its leadership, and the many avenues through which service to the Lord can be rendered! May God forbid that we should ever sound forth a sour note concerning these invaluable assets to our work.

To get a bit closer to where we live, we should consider the many benefits which come to the pastor which are often overlooked because the overtone of gratitude is missing. It is such a privilege to live in a parsonage. The children of the manse are especially blessed by this unique opportunity. Without doubt more people pray for P.K.'s than for other children in the church because of their favored position. Likewise, special opportunities are given to them through their association with the church in many areas of life. And only thoughtless parents would downgrade life in the parsonage because of a few unfortunate experiences.

I recall paying a visit at the home of some of our church members around 8 a.m. because of a need of seeing them before they left for the day. They were just getting ready to have their family devotions and asked if I would like to join them. My

heart is still warm from that experience. As both husband and wife prayed, they voiced their thanksgiving to God, and then asked His blessing upon our church with its many needs, and then named each member of our family, beseeching the Lord to watch over us and supply our every need. I expressed my deep gratitude for being invited to share in the devotions and asked if they always prayed for us like that. This good man replied: "Brother Kratzer, we pray like that for you and your family every day!" You may be sure my soul was elevated to heavenly places that day, and an overtone of thankfulness overcame many heavy burdens.

It is good for our pastors to remember that they are indebted to their churches for the clothes they wear, the food they eat, the shelter for their family, the education of their children, and most of the material benefits which bless their lives. Likewise, the church provides an avenue of service, a pulpit from which to preach, and a vehicle through which to fulfill God's call.

Small irritations have a way of muting the sound that should be ringing forth of love and gratitude. At times, insufficient support may dull the overtone of appreciation because of many things that you are denied because of your calling. But a calm reflection on the sacrifices of godly people in the sharing of their concerns and sacrifices should cause us to rejoice and praise God, from whom all blessings flow.

David expresses this overtone so well in the one hundredth psalm: "Make a joyful noise unto the Lord. . . . Serve the Lord with gladness: come before his presence with singing. . . . Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name."

General Superintendent Coulter

The Priceless Ingredient



IT'S HARD TO BELIEVE that there could be one quality whose importance overshadows all others in the life of a minister. Yet there is one. It is indeed the priceless ingredient without which the ministry of any man contains a basic flaw, regardless of how gifted or accomplished he may be.

It is the quality of *integrity*.

Webster's *New World Dictionary* defines the word integrity as follows: "(1) The quality or state of being complete; unbroken condition; wholeness; entirety. (2) The quality or state of being unimpaired; perfect condition; soundness. (3) The quality or state of being of sound moral principle; uprightness, honesty and sincerity."

Perhaps number three is the heart of the issue. A minister must be a man of "sound moral principle." Here is the priceless ingredient which will reflect strength, soundness, and stability in every area of his service.

Integrity will be revealed in a minister's attitude to his denomination. He will be true to her doctrines. He will seek by every means possible to preserve her purity and power. He will refuse to simply receive the benefits his church provides without returning his contribution of love and wholehearted service. He will uphold her standards. He will maintain her spirit. He will cooperate with her program to the limit of his ability. He will bear his fair share of responsibility in promoting her interests and undertakings. When issues arise which would threaten the church's unity, he will stand and be counted as a friend and not as a self-appointed critic.

This priceless ingredient will manifest itself in his relationships with his ministerial brethren. His joy and delight will be to seek their fellowship, to cultivate their friendship, and to inspire and encourage all in their labors. His attitude will be one of love, not competition. He will be true to his brethren by refusing to gossip or spread rumors injurious to the good name of his fellow laborers. He will seek the best interests of the group of which he is a part and by giving the fullest possible support and participation in every responsibility assigned to him.

Integrity will determine the quality of a minister's service to his local church. He will be diligent in his labors, giving prompt and careful attention to the responsibilities of his parish. He will refuse to squander his time on secondary things. He will give adequate preparation to his preaching assignments so that he

may truly "feed the flock of God." He will be constantly seeking the lost, in public and in private contacts, to bring them to Christ. He will seek to blend his people into a fellowship of love and enlist their talents and abilities in the great task of building God's kingdom among men. He will avoid personal ostentation, so that Christ may be glorified. He will never stoop to compromise that would weaken the spiritual power of his ministry. He will maintain an attitude of personal concern for every individual, so that by his friendships, his ministry, and his prayers he may bring every person to his full potential for Christ.

One man said, "Integrity is the first step to true greatness. To maintain it in high places costs self-denial; in all places it is liable to opposition, but its end is glorious, and the universe will yet do it homage."

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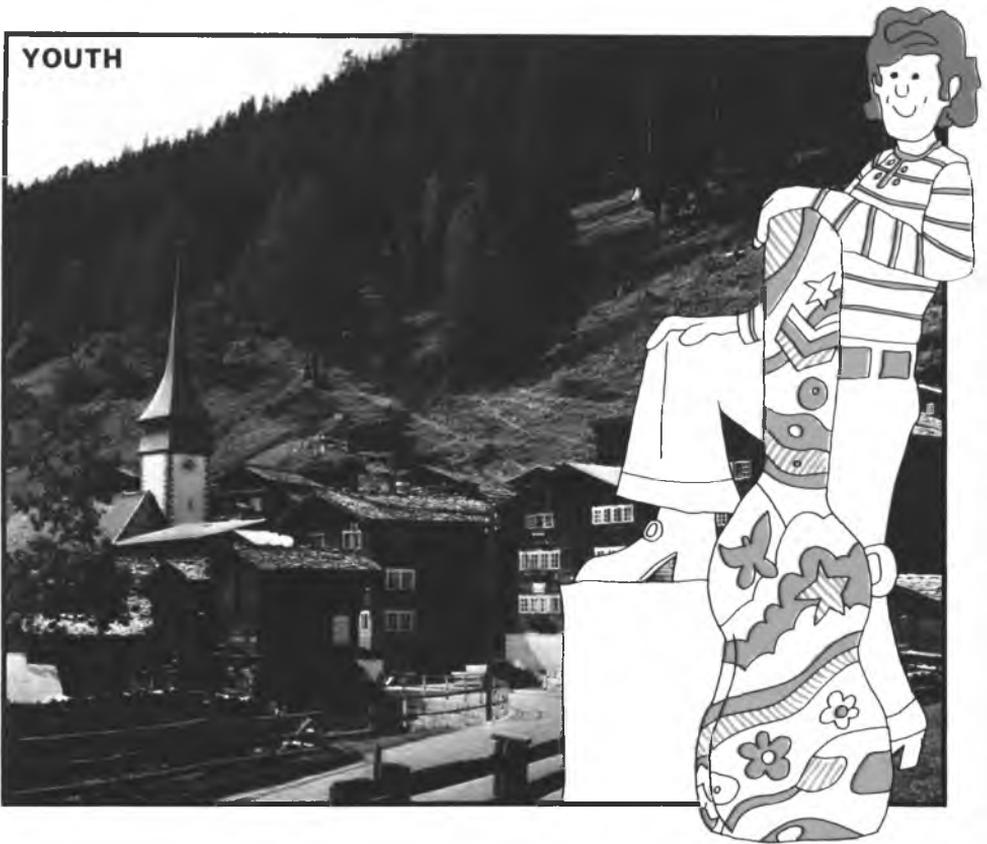


