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THE

PREACHER'S MAGAZINE

—proclaiming Christian Holiness . . .

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**MARCHING WITH THE MASTER
THROUGH MARK**

Ralph Earle

THE

PREACHER'S MAGAZINE

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Must We Limit Our Alternatives?



SINCE PASTORS MUST FACE and solve their share of problems in the performance of their duties, any help they can get in the search for skills in problem solving is sure to be welcome.

We cannot solve them all, of course. James B. Chapman once told a group of preachers that he would consider himself a success in the ministry if he could be right as much as 51 percent of the time, and wrong less than half the time. Most of us would reach for a higher average than that, but all of us would agree that there will be some, if not many, instances where we missed the best solution and left a problem unsolved. The wise pastor, therefore, may not be the one who is always correct, since such perfection in judgment is not expected of us in these earthen vessels we inhabit. The wise pastor is that one who at least learns that he can be wrong less of the time if he avoids the habits and attitudes which are likely to cause him to be wrong. One such habit—quite simple, really, and yet easily overlooked—is that of limiting the alternatives to only two. This is known as “the either-or fallacy.” It can lead to faulty thinking, and it can cause intelligent people to make foolish errors in judgment. It needs to be understood by problem solvers, and especially those in the service of the Lord.

The either-or syndrome is the habit of seeing everything in one or the other of only two possible categories. Indeed, there are some things which are properly seen in this way, and we ministers are very familiar with them. They are “absolutes,” and we are correct in understanding them as such. God is (or He is not); a soul is saved, or lost; sins are forgiven, or they remain unforgiven; life hereafter will be in heaven, or it will be in hell.

Some concepts, however, are not classified so simply. To attempt to do so leads people into unnecessary confusion. A classic example is the shyster lawyer’s question for the man on the witness stand: “Tell me, Sir, yes or no, have you stopped beating your wife?” The answer to such a ques-

tion, of course, may well be neither one or the other of only two alternatives, "I have stopped beating my wife," or, "I have not stopped beating my wife." The answer may be some other alternative, such as, "I have never started beating my wife, so I do not need to stop."

There are examples all around us where similar fallacies are encountered. One hears the question, "As we press the claims of the gospel upon the unsaved, shall we use mass evangelism or personal evangelism?" Why must we limit the solution of the problem to one or the other of these two alternatives? Should it not be BOTH?

The relative importance of content and delivery in the effectiveness of preaching is another example of how the either-or syndrome confuses the mind. One may argue content is more important, since there is no point in preaching if one has nothing to say. Another argues that delivery is more important, since there is no value in having good news to tell if one cannot tell it clearly and intelligibly. You can see, of course, how the whole question is wrong, since content and delivery in preaching are like two good feet in walking. If either the right or the left foot is lame, there is a limp. Instead of making the goal one or the other, why not make it BOTH?

The list of limited alternatives is long. "Will it be spirituality or scholarship?" someone may ask. It can be both. Is the emphasis to be upon pulpit preaching or pastoral care? Shall we preach judgment or grace? Biblical, expositional preaching, or preaching that is relevant, and meets human needs? Should not the answer to all these and many similar questions be BOTH?

Thus we invite confusion when we limit our alternatives to "either-or" when the best solution might be neither, or both.

Further, there are some questions which call for answers measured in *degrees*. Here the alternatives become more numerous, the solution more specific, and confusion less likely. If the question is raised, for example, "Is it hot or is it cold?" the only answer that makes real sense is the one which avoids any unnecessary attempt to categorize, but sees the concepts of "hot" and "cold" to be understood in terms of "how much."

If the temperature is 85 degrees, this is hot if you are speaking of the weather, but rather cold if you are referring to a cup of coffee.

Is three minutes a "long time"? That depends on whether you are holding your breath that long, or have just that much time to find the ticket counter in a strange airport and board your plane before it leaves.

The point here applies to the one problem every pastor sees as his first priority: the spirituality of his flock. Do you suppose we are making this problem tougher than it needs to be by limiting our alternatives to just two: "Is the church spiritual or not spiritual?" It would be more appropriate to think about this in terms of "how spiritual." Then as we see more clearly how the puzzle fits together with such concepts as "not very," "fairly good," "some better," "much more," and perhaps "excellent!" we are avoiding the needless confusion we bring upon ourselves when we overlook some of our alternatives.

There is a way out of the either-or syndrome. Why not take it?

The British custom of inducting new pastors reminds all of us of some vital principles

The Principles of the Pastorate

By Frank W. Morley*

IN THE BRITISH ISLES it is traditional that when a pastor moves to a new pastorate the very first service is an induction service. It is quite an experience. There are always two main speakers, along with any number of others who contribute "short words."

The new pastor is welcomed by a representative of the church board, and then by the various heads of departments. He replies to this welcome by testifying to the way God led him to accept the call to that particular pastorate. Then it is the turn of the main speakers—that usually means the longest ones. One of them has the opportunity of telling the local church how it should treat its new pastor. The other has the privilege of reminding the new pastor of the "principles of the pastorate."

It is really a pity that this last event happens only at inductions. We who have the unspeakable privilege of being shepherds in the work of God's kingdom should remind ourselves constantly of these principles—principles that bind us to the task and guide us in our service. Let us consider some of them.

I. The Call

I said that we who are in the pastorate are privileged, and so we are.

*Copenhagen, Denmark.

We have a job which is without doubt the most exciting job on earth. There is no task so thrilling, rewarding, or demanding as the pastorate. We are doing this job for one basic reason—because we are *called of God* to be pastors.