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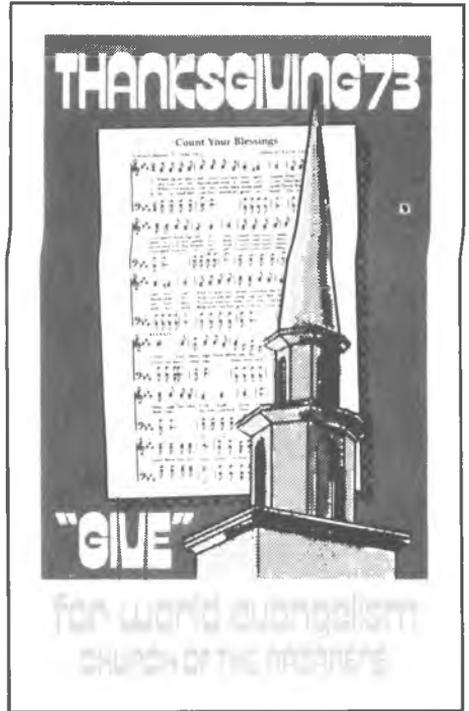
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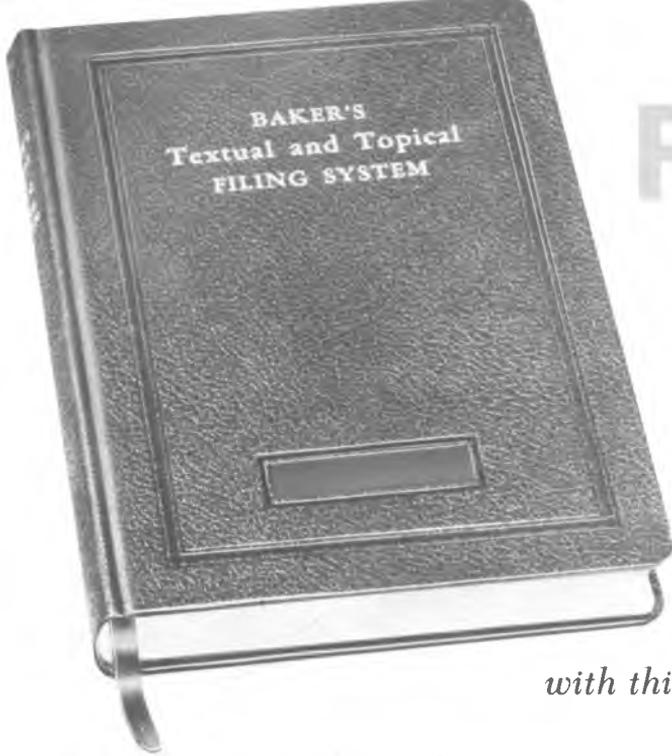
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"The issue is much more complex than whether we have quality entertainment, or whether news is free from bias, or whether we are honest. TV does entertain us, but it also creates its own mass publics, rejects minority publics, and trains people to accept a lack of genuine choice. TV informs, but it also forms common images which oversimplify, stereotype and constrict our understanding of information. TV satisfies some of our needs, but it also shapes our attitudes, tastes and preferences into conformity with the basic needs of the economy rather than the basic needs of persons."

Dr. WILLIAM F. FORE
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I am sure if I had to appear before the bar of God to answer for one of my sons I would rather be able to say, "Lord, I did the very best I knew. I sent him to our own Nazarene college and he still didn't make it," than to have to say, "It was easier and cheaper to send him to a secular institution and I took the chance and lost."

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THE PREACHER'S WIFE

Mrs. B. Edgar Johnson

When the Children Are Gone

ALL THE LADIES in the group laughed when one told that her husband had given her a book for Christmas entitled *How to Spark a Marriage When the Children Leave Home*. Her youngest had left for college only that year.

Yes, it sounds amusing. But when you stop to think about this—it's something to think about! And work on.

Our life-styles certainly undergo a number of alterations. First, there are the adjustments to marriage and to the parsonage life. Then the children come along and bring more changes.

No longer can we "jump" at a moment's notice to make a call with our husbands. Nights out most likely mean a baby-sitter. All manner of things are adjusted—happily—and geared to the welfare and development of our families. We run the full gamut of childhood diseases, the PTA, scouts, quizzing, slumber parties, and high school graduations. Vacations are planned to include the children. Family worship is certainly designed to build our children's knowledge of and devotion to God. Even meal planning and home furnishings are influenced. Then come the "dating" days, college, and finally weddings.

These adjustments seem to come upon us naturally and progressively over the years. The next change

seems to burst upon us more suddenly. The children are gone—perhaps, as in my case, hundreds of miles distant. It takes a little time to register the fact (or maybe accept it) that the room left by the last child is no longer hers (or his). But one day we realize that we can take down, put away, or discard things left there. We can redecorate and furnish the room as a guest room, sewing room, or study.

We realize—sometimes a little more slowly—that our children don't really need our supervision, our planning, our "worrying." They are living their own lives and doing fine. Our responsibilities have changed. (The pastor's wife has an advantage here, for she may feel this less acutely because "her people" are always with her.)

Other things change—and they should. Those meals should be a little less caloric now. We can eat out occasionally—with much less expense for only two. Vacations can be taken in the off-tourist season, since there are no school schedules to conflict.

I recall expressing my dread of having my last daughter leave, and one wife said, "Oh, you'll miss her, but you'll find it is rather nice to have just the two of you again—like when you started out." I found this to be true.

Our changes should all be for the

better—none for the worse. A number of friends have mentioned the change in their family worship after the children were gone. Some have admitted their devotions together have suffered somewhat. They need to be “revamped.” We felt so keenly the necessity to have well-planned, regular family worship when the children were small. Even when they reached junior high and high school age, and their irregular schedules made worship time more difficult, we still managed to keep this important part of our family life alive. But we feel less responsibility along this line when the children have gone. We are adults, we have our own personal devotions.

But we need to revive a new “oneness” and start it through our worship together. We need to establish an “altar for two.” This can include many forms—worship at breakfast, after dinner, driving in the car. Conversational prayer at night in bed can be very precious. This three-way

conversation can help in the communication gap if there is one—sometimes you can “pray” what you find hard to “say.”

During a discussion in our Sunday school class, one of the men offered this comment: “I believe husbands and wives are supposed to edify one another, give strength to each other, and build each other up in the faith.” He contributed richly to the entire group, for we felt he spoke from experience.

God wants us to be on the same spiritual plane—or wavelength. He wants us to share the Word together, to share prayer burdens together, to laugh together, to work together. The Holy Spirit can strengthen a weakening relationship. He can even heal an “ailing” marriage, and build a new oneness.

Yes, God can “spark” a marriage when the children leave home.

*Grow old along with me!
The best is yet to be.*

One cold winter morning in the city of Birmingham, a preacher's wife noticed on the street a small boy with newspapers under his arm. He was without shoes and stood with his bare feet on the grating of a hot-air vent outside a bakery. Seeing his red, chapped feet, she was moved with pity and asked him, “Son, where are your shoes?”

“Lady, I ain't got no shoes,” was the simple reply.

The pastor's wife invited him to come with her to a department store, where she bought him some heavy shoes and stockings. The little fellow, proud of his new shoes, ran joyfully from the store without so much as thanking his benefactor. She was somewhat disappointed at his lack of gratitude.

But as she left the store, he came running back and exclaimed breathlessly, “Lady, I forgot to thank you for these nice, warm shoes!” Then he continued: “Lady, I wanna ask you a question: Are you God's wife?”

She was taken aback and stumbled for a reply and stuttered, “Why—ah—no; I'm just one of His children.”

“Well, I knowed you must be some kin to Him,” he affirmed.

Every pastor should equip himself to understand and help the depressed, since devoted Christians may become victims of depression.

Depression and Christian Faith

WE ALL HAVE SOME IDEA of what depression is. We know that when people are depressed they look sad; they may weep a great deal. A patient may say, "I find myself crying all the time and I don't know what I'm crying about." This is depression.

There are not only psychic, but there are physical, manifestations of depression. The psychic signs are pessimism, a gloomy attitude, discouragement, and above everything else, self-depreciation. The person who is depressed says of himself, "I am no good. . . . It would be better if I were dead. . . . I am not fit to live." On the physical side there is a general retardation. The depressed person slows down in all of his activities. He is likely to talk slower. His bodily functions are slower. He tends to have a poor appetite and poor sleep. He may waken early in the morning—five o'clock, four o'clock, three o'clock.

The general opinion in Great Britain among psychiatrists has been that there is only one kind of depression, *endogenous*, having a physiological basis. In America the opinion prevails that there are two kinds of depression, one that originates in the body, and another which comes from psychological factors external to the person. This is called *exogenous*, since it originates from circumstances outside, contrasted with *endogenous*, which arises in the body. This latter may be the consequence of heredity, a defect that the person inherits very much as he inherits a tendency, let us say, to diabetes.

Emotional depression is always related to some external, identifiable cause. The persons with endogenous depression—this inborn kind—may fall ill with depression for which nobody can see any cause. This occurs in persons who have comfortable economic circumstance, fine families, good relationships with working associates, and so on. There is no identifiable external cause for it. Endogenous depression seems to be caused by physical factors that we do not yet understand. Neurotic depression or psychogenic depression arises from psychological factors, hence is amenable to psychiatric and other psychological approaches. If endogenous depression is hereditary, and is physical in its origin, we must look



by
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Psychiatrist
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upon it just as we would look upon pneumonia or diabetes or a broken hip. It is something that we try to alleviate, but it may not be responsive to reassurance, psychotherapy, or to spiritual nurture.

In psychogenic depression it is relatively easy to identify the exciting cause. We undertake to deal with those causes to help the sufferer from depression. This type of depression invariably will be found to be associated with some kind of loss or adversity. It may be the death of a loved person. It may be the loss of prestige because of demotion in a position. It may be the loss of economic standing or of social status. All of these are, in some sense, deprivation. The individual has been deprived of something that was important to him. When we examine neurotic or psychogenic depression, it is almost always possible to find some adversity in the life of the person that represents a loss to him.

Psychogenic depression is sometimes divided into normal and neurotic. Normal depression may seem a paradoxical term, and in one sense it is. Anyone who has lost a loved person suffers grief, which is really a form of depression. Hence we may speak of normal depression. Time is a great healer.

It is only when grief lasts for an unreasonable period that it is looked upon as pathologic or neurotic. When depression is either too intense or prolonged, it passes over into the pathologic.

The most obvious characteristic of a depressed individual is his loss of self-esteem. "I am no good." He has a sense of failure, or worthlessness. He no longer considers himself a person of worth, as the normal individual does.

If we can discover why a person loses his self-esteem, we can understand psychogenic depression. There

are several reasons.

First, he may be one of those lonely persons who has become isolated from his fellows. He is downcast and looks as though he were suffering. This is in itself an appeal for care, concern, love from others. So the *lack of love* is one of the reasons back of the collapse of self-esteem. "Nobody loves me." The suicidal attempt is sometimes called "the cry for help." Depression is a sign that one needs attention from others—an invitation for attention and sympathy.

The unloved person may be responsible for the fact that he doesn't have love. He may withdraw from others. Or he may act aggressively toward other persons and repel them. He may actually be rejected by others because of characteristics that alienate, or he may just imagine that he repels others.

One of my patients grew up in a small town where everyone knew that he was an illegitimate child. From early childhood he was ridiculed by the other children and called names that accentuated the situation. It is only natural that, living under this stigma, he grew up with little self-esteem and felt inferior, unloved, isolated.

The depressed person is often an *angry person*. Usually he doesn't realize this and if you were to confront him with "You're angry," he would deny it. But underneath is deep hostility. Why is he angry? Consider, again, the illegitimate child. The barrage of accusations made him an angry person, and this underlay his depression.