General Edward Higgins of the Salvation Army gave the "call" its rightful place when he said, "Next to personal religion, the 'call' is the one essential a preacher cannot do without." For not only is the call the reason for our being in the pastorate; it is also the one thing which, in times of difficulty and stress, will keep us there.

Of course it goes without saying that our call must be from God. It was Booker T. Washington who told of the cotton picker in the Deep South who looked up at the hot sun, wiped the sweat from his brow, and whispered to himself, "The sun is so hot, and the cotton is so grassy that I think I am called to be a preacher." Those who have that kind of call—and they come from the university as well as from the field—soon find that the grass is not as green on this side of the fence as they thought.

There are yet other ways of looking at the "call." When Silas Hocking left the ministry to earn his living by writing novels, he concluded that the "call" was just doing the work that lay nearest to hand. This kind of "call of con-

venience" is far from that which is really required. Paul, one of our predecessors, had the right view of the "call." Under the anointing of the Spirit, he wrote, "Necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!" It is only this kind of call that will keep us serving God and His people through the storms and sorrows.

We do not need much experience in the pastorate to discover that these times come as often as the good times. We know, whether we have been in the pastorate two months or 20 years, that the devil's work is to discourage at every opportunity. Again and again we are driven to our knees with the prayer:

*Lord, I bring nought.
In humble ways I sought
To bring to dull, grey days
Some gleam of light,
Some touch of grace,
Some lifting of the night.
I strove to teach Thy love,
But no success my work did bless.
Dear Lord, forgive my emptiness.*

At times like these the reality of God's call will enable the Spirit to whisper into our hearts:

*Thou hast well done,
My faithful one.
I measure work by effort, not
success.
Not what thou didst, but what
thy striving meant
Is my just gauge of thine
accomplishment.*

Whatever comes our way, with this real call of God—the divine imperative upon our souls—we shall continue to serve, fulfilling the call, assured of God's presence. But of course we must remember that the call is not the pastorate. Paul again sums up our service when he says, "We preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake."

II. The Pulpit

As pastors we are preachers. Week by week our people will gather before

us. They do not come to be entertained, nor because they have an hour or so to waste. They come to hear from God. They come with their problems, their difficulties, their misunderstandings, their sorrows, their burdens, their fears, their doubts, and their needs. They look to God through us preachers for a word to their hearts.

They expect the Word of God to be handled truthfully, to be reinforced by personal experience. They want to sense that the message is not our particular hobbyhorse, or merely our denomination's special emphasis, but that it is God's Word for them. They want the assurance that we are ambassadors, "as though God did beseech" them "by us." There is but one way to ensure that they find that which they seek. In the words of the late W. E. Sangster, we need "the plus of the Spirit."

Knowledge of the Bible is essential, but it is not enough. Wide reading will give depth to the message, but not power and authority. For these things we need "the plus of the Spirit." We know full well this plus does not come from books, or study, or experience. It comes from God. We must stand before our people as those who come fresh from God's audience chamber. We must come to our people with a message from their King. This, together with the day-by-day preparation of private prayer, the up-to-date experience of God's grace and cleansing within, will give us this "plus of the Spirit"—the power and authority we must have as ambassadors of Jesus Christ.

III. The Parish

A pastor is more than a preacher. He is a shepherd of souls. Some would say that this is of more importance than good preaching. I do not see how we can divide into areas of importance all that is so clearly a part of the office of a pastor.

The story is told of the distinguished preacher who was charged with not visiting his people. He put his feet up on his desk and said to his surprised church board, "My head or my feet—you can have one, but you can't have both." Surely a consecrated man of God will give all to the very best of his ability. He uses his head and also his feet.

Preacher and shepherd is our calling—not one, but both. Preaching will meet the needs and answer the questions we have encountered while we were among our people. Visiting will reap from the seed sown in the pulpit. People sometimes speak more openly and confidentially in the home than anywhere else.

But of course there is more to it than that. The pastor is welcomed in

homes whose doors are shut to everyone else. The secret of effective shepherding is an open secret—it is *love and concern for our people*. Remember Paul's words, "your servants for Christ's sake." That word "servants" is the right one. How many times we have been odd-job men, welfare experts, furniture movers, lawyers, financiers, builders, decorators, counselors, advisors, and the rest. Isn't it thrilling when we have the opportunity to fill one of these roles for our people? They only ask us when they trust and love us. There is no more rewarding experience in the world. This the pastorate. This is our job. These are the principles that bind us to the task. We must constantly remind ourselves of them, for they are the principles of our high and holy calling, from our high and holy God.

Why Should a Pastor Plan?

PLANNING IS ESSENTIAL in any kind of work. For the pastor, planning is imperative. Each pastor must decide what place planning will have in his ministry.

Why should a pastor plan?



by
Barth Smith

Dean, Nazarene Bible College
Colorado Springs

Planning saves time. Some pastors may seek to avoid planning by offering the excuse: "I don't have time to plan." This is the particular peril of the pastor who views himself as the "action type" instead of the "desk type." Actually, once a pastor realizes the value of planning, and practices it, he will save much time and frustration. Benjamin Franklin once said: "Dost thou love life? Then do not squander time, for it is the stuff life is made of." This is sound advice for pastors.

Planning insures progress. I have often heard pastors say, "Our church just isn't getting anywhere. We are

going in circles.” One way to insure progress in planning is to have an annual *church board planning retreat*. A nice retreat area might be selected and specific plans could be made for the year. The church calendar could be considered. Times of fellowship and prayer could conclude the retreat. Churches that are making this an annual part of their yearly calendar are finding that church planning leads to progress. Some churches make no progress because they do not plan for progress.