The child who has lost a much loved parent may have anger at the abandonment. "Why did my father leave me alone?" Within each of us is a sense of right and wrong. As anger develops, even though we may not be aware of it, there develops a sense of guilt. "It is not right that I

should be angry.” So back of the loss of self-esteem is often a *sense of guilt*—not necessarily real guilt. The guilt may be out of proportion to the offense, but frequently underneath depression is some feeling of having done wrong.

The collapse of self-esteem often eventuates in suicide. “It would be better if I were dead. . . . My parents and family would be better off.” Since we do not know any rule by which suicidal threats can be sorted out into those that are a real threat and those that are not, they must always be taken seriously by the family and by the psychiatrist.

Christian faith may be of great

assistance to the depressed person who needs forgiveness for guilt, or who feels himself unloved. Making a commitment to Christ may help to resolve anger and resentment when these are fully recognized. But even devoted Christians may become the victims of depression at times. They may need the assistance of a skilled counselor to help them penetrate the self-deception of neurosis and to gain insight into the underlying causes. Every pastor should equip himself to understand and help the depressed. The psychiatrist may be needed to provide treatment in or out of the hospital, since depression may be a medical emergency.

The Parable of the Good Teacher

A certain boy left Sunday school and fell among the wrong crowd, who stripped him of his character, reputation, and self-respect, and departed, leaving him half dead.

And by chance there came down a certain lazy Sunday school teacher that way; and when she saw him, she said: “Oh, well, there is no use wasting time on him. I’ll just mark him off my list.” And she passed by on the other side.

Likewise an unconcerned teacher without a vision came. When she saw him she said, “Poor boy! I guess there is no use now; he should have stayed in Sunday school. I have too much to do to fool around with him; besides, I’m tired.” And she passed him by.

But a certain teacher as she hunted up her absentees came where the boy was, and when she saw him, she had compassion on him, and went to him, and bound up his wounds with interest, patience, and concern, pouring in love and kindness. And she put him on her prayer list and brought him to the throne of God, asking God to take care of him, supply his needs, and save his soul. “And whatsoever Thou wilt have me do, let me know. I’ll do my best,” she promised.

Which now of these three thinkest thou was a God-pleasing teacher?

She that showed interest in her absentees. Then Jesus said, “Go thou, and do likewise.”—*Selected.*



Church Music in the Age of Aquarius

By J. W. Clark

Wichita, Kans.

A MAJOR OBJECTIVE of our church music program is to provide a means through which every man can discover himself, his potential, and his God.

The seventies are already with us, but are we with today's "everyman"? In the past, some church music could be described as a program that turned the natural joy of singing into a doleful experience. Today this kind of program could not survive—it would turn off a turned-on generation.

What is our turned-on, modern man like? He is the son or daughter of everyman. He is in search of his role in life, for a goal to achieve, of a God that can become real and definite in his own personal life. He is a man who loves to participate, to engage in experience, but has no time to analyze or structure experience.

This is the modern man of the "Age of Aquarius."

But we live in an age of earthrise as well as sunrise. Earthrise is the age when man stands on the surface of the moon and views the earth rising over the horizon; the age of new ideas, approaches, perspectives; the age of tension, fear, and frustration.

We are like one who stands looking into a mirror—standing on the outside looking in. We see a new concept of ourselves, a new need. This is the age that definitely recognizes the individual and the needs of his heart and life. And in this new age comes the thirst for power—power to change the life of the individual man.

The church music curriculum in the age of earthrise will deal with the appropriate experience of the heart of man. The central concern of this music will be the application of love to the problems faced by modern man. Church music will focus upon helping man to discover, interpret, and give form to his human experience with a living God. This power to change man also comes from music's ability to permit a listener to get a clearer, deeper, more accurate insight into the human condition; to better understand himself; and to develop a more creative response to life by becoming aware of the love and power of God, from which he may draw his strength. In short, church music can help a man to become more Christlike.

Hal David says, "What the world needs now is love," and he is correct. What modern man needs is God's love. So we ask the question: Just what do we want to accomplish through music in a church service? We could say, Show the man who comes to your church that "God is love" through a vibrant, victorious, joyful music program that will guarantee an experience with the living, dynamic God he seeks.



Saturday Night Soliloquy

By G. Lewis VanDyne*

SOON THE CLOCK WILL strike midnight. The old week and the new week will meet and pass in the night—one to oblivion, the other to the dawning of promise. I guess I'm never quite ready for the old one to end. So many things left undone—at least on my human agenda. Neither am I always ready for the new week to dawn. Nevertheless, the weeks exchange places—one goes and another comes.

At this point in the week I am conscious of the truth that this work of pastoring demands more than human strength and wisdom. My abilities are so small—they make little if any impression on the needs which confront me daily. I could not face Sunday and the demands that will be made upon me if it were not for the knowledge that it is not by might or strength, but by the Holy Spirit, that I shall stand and minister to my congregation. What confidence it gives me to know that what happens tomorrow in the church will be the result of my allowing God to be at work in me! This not only takes a great weight off my shoulders, but it causes me to look forward to what God is going to do.

My prayer is that I shall bring to this time my best efforts. That I shall have done the best I could possibly do with the opportunities of the past week, and that I shall have given

myself unstintingly to hours of preparation as God allowed me the time, energy, and ability.

What a challenging opportunity faces me as a pastor! I have the privilege of meeting people on the threshold of the coming week. They are people who have chosen to give God the first hours of a new week. They are interested in making the best use of their lives. I can speak to them about the most important values and point them to the greatest Source of inspiration, wisdom, and strength—the Lord Jesus Christ.

Some of them will still be looking back to the week just ended. They will be conscious of their failures, of the disappointing experiences, of the setbacks that have plagued them, of tasks unfinished, of hopes dashed. They will need the lifting experience of seeing Jesus, the Hope. They will need to be turned about to face the coming week with new courage and new vision. They will need to forget the past week and to buy stock in the coming one.

Some will look forward with dread to an unknown future. They will need the encouragement to walk trustingly into that future with God. I shall have the golden opportunity to place their hands in the hand of God. Together we will walk side by side into that future, no matter what the present prospects may be.

Thank You for Saturday nights, Lord, this time of endings and beginnings. Make me ready for both.

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The Saint of Assisi

A YOUNG MAN who lived in the Italian town of Assisi experienced in 1206 a great spiritual change that could be nothing else but conversion. He was the son of rich middle-class parents who had been brought up to enjoy life. His life was a gay one marked with popularity and extravagance. He was rich in this world's goods.

God spoke as directly to Francisco Bernardo as he did to Saul of Tarsus. There is no question that his life underwent a great change. He took very seriously and literally the teachings of Jesus. Much has been said about his relationship with birds and animals. This has almost altogether become a characteristic association with his name. He was not a great scholar and his fame is not as a theologian. His reading program seems to have been confined to the Bible alone.

The notable facts of the life of Francis to which we have access point him out as a man who sought to literally follow the teachings of his Lord and Master in every area of his life. He was limited humanly by the culture and knowledge of the age in which he lived, but his spiritual motives are beyond reproach.



by
Ross W. Hayslip

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The fact that upon his accepting Christ as his Saviour he turned his back upon the wealth of his family and chose to go about clothed in rags is a challenge to our day of affluence. Francis once looked upon a repulsive leper, ragged and rotting, and saw Christ. He kissed the leper. An old legend says that this leper was healed. Whether this be true or not, his example of concern roused men to see the need of caring for the unfortunate victims of this dread plague. The ministry of Francis to the poor opened the eyes of the rulers of Europe in his day and aided in the overthrow of feudalism.

Francis was indeed human. His humanity shows itself many times as an earthen vessel that contained priceless treasure. Some early scribes made a collection of stories about his life and entitled it *The Mirror of Perfection*. This indeed Francis was—a mirror. He claimed no light of his own but tried unceasingly to reflect something of the glorious light which is in the face of Jesus Christ.

He wrote but little. Among the greatest of his literary legacy is an exposition of the Lord's Prayer. A passage that I greatly enjoy is: "Thy Kingdom come: that thou shouldst reign within us with thy grace and let us come to thy Kingdom, where we shall see thee face to face and have perfect love, blessed company and eternal joy."

Another passage from this same writing: "And forgive us our trespasses as we forgive those who trespass against us; and what we do not entirely forgive, make thou, O Lord, that we should forgive, so that for thy sake we should sincerely love our en-

emies and intercede devoutly for them with thee and never render evil for evil and strive with thy help to be of assistance to all men.”

Francis was without doubt the outstanding Christian leader of the Middle Ages and was loved because he was the human embodiment of the Spirit of Christ. As he lay dying, at

his request John 13 was read aloud. Probably the last words which he heard upon earth were, “Having loved his own which were in the world, he loved them unto the end.” The life of Francis had indeed been an expression of love—love of God and love of man—to the end and to the uttermost.

IN THE STUDY

Marching with the Master Through Mark

November 4

The True Measure of Giving (12:43)

SCRIPTURE: Mark 12:41-44

INTRODUCTION: Someone has said: “The measure of love is love without measure.” True love is never cold and calculating. It is always outgoing, outflowing.

Jesus had been teaching the people “in the temple,” that is, in the Temple area. Perhaps this was in the spacious Court of the Gentiles. Then He moved into the Court of the Women, which it is said could hold 15,000 people. There He sat down opposite the treasury and watched the people in their giving. It was an interesting study in human nature.

The treasury consisted of 13 large brass receptacles with trumpet-shaped mouths. Nine of these were for the regular Temple tax, and money gifts instead of sacrifices. The other four were for offerings for the purchase of wood, incense, Temple decorations, and burnt offerings.

Jesus watched the wealthy toss in their gold coins. Some probably did it nonchalantly, others ostentatiously. In either case it meant to them little more than

performing a required duty.

Finally a widow came. She threw in “two mites, which make a farthing”—or, as the Greek says, “two lepta, which is a quadrans.” These two smallest copper coins were worth about a quarter of a cent each. So the sum total of what she gave was about half an American penny.

Yet Jesus said that she gave more than all the rest. What kind of standard of measurement was He using for this? Three principles probably provide the answer.

I. GIVING IS MEASURED, NOT BY THE AMOUNT, BUT BY THE PROPORTION.

Here are two people sitting in church. One of them makes \$200 a week. He proudly puts a \$20.00 bill into the offering plate. Nearby is a poor old lady who has worked hard and made \$20.00 that week. She unobtrusively slips a \$5.00 bill into the plate as it passes her. Any reasonable person would say that she gave more than he did. In fact, he actually *gave* nothing. He only paid his tithe, which belongs to God. But she paid her \$2.00 tithe and then gave the other \$3.00 as a gift of love. Incidentally, this example shows the great importance of the use

of church envelopes, so that one's giving will not be advertised.

II. GIVING IS MEASURED, NOT BY THE AMOUNT GIVEN, BUT BY HOW MUCH IS LEFT OVER.

When the wealthy people threw their gold and silver coins into the treasury, they had an abundant plenty of money still in their possession to take care of all their needs. But the poor widow had nothing left. Jesus said that she "cast in all that she had, even all her living." She had no money left over with which to buy bread for her next meal. The rich gave out of their abundance; she gave out of her poverty. All this Jesus observed, and all this God sees today. While no one else may know the true circumstances, He does. Have you ever given your last dollar? Those of us who have know what a wonderful blessing it can bring. A. M. Hunter said, "The greatest gift is that which costs the giver most."

III. GIVING IS MEASURED BY THE SPIRIT OF THE GIVER.

Jesus had just condemned the scribes for being proud, selfish, greedy (vv. 38-40). Now He commended the widow for showing an unselfish spirit of devotion to God. The wealthy gave out of a sense of duty; she gave from a heart of love. They gave to win the praise of men; she gave to please God. They gave thoughtlessly; she gave sacrificially. It was her spirit that caused her gift to weigh more heavily in the divine balances than all the other gifts put together.

God is not interested primarily in the amount we give but in the spirit in which we give it. This is what He is observing. Someone has said, "Give till you feel it."

November 11

The Second Coming of Christ (13:33)

SCRIPTURE: Mark 13:32-37

INTRODUCTION: Because some self-styled prophets have gone into wild speculations about the time and circumstances of the Second Coming, many people have shied

away from the subject. But we have no right to do this, in view of the much attention given to it in the New Testament.

One fact alone should impress us greatly: The only long discourse found in all three Synoptic Gospels is the so-called Olivet Discourse, and its theme is the Second Coming. This is the only discourse of Jesus that Mark gives at full length. We cannot ignore it.

It is true that part of the discourse relates primarily to the destruction of Jerusalem in A.D. 70. But verse 26 shows that the last part, at least, refers to the return of Christ at the end of this age. In verse 8 "sorrows" is literally "birth pains." The great tribulation will be the birth pangs of the Messianic Kingdom.