Planning gives a sense of purpose. Purposeful planning occurs when church objectives and goals are carefully set. Objectives are statements of what a church intends to be and to do on a continuing basis. These are the timeless intentions of a local church, such as carrying out the Great Commission, loving one another, and growing toward Christlikeness. Goals grow out of objectives. They state what a church desires to accomplish within a specified period of time. So the achievement of goals will move the church toward its objectives, which will in turn give purpose to planning.

Planning improves leadership selection. Every year when it comes time to nominate church board members,

the church needs a plan for nomination. A nominating committee could take these steps: First, begin early. Don't wait until the week before the annual church meeting. Second, choose people who are clearly in an experience of entire sanctification. The church is severely handicapped by carnal Christians who seek to serve on church boards. Third, take a sample leadership questionnaire and give it to every church member. Questions could be asked of each church member, such as, "What areas of leadership would you be willing to fill?" This information from the questionnaire could be used by the nominating committee to guide them in their nominations.

Planning improves church morale. When the pastor involves people in the planning process, the people will work more avidly on plans they help develop. There is nothing so uninspiring as trying to implement someone else's plans. Morale is increased when people are involved in setting plans and allowed to accomplish them.

Planning pays big dividends. It helps us to decide what the church ought to be doing. It saves time, insures progress, gives purpose, improves leadership selection, and increases church morale.

Listen to Your People

“Listen to your people, to your parishioners. Do not listen for the sake of listening to what they want you to be or want from you, as though you were a sort of sponge to be squeezed into whatever mold or shape they decide they want you to assume. You are God's man, not theirs. But listen to your people to discover where their hurt is. Everyone hurts, but almost everyone tries to hide his hurt. Your job is to ascertain where the hurt is and bring the healing ministry of Christ. This is so because the growing edge is likely to be the hurting edge. And you are called to help people grow in the Christ life.”

—From an ordination charge to a pastor
Monday Morning, Dec., 1971

We discovered the existence of a "secret society" among the saints, and we did something about it.

The "Secret Society" in the Church

By Fred Wenger*

YOU MAY BE SAYING, "What secret society? We don't have any secret societies in our church. We have rules against them." Even if you are offended, please read on.

At one time we were as ignorant of our "secret society" as you may be of yours. We prided ourselves in being a friendly church. We said, "Everyone is welcome." Our bulletin board proclaimed to our neighborhood, "Visitors expected." During the service visitors were introduced by name. At the close of every service our people always conversed. Sometimes they visited for nearly an hour.

As pastor and wife we could see the order of exit and speed of departure on Sunday mornings. We came to the conclusion that we had a strong secret society going right in our own congregation. Part of the difficulty was that the members of the society didn't seem aware that this was going on. To make it worse, our best people were in it.

One Sunday night we decided to tactfully expose the practice. We started service by showing the list of names of all (70) who had attended that morning. We passed out slips of paper and asked our Sunday night "faithfuls" to answer a few questions:

1. How many of these people did you speak to this morning?

2. How many persons who aren't here tonight did you speak to this morning?

3. How many persons did you invite back to tonight's service?

When the results were tallied we made some startling discoveries:

1. Very few of our faithfuls knew everyone on the list.

2. Some knew very few.

3. The names of children and teens whose parents didn't come were most unfamiliar (the very ones so important for us to reach with love and fellowship).

4. Many regular teens didn't know the regular adults by name.

5. These, our choice people, did speak to many others.

6. But we discovered that we talked mainly to each other! Regular attenders were talking to other regular attenders. There it was. We have a secret society!

7. Only two, outside of the pastor and wife, invited anyone to come to the evening service.

Now that we have seen our problem, we are beginning to face it. We are doing a little better now. But just to be sure, I plan to spring the test again. I may use it once a year. We want to destroy our secret society. How about you?

*Pastor, Cuyahoga Falls, Ohio.

there's MU&IC in your church



Outreach—with Music

The Orchestra Is Coming Back!

Be ready for it! The orchestras are coming back, and the instrumentalists are waiting for an opportunity to be a part of some group that really wants them. The church has many people who have the talent to play instruments. This will be a new and challenging outreach for new souls and for needed participation.

Consider the orchestra as a tool of outreach; use it to find new friends for the Saviour. The schools today are filled with youth who play instruments and have no place to play except school functions. We will do well to find a place for this talent and use it. Our Sunday schools and our evening services are free enough for the sound of instruments. Psalms 98 and 150 are but two of the many scriptures that encourage the use of varied instruments.

Make room at the front of the sanctuary for all who will to take part in this exciting outreach. The sound will be uplifting and thrilling to most everyone—especially to parents. Just to keep a child involved in God's work is worth it all. The young people will learn to be up front, to take part in activities that are beneficial, to express their love for Christ, and to give of themselves to the Lord's work. This is exciting for parents—and should be for all of us.

Use the orchestra as a tool of outreach rather than the finished product of perfect sound. Think of the souls that are involved, rather than the untrained musicians. With this in mind, the music will seem more beautiful because a soul has found its way to Christ.

The Circle of Sound

An exciting part of a participating people in the church music program is the "circle of sound" that can be created around the pulpit.

With maximum involvement in all of the avenues of music—adult choir, senior high choir, junior high choir, junior choir, primary choir, kindergarten choir, nursery rhythm band, and the church orchestra—we can create a whole new dimension with a great "cir-



by
Ron Lush, Sr.

Song evangelist
Church of the Nazarene

cle of sound." The full participation of many of these groups in suitable order and at appropriate times during the program will bring forth the excitement of action. This action will involve our people and bring new people within the walls of our church.

The enthusiasm and excitement that are created will project the spirit of a happy people in love with the Saviour. Others will *come* to hear the music and *stay* to hear the Word of the Lord.