I. WHEN? (v. 32)

Jesus said: "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." In Matthew's parallel passage (24:36) the phrase "neither the Son" is missing. But the oldest Greek manuscripts have it in both places. As the eternal Son of God, Christ was omniscient. But in His incarnation He chose to limit himself in His conscious knowledge. If He did not know the time of His second coming, who are we to claim that we know it? All date setting is clearly prohibited in this passage. And yet the exact day of Christ's return has been publicly announced again and again during the last two centuries. All this is contrary to scripture.

II. WATCH (v. 33)

We are not to ask "When?" but to obey the command, "Watch." Jesus said: "Take ye heed, watch and pray: for ye know not when the time is." Throughout the New Testament this always is the



By Ralph Earle

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emphasis in connection with the Second Coming.

The command to watch occurs again at the beginning of verse 35 and at the end of verse 37. It is the primary thrust of the Olivet Discourse, and it should be our first concern in all our thinking and teaching on the subject.

A different Greek word for *watch* is found in verse 33 from that used in verses 34, 35, and 37. But the basic meaning of both is essentially the same. Literally they mean, "Keep awake!" That fits into the picture of the servants watching for the return of their master (v. 34). We are not to be found "sleeping" at our Lord's second coming (v. 36). Rather, we are to be always awake and on the alert.

III. WHY? (v. 35)

Why are we to be on the watch at all times? Because "ye know not when" the Master will come. The four expressions in verse 35 refer to the four watches of the night according to Roman military custom. We are to be ready at any and all moments for the return of Christ.

November 18

Agony in the Garden (14:36)

SCRIPTURE: Mark 14:32-42

INTRODUCTION: We think of a garden as a place of rest and relaxation, of quiet meditation and prayer. This thought is captured in the beautiful song about coming to the garden alone and finding fellowship with Christ there.

But this garden was something else. Actually it was probably a grove of olive trees on the lower slopes of the Mount of Olives. The name Gethsemane means "oil press," a place where the oil was squeezed out of the ripe olives.

At the gate of the grove Jesus left eight of His disciples with the simple command: "Sit ye here, while I shall pray." Then He took with Him the three men of His inner circle—Peter, James, and John. They had been alone with Him when He raised the daughter of Jairus from the dead. More significantly, they alone had witnessed the Transfiguration. There they had caught a glimpse of His divine glory. Now they were to see Him in His

human suffering. They were to witness the agony of His soul. What a privilege and what a responsibility!

I. THE SORROWING CHRIST (vv. 33-36)

As Jesus entered the olive grove, He began "to be sore amazed, and to be very heavy." The first expression is a strong compound in the Greek, suggesting "terrified surprise." The second verb means "to be in anguish." No wonder He said to His disciples: "My soul is exceeding sorrowful unto death" (v. 34)! That is, "My sorrow is killing Me, is crushing the life out of Me!" Then He gave them the admonition: "Stay here and keep on the alert."

He left them and "went forward a little" (v. 35). Luke says "about a stone's throw" (22:41). Then He "fell on the ground, and prayed that, if it were possible, the hour might pass from him." The Greek says that He "was falling to the ground," crushed by a world's sin. Continuing His prayer, He said: "Abba, Father, all things are possible unto thee; take away this cup from me" (v. 36). The term "Abba" is simply the Aramaic word for "Father." It would suggest familiarity and endearment; that is, close fellowship.

What was the "cup" from which Jesus asked to be delivered? Usually it is thought of as physical death. And so carping critics have called Jesus a coward. Others have gone singing to the stake, they say, but He cringed before the Cross!

Such cynics have no understanding of what was involved. Jesus was not afraid of physical pain. What He dreaded was that awful moment of separation from His Father's face, when He "who knew no sin" would be made "sin for us" (2 Cor. 5:21). This was the agony that almost overpowered Him.

II. THE SUBMITTING CHRIST (v. 36c)

Having lifted His heart in this anguished cry, Jesus bowed His head in humble submission and said, "Nevertheless not what I will, but what thou wilt." It was here that He fully accepted the Cross, with all its agony. It was here that He agreed to pay the full price of man's redemption, taking our place as condemned sinners. It is probable that the

greatest battle of Jesus' life was fought and won in Gethsemane.

III. THE SLEEPING DISCIPLES (vv. 37, 40)

In spite of the fact that the Master had expressly told His three closest followers to keep awake, He found them asleep when He returned from praying.

Since Peter had asserted his loyalty so strongly, Christ reproved him, calling him by his human name, "Simon" (v. 37). Then He admonished them all: "Watch ye and pray, lest ye enter into temptation" (v. 38).

When He found them asleep the third time, He said: "Sleep on now, and take your rest." But this jars awkwardly with what follows, especially verse 42: "Rise up, let us go; lo, he that betrayeth me is at hand." In the Greek, exactly the same words in the same order may be indicative or interrogative. And in the second person plural of the present tense, as here, the same form may be either indicative or imperative. So the correct translation of verse 41 is: "Are you still sleeping and taking your rest? It is enough! The hour has come! See, the Son of Man is being betrayed into the hands of sinners." This makes sense out of the passage.

CONCLUSION: The highest prayer that any of us can pray is "Not my will, but thine, be done." This calls for a crucial self-surrender of our wills to His will, followed by a continued self-submission to our Lord. (Sing Dr. Benner's chorus "Not My Will, but Thine.")

November 25

The Big Fisherman's Worst Hour

(14:72)

SCRIPTURE: Mark 14:53-72

TEXT: *And when he thought thereon, he wept* (v. 72).

INTRODUCTION: "Everyone has played the part of Peter in the great drama of life. Sometime, somewhere, each of us has denied his Lord.

"But the crucial question is: Have we followed Peter's role to the finish? Have we repented with bitter tears? Have we been forgiven and restored? Have we been

called and commissioned? Have we been empowered by the Spirit? Have we, who failed in the past, found a fruitful ministry of blessing to humanity?" (Earle, *Proclaiming the New Testament: Mark*, Baker Book House, 1961, p. 108).

I. PETER'S MISTAKES (v. 54)

1. *He disregarded warning.* Jesus had warned Peter, "You will deny Me three times" (v. 30). In reply Peter had protested that he would die for his Lord before he would deny Him. Instead of protesting, he should have been listening. When we think we know more than the Lord knows, we always get into trouble.

2. *He followed afar off.* Our only hope in the Christian life is to keep close to Christ. Peter thought it was safer to keep his distance, but he got "hooked." Following afar off always leads to failure.