People go where there is action, imagination, involvement, participation, and spirit.

Imagine what would happen if 20 adults took their places at the front, and 20 senior highs with 20 junior highs stood in their places. Imagine, if you will, instrumentalists near the altar in front of the pulpit each Sunday night, with a group of juniors or primaries or kindergartners or nursery cherubs taking their respective turns on alternate Sunday nights!

What a wonderful opportunity for young people to learn about the Lord! What a wonderful privilege for them to be of service in a church which believes in them!

The "circle of sound" produced by a participating people will enlarge our circle of friends for our evangelistic mission.

Wall-to-Wall Steps to the Platform

The flowing action which comes when we have two or three steps *completely across* the platform at the front of the sanctuary increases the potential of participation and action. These steps

break the barrier which the high platform creates.

With these steps the various children's choirs now have a place to call their own. These steps provide natural risers for their performances. Here the graded, participating choirs can march up with training and beauty. These steps prepare the way for maximum participation of all ages. There will be ample room for all to be involved in a large program. The united choirs can be a part of a quarterly musical presentation.

This wall-to-wall-stepped platform is necessary for the great evangelistic church, where people are more important than decoration or furniture, where people can serve, be involved, and be blessed. (We might add that across-the-platform steps make it convenient for the pastor to move down front when he wishes to be close to the people; they are advantageous for other programs, for weddings, and for working at the altar service.)

Use the dramatic "high-rise" for the platform choir, lifting each choir member's head above the one in front, thus giving each voice an opportunity to project to the listener. Instead of the normal rise of six inches, try a new lift of 12 inches. Make at least *three* choir rows—possibly four—but *never only two*. The two rows have a tendency to develop a thin sound. Seek for depth of sound in the great choirs.

Many choirs and an orchestra can be wonderful tools to reach new souls. They are open doors for the growth of a church through a participating outreach program.

Youth will respond to the holiness message. It does not need to be dressed up and presented with new terminology in order to have a favorable reception. Let's tell it like it is. It still means old-fashioned death to sin, self, and the world.

—Talmadge Johnson

Humility is one of the least understood of all the virtues

The Value of True Humility

By Joseph T. Larson*

TRUE HUMILITY in godly men and women is regarded by God as of great value. Life would be easier to live if Christlike humility became the normal attitude of Christians.

A Protestant minister boarded a train and found another man in his Pullman berth. The latter was quite insistent that he was entitled to the berth even though there seemed to be a mistake in reservations. The minister immediately invited him to dinner in the dining car. During the conversation, the need for personal salvation was discussed, and the stranger accepted Christ as his Saviour. As they returned to the Pullman car all matters were adjusted with the aid of the conductor. The minister had shown a humble, Christlike attitude which won the day, solved the problem, and brought salvation to a sinner.

God dwells with the humble person. "I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones" (Isa. 57:15).

Jesus compared the Pharisee and the publican. The Pharisee prayed within himself, thanking God for his own virtues. "And the publican . . . would not

lift up so much as his eyes to heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted" (Luke 18:13-14).

God saves the humble ones. "The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit" (Psalms 34:18). Kipling says, "Still stands thine ancient sacrifice, a humble and a contrite heart." God uses such persons to bring souls to Christ, as history proves.

God sends revival through His humble servants. "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (II Chron. 7:14). This is God's plan for revival, as it has been since the Day of Pentecost when God saved 3,000 souls and the Church was born.

Before the Welsh revival of 1905, Evan Roberts prayed for three years for God to send revival. During the Moody revivals of 1875 to 1899, God blessed his humble efforts in the United States and Britain. Humility, prayer, seeking God's favor, and turning from wicked ways is God's plan for revival.

*Evangelist, Tucson, Ariz.

God withholds judgment from those who truly humble themselves. This was illustrated in the time of Josiah the king: "Because thine heart was tender, and thou didst humble thyself . . . and weep before me; I have even heard thee also, saith the Lord" (II Chron. 34:27). "Hezekiah humbled himself for the pride of his heart, both he and the inhabitants of Jerusalem, so that the wrath of the Lord came not upon them in the days of Hezekiah" (II Chron. 32:26).

Manasseh because of his awful sins was taken captive by the Babylonians. Later when he "humbled himself greatly before the God of his fathers, and prayed unto him," God "brought him again to Jerusalem into his kingdom" (II Chron. 33:12-13).

Other servants of God humbled themselves. When Jonah became obedient to God's word and will, he preached to the Ninevites until they humbled themselves (Jon. 3:1-7).

The Apostle Paul humbled himself: "Serving the Lord with all humility of mind, and with many tears" (Acts 20:19). He could only boast of his persecutions and trials (II Cor. 11:23-27).

Peter humbled himself. According to tradition, he asked to be crucified with his head downward. "God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time" (I Pet. 5:5-6).

Jesus Christ set an example for all Christians: "And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name" (Phil. 2:8-9). He demonstrated His humility when He washed the disciples' feet. Be assured the water was not too hot and the towel was not too rough (John 13:1-6). In many other incidents He proved to all men His humility of life.

Practical Points

that make a difference

Our Summer Is Great!

Dear Son:

We are enjoying the best summer in the history of the church—and there is a reason.

For one thing, our pastor is staying on the job! He takes a few days during the week occasionally, but come Sunday, he is in the pulpit. Last Sunday our total statistics were the largest since Easter—and the last of June!

He *plans* this way! He is running a series on Sunday summer evenings, advertising widely, talking enthusiastically, planning good music, and the people are coming.

I am on the board, and he *planned* for a successful summer—I think that is the secret!