3. *He warmed himself at the enemy's fire.* After swinging his sword at a servant of the high priest and cutting off his ear (John 18:10, 26), Peter took a big risk in sitting down with the servants in the courtyard ("palace") of Caiaphas. The way of comfort ("warmed himself") is not always the best way in life.

II. PETER'S DENIALS (vv. 66-71)

The four accounts of the denials differ somewhat in detail, though they all agree that Peter denied his Lord three times. Probably there was considerable confusion, with several people "chiming in" to accuse the apostle.

All four accounts agree that he was first questioned by a maidservant of the high priest. Mark's account suggests that she recognized him in the light of the open fire. He was vigorous in denying that he knew Jesus.

The second time it was "a maid" who told the bystanders, "This is one of them" (v. 69). So the King James. But the Greek clearly says: "And when the maid saw him, she began again to say to those standing by." Peter didn't know enough to remove himself from the spotlight.

The third time it was a general chorus: "Surely you are one of them, for you are a Galilean" (v. 70). They recognized him by his Galilean accent. Poor Peter! He was always opening his mouth and getting himself into trouble.

In answer to this final accusation, Peter “began to curse and to swear.” This has sometimes been interpreted as meaning that he used vulgar language and thus proved that he was not a loyal follower of Christ. But this is judicial terminology here. What Peter was saying was this: “Let me be cursed if I am not telling you the truth; I declare under oath that I do not know this man.” So he was guilty of perjury.

III. PETER’S REPENTANCE (v. 72c)

Just then the rooster crowed. Peter remembered Jesus’ prediction: “Before the cock crows twice you will deny Me thrice.” It struck him hard! “And when he thought thereon, he wept.” This is

only three words in the Greek, only two after “and.” The first of the two, a participle, could mean that he “covered his head” or “flung himself out.” In any case, he wept bitter tears of repentance.

CONCLUSION: Have we denied our Lord? By our lips? By our lives? If so, have we repented? In spite of his abject failure, Peter went on to become the apostle who preached a sermon on the Day of Pentecost that resulted in 3,000 being converted.

But that was Peter filled with the Spirit. We, too, need to be filled with the Holy Spirit, that we may not be deniers of Christ in any way, but rather His dynamic witnesses.



True Wealth

TEXT: *For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich* (2 Cor. 8:9).

INTRODUCTION: Man is confused in his understanding of the terms “rich” and “poor.”

A. Some of the “poorest” people in the world are those who have the *largest* bank accounts.

B. Some of the “richest” people in the world are those who have the *least* of this world’s goods.

I. “HE WAS RICH”

A. He knew eternal values.

1. He knew that His SOUL was worth more than all the world. “For what is a man profited, if he shall gain the whole world, and lose his own soul?” (Matt. 16:26).

2. He knew that He owned that which could NOT be destroyed. “Fear not them which kill the body, but are not able to kill the soul” (Matt. 10:28).
3. He knew that He possessed a treasure which GOD ALONE can give. “The gift of God is eternal life through Jesus Christ our Lord” (Rom. 6:23b).

B. He possessed purity of heart.

1. He was FREE from sin. “Who did no sin” (1 Pet. 2:22).
2. He desired to do but ONE thing: “... the will of him that sent me” (John 4:34).
3. His BEING was holy, that we too, as His children, might know purity of heart. “That we should be holy and without blame” (Eph. 1:4). Our Creator is pure. Thus the Source of our holiness is pure. It is therefore reasonable to obey the command, “Be ye holy; for I am holy.”

C. He lived a life of abundance.

1. All power was given unto Him. “All power is given unto me in heaven and in earth” (Matt. 28:18).
2. His love for ALL men gave Him riches untold. “. . . his great love wherewith he loved

us, even when we were dead in sins" (Eph. 2:4-5).

3. He was true to God's calling and purpose. "This man hath done NOTHING amiss" (Luke 23:41).

II. "FOR YOUR SAKES HE BECAME POOR"

- A. He became poor through man's weight of sins. They "platted a crown of thorns, they put it upon his head" (Matt. 27:29).
- B. He became poor because of man's rebuking attitude toward His love. They "mocked him" (Matt. 27:29).
- C. He became poor through man's spirit of rejection. "They spit upon him" (Matt. 27:30).
- D. He became poor through man's guilt of pride. "They . . . led him away to crucify him" (Matt. 27:31).
- E. He became poor as man's only Ransom. "Who gave himself a ransom for all" (1 Tim. 2:6).

III. "THAT YE THROUGH HIS POVERTY MIGHT BE RICH"

- A. The wealth of His resources is open to the obedient through Calvary. "Jesus saith . . . Come and dine" (John 21:12).
- B. His saving grace is the greatest of all possessions which man may own. ". . . the acknowledgment of . . . Christ; in whom are hid all the treasures of wisdom and knowledge" (Col. 2:2-3).
- C. For one to be truly rich, "see that ye **ABOUND** in this grace also" (2 Cor. 8:7).
- D. He died that through Him we "might have life, and . . . have it more abundantly" (John 10:10).

CONCLUSION:

A. His riches and resources are **SO** abundant.

B. His poverty (death) was all for **OUR** sakes.

C. As we seek Him and find Him as our own, we learn the meaning of **TRUE WEALTH**.

J. WALTER HALL, JR.



Where Is the Mission Field?

"Where is the mission field?" some people ask

And then act surprised when they hear me say,

"You're living on a mission field with every passing day."

A mission field's wherever there are straying souls to find,

Wherever there's a neighbor who needs someone who's kind.

Wherever there are young folk who need a guiding hand—

There, my friend's a mission field—do you understand?

"Go ye into all the world" may not mean a foreign trip;

It may be a smile and a chosen tract to leave with a waiter's tip.

"The world" is everywhere, you know—at home, where you're employed,

Wherever hearts are lonely and sense an aching void.

There, yes, there's your mission field—wherever you may be,

Here in dear America or somewhere 'cross the sea.

Wherever you can work for Christ, wherever hearts can yield,

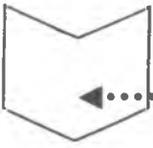
There, my friend, is where to serve—there's **YOUR** mission field!

—Nat Olson

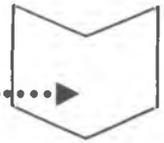
* * *

A preacher coming into a new location was invited to join one of the civic luncheon clubs. In introducing him the speaker announced they were electing him to be the "chief hog caller" for the club.