Your church is not very large, but there are a great many people floating around during the summer. Perhaps here is your greatest opportunity for growth. Preach well, trust greatly, plan adequately! Your dad and mother are praying for you.

Love,
Dad



THE OVERTONES OF THE MINISTRY

By Raymond C. Kratzer

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

VI. Sensitivity

In the terminology of music we have a word that has a great corollary to the preaching ministry. It is the word “intonation.” Technically it means the “manner of producing or uttering tones with regard to rise and fall in pitch.” In other words, musically speaking, if a person produces a correct tone, in tune with other tones which may be sounding, then he is referred to as having good “intonation.”

A musical instrument, such as the cornet, may be perfectly in tune with the piano. But the player must be sensitive to the situation and be able to produce a proper flow of air into the horn so as to maintain an “in-tuneness.” It is possible for him to “flat” or “sharp” his tones until the whole production is unpleasant. The fault lies in the musician rather than in the instrument.

In the preaching of the gospel, it is likewise vital to have good “intonation.” That is, a preacher should be sensitive about the total effect of what he is saying and how it is said. In his handling of truth, he may feel that “truth is truth” regardless of how it is presented. Consequently, many times it is sounded forth in such a manner that the hearers have a very unpleasant reaction. Sensitive people will be repelled by the crudeness of the produc-

tion, and in many cases will fail to “get the message” because it is lost in the “off key” manner of presentation.

The minister is admonished by the Scriptures to “lift up thy voice like a trumpet.” That is, he must have a “certain” sound. It must be sounded forth so as to challenge, to lead, to give direction, and to evoke a wholesome response. If he pays little attention to the mechanics of preaching, or if he gives little thought as to what effect it is having on all those who hear, he will likely fail to get maximum results from his efforts.

While doing the work of a minister—visiting, conducting business meetings, meeting with committees, giving counsel, striving to encourage the discouraged, or speaking at various types of services—it is easy to become less than objective in the treatment of things.

The total activities of the pastor provide a great deal of grist for his sermonic mill. And if he does not watch himself, he will find that those things which irritate him in his congregation will find a way of taking precedence in his preaching until he “blasts” forth on his trumpet in an effort to drive some person into line. But with the unwise effort, he will likely spoil an otherwise potentially enriching hour.

The preacher must constantly re-

member that he should be people-conscious. Even those persons who are a thorn in his flesh need his help, as he is the under-shepherd of God. Their unsavory actions may stem from a deep spiritual need that only love and long-suffering can expose to the healing touch of the Master Physician. And if healed, they may become some of the best laborers in God's vineyard.

I recall the district superintendent asking me one day how we were getting along with a Mrs. _____, who was a member of our church. I replied: "Great! She is one of the best members—a prayer warrior, an excellent Sunday school teacher, and a real worker in the church." His eyes filled with tears. He went on to say that he had heard that she was a real "timber wolf," and that according to a former D.S. she needed to be cuffed occasionally to keep her in place. Strange to say, we knew only love for her and never found any occasion to "cuff" her.

It is psychologically true that if one does not watch his "intonation" he will get into the habit of sounding "off key" while he uses the most dynamically helpful instrument in the world—the preaching ministry.

The Word does instruct the preacher at times to "reprove and rebuke" but it adds "with all longsuffering." There is a way to preach the Word until it will become an instrument of healing while serving as a scalpel and a sword. It was said of one banker that he could say, "No," so kindly that the prospective borrower almost thought he said, "Yes."

Preachers need constantly to think in terms of the widest spectrum of truth. And truth has a way of getting around to the needs of all the people, if all of the truth is preached. But if only one note is sounded over and over again, a man's ministry becomes uninteresting, boring, and eventually repulsive. Likewise, the preacher himself will miss many of the beautiful refrains that are

hidden in God's Word which will thrill his own heart as well as impart new life to his congregation.

I can recall a time or two (as I am sure any preacher of many years' experience can) when a certain member of the church so irritated me that I found myself preparing most of my sermons with him in mind. Adroit illustrations, pithy remarks, side-glance allusions were put into my messages in hope that he "would get the point." In looking back, I doubt very much whether much of the effort got through to him. And in the meantime, I was impoverished, as well as many other persons.

The danger of getting zeroed in on one problem is that many people who come to get their souls fed will find only sticks and stones for their bill of fare. Starved church members lack incentive, initiative, and energy to do much work.

It has always grieved me to hear a preacher berate a small congregation because so few were there. Or to take a great deal of time expostulating on how important it is for people to attend all of the services, do more church work, and be more concerned with the whole program. The truth of the matter was that the best people of his congregation were there, and the folk who needed his tirade were not present. But the faithful few had to endure a browbeating rather than have their souls fed. Could it be that many who were not present were weary of the lack of sensitivity on the part of their pastor?

When Paul admonished the preacher to "preach the word . . . in season, out of season," he meant for him to "preach the *word*!" The emphasis was upon presenting the Word of God to needy people in such a manner that they would feel that he was sensitive to their needs. When this is done regularly, joyously, scholarly, and thoughtfully, people will respond to the symphony of it all. Likewise the man of

God will find that his "trumpet" will produce constantly improved notes that will tell of growth in grace and in the knowledge of the Lord.

Let us always remember that we are privileged to share the good news of

the gospel. Let us not forget that the Holy Spirit, rather than our adroit presentation, is the Agent to make it effective. And let us always remember that we should strive to be of help to all those who come to hear us.

Pastoral Ponderings and Prayers . . . II

By G. Lewis VanDyne*



Thanks for the Interruptions, Lord

LIFE CONTINUES ON here at its regular difficult-to-organize pace. It is a matter of moment-by-moment scheduling at times. But then this is the calling of a pastor-administrator. I should not complain, but rather enjoy the challenge of taking a multitude of tasks and people and things and molding them into a cohesive unit. I suppose creating order out of chaos requires a special kind of creative art.

In the process of this job I must be certain that I do not become chaotic in my inner person. Out of the inner person come the creative abilities God has given to me.

Today I have the funeral of a man I have never even seen. Only since his death have I met his family. Only one member of the family is a Christian—a daughter-in-law. It is difficult enough to conduct the funeral of a person you have not met, without the added difficulty of knowing that person made no

profession of faith in Christ as Lord and Saviour.

Tomorrow morning I hope to leave early with my family and drive to the mountains for a day of relaxation. I had hoped to be gone this morning, but the funeral today has kept me from going.

People with needs continue to come across my path. The things I would like to get done—beautify the property, care for the finances, run lovely, smooth programs—these things don't get done—there are too many interruptions by people with needs that demand attention, love, and help. Thank God for this kind of interruption! People are more important than property, programs, or money. They come before program and often even before preaching—but not before prayer and my personal relationship with God.

Thanks for the interruptions, Lord. I know they must constitute a large portion of my life, as they did Yours.

*Pastor, Santa Barbara, Calif.

Evangelistically Speaking -

The Urgency of Revival

I AM PERSUADED that we are living in the Saturday night of the age. Perilous times are upon us. Our newspaper stories and headlines sound as though they had come directly from the pages of Bible prophecy.

Throughout much of the world there is a defiance of authority, a revolt against law and order, and the crime rate is on the increase; warmongers of hate spread their poison until the whole world is infected with its venom.

Teen-agers turn to drugs and sex. They are taught that we came from nowhere and we are going nowhere. The only homelife many of them know is one of tension and strife. There is a general breakdown in respect for authority, which poses grave danger to mankind.



by
**Albert
Neuschwanger**

Evangelist, Fort Worth, Tex.

We have lost our sense of the awfulness of sin, which is evidenced in a thousand facets of our modern life. Our lost sense of sin is evident in the increase of profanity and obscenity. Our depraved speech is a direct reflection of our depraved lives. Our lost sense of sin is also evidenced by our accent on pleasure. The Bible warns us that in the last days men shall be "lovers of pleasures more than lovers of God."

The Bible is summoned to appear before the courts of human reasoning. Its sacred message is being challenged.

What a majestic challenge confronts the Church today to move out in mighty revival power to meet the needs of the people of this generation, both old and young!

What a day for a spectacular spiritual adventure, with a message that will press on through to victory!

We, the evangelists, are called of God and commissioned by the church to be co-laborers with pastors and churches as we come to grips with the tremendous challenge that faces us. It is our task to kindle revival fires until fruitless, powerless, prayerless church members will tarry until they are endowed with power from on high. It is

then that we can have a mighty force for evangelism that will bring the lost to Christ.

We are out in the field of evangelism because God has commissioned us to this great task. It is evangelize or lose our souls. We are compelled by the Holy Spirit to give our lives in the task of soul winning and meet the challenge of our day with a spiritual dynamic that is volcanic and irresistible.

It is our obligation to preach Christ and Him crucified until there is a general and genuine repentance leading to a clean break with sin. We must preach repentance until stony hearts are melted and hardened sinners come to grips with the sin problem, until old sinful habits are broken and the captive soul is set free. We must preach until old wrongs are made right and restitution is made so that men are right with each other as well as right with God.

Recognizing that Christ suffered without the gate that He might sanctify the people with His own blood, and that one is never complete spiritually until he is sanctified wholly, we must preach holiness with such clarity that our people can be well informed, and they will reach out to obtain this glorious experience. We must see that our people come to grips with the carnal nature, and in total commitment and unconditional surrender let the Holy Spirit come in sanctifying power.

We must preach until the Holy Spirit settles down upon our people so that they may become flames of holy fire and effective witnesses to our generation. The cure for spiritual lethargy and unconcern is a holy heart. When He is come, there comes a burning desire to tell the good news to others.

This great task cannot be accomplished by program alone. We must carry a burden for souls until our ministry flows from a warm heart which is sensitive to the needs of our fellows. This is accomplished through real in-

tercessory prayer. God forbid that we should ever climb into the pulpit and preach to a hell-bound world with a cold heart. It isn't enough to *talk* about revival, and even *propose* ways and means for revival. We must *experience* revival throughout our great church.

This isn't easy. It is hard work. It is sacrificial work. It is a task that puts us under soul pressure. It entails lonely nights of prayer. But God is still on the throne and honors His Word. The Holy Spirit still brings deep and pungent conviction upon sinners.

We, your evangelists, are ready to pray and preach until "Sunday-morning Christians," who sit with folded hands waiting for something to happen, shall be aroused and set aflame.

If we are to have revival in our day, we must pray until the place is shaken where we are, until Pentecost blazes in our hearts, and we are completely melted in its flame. We must pray until our entire past, present, and future reputation rests surrendered to God.

May God help us to pray until our faith embraces a warm, flowing Calvary, until the Word of God becomes not only our Source of authority, but the Answer to the sin question in every heart we contact. We must pray until we are moved with such compassion for the lost that we will forget the awful price of rescue and reach out for lost souls at any cost.

May God help us to pray until our hearts are aflame with God's message, and then preach it in both large and small churches.

The day is far spent and the hour is critical. Hell's forces are on the forward march. But God is still on the throne and giving revivals.

Let our slogan be, "Revivals at any cost." Let our message be, "Holiness unto the Lord." Let our lives be totally committed to Him who said, "Go ye," and, "Lo, I am with you always, even unto the end of the world."