In responding, the preacher said, "Gentlemen, I certainly appreciate the very great honor you have conferred upon me. I came to this community expecting to be a shepherd of a flock; but of course you know your crowd better than I do."



HERE AND THERE



AMONG BOOKS

Conducted by the Editor

All books reviewed may be ordered from
your Publishing House

Man of the Morning

By *Donald P. Brickley* (Nazarene Publishing House. 297 pp., paper, \$2.95.)

Phineas Bresee: Mr. Nazarene

By *Emily Moore* (Nazarene Publishing House, 1973. 72 pp., paper, \$1.00.)

Of special interest to Nazarenes, and of interest to their brothers among other holiness churches, are these two biographies of the founder of the Church of the Nazarene. Brickley's book is a paperback reprint of a 1960 publication, and has been acclaimed by many as the best of the biographies of this illustrious preacher of second-blessing holiness.

Emily Moore's brief book contains many anecdotes not previously published, along with some of the highlights from other materials, and will appeal to those who would like a condensed but vivid glimpse of this well-known and much loved prince of preachers.

Electric Evangelism

By *Dennis Benson* (Abingdon Press, 1973. 144 pp., cloth, \$3.95.)

At first glance, this promised to be another book for those who are especially interested in using local radio and TV stations in their ministry; the "media specialists." Not so. This is helpful for any pastor whether or not he has ever had any interest in or experience with the electronic media. He needs to hear author Benson out. "When a man could bring Jesus to 200,000 unsaved people several times a day, every day of the week, but instead speaks once a week to 200 church members, I have to assume that he isn't very serious about evangelism," observes

Benson. He goes on: "The local church spends thousands of dollars every year on buildings, books, magazines, bulletins, etc. Yet few utilize their local radio and TV stations for free time. What a fantastic waste! How can we justify burying those talents when the Master requires them of us?"

You will not agree with everything he says, and you will not be able to follow all his suggestions. But you will be awakened to new vistas of untapped territory, and you will have at your disposal some valuable information for using the media in spreading the gospel message.

The Gospel of Power

By *Sydney Martin* (Beacon Hill Press of Kansas City, 1973. 82 pp., \$1.50.)

This powerful little book appraises our times astutely, and shows that in the Book of Romans the Apostle Paul presents good news for just such an era as ours. It is superbly written, with apt changes in familiar phrases ("Apostolics Anonymous," p. 17)—a stylistic freshness that keeps the reader alert.

If the author's theological breadth surprises some, it might be because they do not know that besides pastoring a large Nazarene congregation some 25 years, he has lectured each semester for as many years in holiness colleges in Scotland. Martin sees that Platonic idealism is foreign to Christian faith (pp. 67-68), because we have an Incarnation going for us and do not "denigrate" (p. 66) man's physical nature—but even anticipate the body's "resurrection" (p. 68). Indeed, the book has much to say about physicalizing the spiritual (pp. 64 ff.), so that spiritual reality may actually be viewed by the

unevangelized in flesh-and-blood believers.

The author quotes from many of the best religious writers of our times, and often gives the reader the milieu out of which those writers are speaking. Also, our author quotes his opponents, and puts what they say in a fairly good light, and goes on to differ heartily—never ranting in the process.

The reader knows, of course, that the author is from Scotland (the *Scottish Psalter* is quoted; that lands preachers), but none of us will hold that against him.

This reviewer considers Martin's to be a "must" book for ministers. These "Wiley Lectures," given at Pasadena College, deserve a wide readership.

J. KENNETH GRIDER

Contemporary Portraits from the Old Testament

By *Paul T. Culbertson* (Beacon Hill Press of Kansas City, 1973. 144 pp., cloth, \$2.95.)

Author Culbertson, who is known as an able college professor and the collaborator with H. Orton Wiley in his *Christian Theology*, has a style which combines scholarship with practical application. He presents in this volume biblical studies of Elijah, Nebuchadnezzar, Ruth, Balaam, Job, Esther, Daniel, Caleb, and others (15 in all) with practical applications from the approach of the psychologist.

His chapter on Elijah, for example, takes the title "Elijah: When Psychic Energy Runs Low"; and he deals with such problems as the challenge to the occult, unrelieved stress, combining adaptability with moral strength, and overcoming the shadows of the past (the guilt person).

An unusual approach, one that will be of special interest to those who have some knowledge, at least, of basic principles of psychology; but even more useful for those who feel they are limited in their understandings of the dynamics of human personality and its development. To understand human needs is to be better able to preach the biblical truths as they apply to those needs.

J. M.

Preachers' Exchange



WANTED—Copy of book, *Some Chapters of My Life Story*, by H. C. Morrison.—Grover Kimberlin, R.D. 4, Box 56A, Mt. Pleasant, Pa. 15666.

FOR SALE—Large collection of out-of-print Wesleyan and early holiness books and magazines.—Rev. Roger K. Moore, 69 Toronto Street North, Markdale, Ontario.

WILL GIVE—New copies of *Notable Sermons from Protestant Pulpits* (Abingdon, 1958, o.p.) to first 50 pastors sending 50c to cover mailing and handling. Rev. Charles L. Wallis, Keuka College, Keuka Park, N.Y. 14478.

COMING
next month

● Editing the Gospel

We have no right to leave out truths which for any reason we never mention in our sermons. It amounts sometimes to "editing" the gospel.

● Anointing with Oil for the Sick

A pastor shares his experiences in a simple, yet very effective way. His church is finding the joys of resting on God's promise for healing.

● Living Christmas Tree

A "tree" of people that lights up and sings has caught the imagination of the entire community.



AMONG OURSELVES

A look at the past can bring a marked increase in gratitude to God for His blessings. Raymond Kratzer sees all sorts of possibilities here in his consideration of this important "overtone" in the ministry, and it could not come at a more appropriate time. High on the list of those things we should appreciate are our families. Is there a danger that we will fail to see their hands reaching out for a touch of love? Franklin Butler's article will cause you to stop and think about that penetrating question that must never be put out of our minds. It is no chance coincidence that Mrs. Johnson thinks along this line in writing of the time when the children are gone. So it is, with the brilliant colors painted on autumn's leaves and the church once again picking up momentum during the revival season we have come to associate with the "not-yet-winter time," it is appropriate to begin giving thanks. Rest assured the gratitude of the editor includes a large place for the readers of the *Preacher's Magazine*, some of whom have expressed their pleasure for some little help they have received along the way.

Yours for souls,

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