PASTOR'S SUPPLEMENT

Compiled by the General Stewardship Commission
Harold O. Parry, editor

We Have a College for You!



By General Superintendent Lewis

The seniors have just graduated from high school. An important chapter of their lives has been completed. But an even more important phase lies just ahead—college.

I believe that you, as pastor, here and now owe some special attention to that young person. It is your business—as pastor, as one who has concern over his or her spiritual welfare—to engage in the big decision of college.

By all means *now*, today (and even now it is late), let's do everything we can to guide them to our Nazarene colleges.

Should all the teaching and nurture of the formative years now be heavily jeopardized by letting them go to a secular college that not only is alien to God but has the tools to destroy the faith of our youth? By all means no! You, as pastor, must care for these precious youths.

You may have to begin with the parents. But begin *now*!

Do you have literature and an application from the Nazarene college on your educational zone? If not, then get some and some student application blanks also.

In a friendly, relaxed atmosphere talk it over with the student. If he or she is hard pressed financially, tell the college the circumstances. Sometimes there are aids, grants, loans that can bridge the gap.

Send the name and address of each prospective student to the college so the school can write to him and assist in creating an interest in attending.

If you need help from the college in assisting the young person to make a decision, write or call the college. Perhaps someone can drop by before long.

You, as pastor, perform many services for your people, but none will be more important, more Christian, or pay greater dividends than to direct these young people to your Nazarene college.

Here it is June already. That means it is terribly late. But if you hurry you may be successful even now. Their minds need the Christian academic nurture. Their lives are at stake. Their very souls are in the balance.

The "sermon" preached to them by the college will be the most important one they ever listen to—and listen to something they will! Let's see to it that it is the strong voice of your Nazarene college.

And while you are talking to these who have graduated, why not start much earlier—with the juniors!

No pastor in the Church of the Nazarene can be indifferent or neutral when it comes to the "choosing college time" for youth.

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do help a pastor through the complexity of conflicting dates and emphases.



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October	11	<i>Huntington, Ind.</i>
October	12-13	<i>Grand Rapids, Mich.</i>
October	16	<i>Lima, Ohio</i>
October	18	<i>Kankakee, Ill.</i>
October	19-20	<i>Southwestern Ohio District</i>

November	2- 3	<i>Pittsburg, Kans.</i>
November	6	<i>Southeast Oklahoma District</i>
November	8	<i>Dallas District</i>
November	9-10	<i>Houston, Tex.</i>
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Rev. Hugh L. Smith was elected by the General NYPS Council. All questions regarding quiz-zing should be directed to him in care of the General Youth Office.



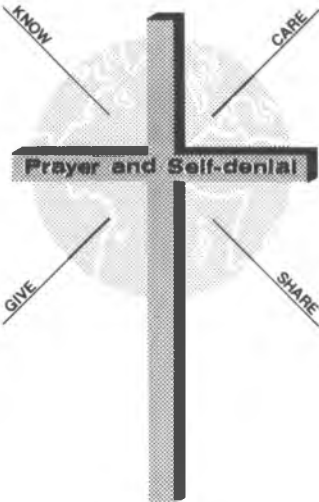
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Once again we say thank you for your support. The Apostle Paul reminds us that we are “side by side with one strong purpose—to tell the Good News.”—Philippians 1:27, *The Living Bible*.

MRS. ROBERT GOSLAW

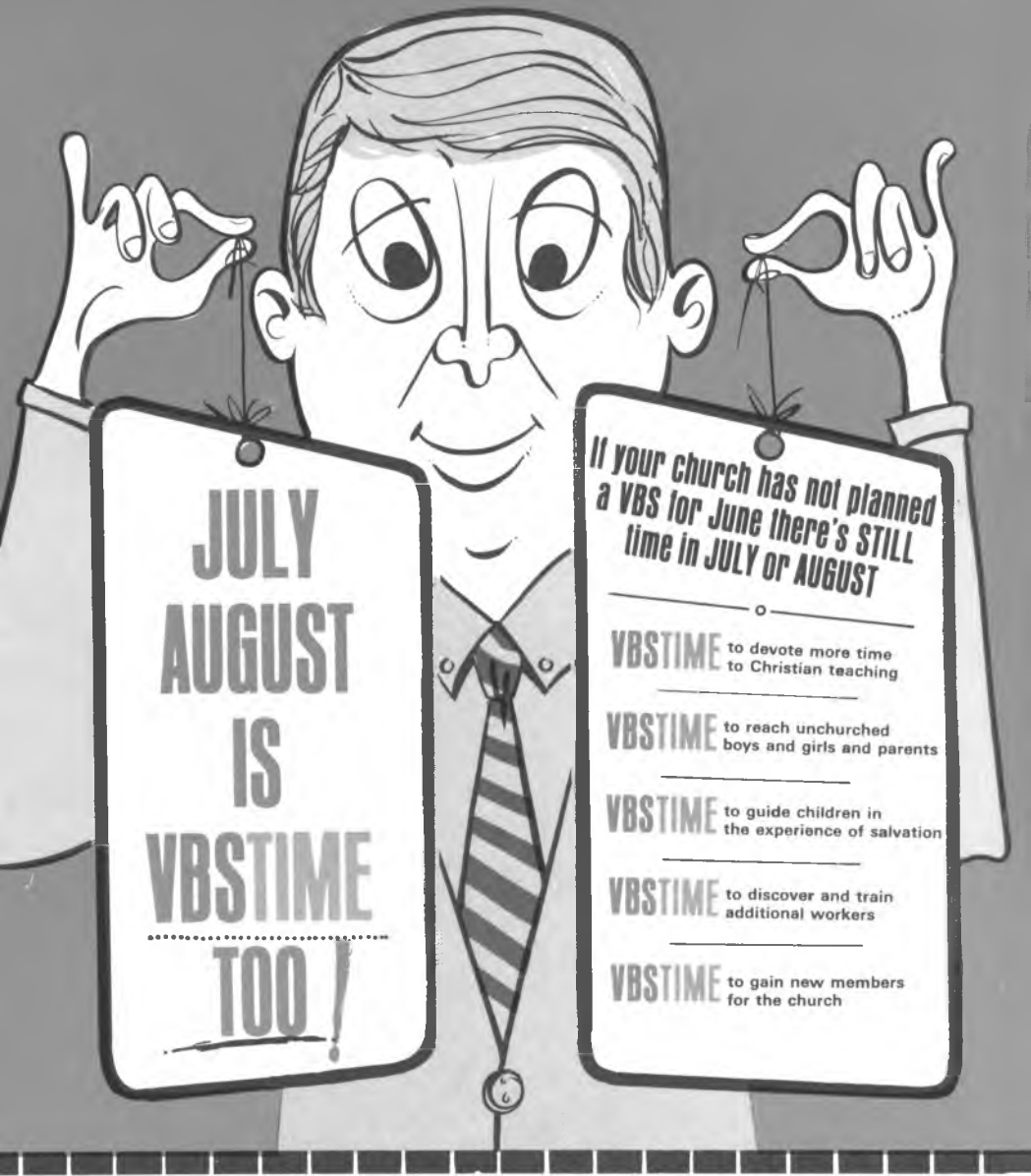
Prayer and Self-denial
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IMPACT

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THE PREACHER'S WIFE

Mrs. B. Edgar Johnson

The Prayer of Committal

THE PITFALLS that can hinder the effective prayers for our unsaved children was what I wrote to you about last month. Let's continue with the "prayer of committal."

We all believe in "committing" all things to God. But the truth is that this is not always easy. And it is much more difficult for some persons than for others. Certainly all of us want to commit our problems to God—we intend to, we try to, we think we have—but some of us need help with this.

Several years ago I carried a heavy burden that I prayed about for months. I implored, I wept, I "suffered," I believed (I thought), and then went through the whole despairing cycle over and over. No joy, no peace, no rest. One day I felt I should fast, and shutting myself in my room, I wondered how to begin praying—what more could I do? Then on my dresser I noticed a little tract-booklet that a friend had given me weeks before. I had tucked it away in my purse, unread and forgotten, until I changed purses that morning. The title caught my attention: *The Prayer of Committal*. I needed that! So on my knees I read it through and knew it was God's message for me. I realized that I had never really prayed through to a *complete committal* of this problem to the Lord. I had prayed through to "relief" many times, but inevitably picked up the load again. I became aware that I had

actually been "praying myself out of faith."

That afternoon I finally came to the place of commitment. I entered into a "transaction" with the Lord. I began to thank Him, to trust Him, to praise Him. My continued prayers in this matter each day were, "I believe You and I praise You!" Although I didn't know it immediately, my prayer was answered that very day. God worked a miracle!

Since then I have ordered many copies of this tract to share with others, and God has used it to enable them to pray the prayer of committal and thus release the power of God.

The message is based on the familiar verse from Ps. 37:5, "Commit thy way unto the Lord; trust also in him; and he shall bring it to pass" (Hebrew, "He worketh"). The writer has given me permission to quote from the tract:

"There is a kind of prayer that we need to learn. It involves a definite transaction with God. Generalities are avoided. The above verse may be summarized in three phrases: 'Commit, trust, and He worketh.' To commit anything fully to God, it is necessary to have a definite transaction with God. Many pray about their needs and keep on praying as though they did not believe, and in consequence pray themselves out of faith. In Mark 11:24, we see that we are to be definite in making our requests known to God, and it is

just as necessary to be definite in believing what God says about the answer . . . After praying and believing, do not continue to pray in such a way that it is evident you are not believing Him for the answer. If you do, you will find when you have finished praying that your faith has weakened or has entirely gone. If God keeps you waiting for the answer, tell Him that you are still believing and praising Him for the answer . . . reminding Him of His Word of promise and maintaining your stand of faith by saying, 'Lord, I believe Thee and praise Thee.' *It is ruinous to faith to go back over the same ground again and again.*

"We may know we have believed the Lord because after we pray we are not restlessly planning and working for the answer to our prayer, but are filled with restful praise because we have believed God's Word that He 'worketh.' A sure sign that we have believed is found in Heb. 4:3, 'We which have believed do enter into rest.' Prayers that pray us out of faith are the result of centering our thoughts on the difficulties in the way rather than on God's promises.

"To *commit* suggests not only *bringing* the matter to God but also *leaving* it there. We have to pray UNTIL WE BELIEVE and then leave it with Him. It is difficult for us to give up the control.

"When anything is really committed to God, we must not act as we did before. If there is anything else He wants us to do He will make it plain. *Never dig up in unbelief what you have sown in faith.*

"This faith must be more than a mental willingness to believe; it must be a faith founded on God's promise. Besides, you must believe it is God's will to answer this particular prayer. Then you can say, 'Lord, I believe Thee and praise Thee.' By prayer and supplication with *thanksgiving*, let your requests be made known unto

God.' Pray UNTIL you can believe and then thank Him for the answer, and He will begin to work."

Many Christians have been praying for the salvation of their loved ones for years and yet do not understand this prayer of committal. One mother testified that after years of anguish a whisper came, "Why do you not commit him to Me? You cannot do anything with him." By an act of faith she committed her son to God. She told the Lord that she believed He took this boy, and she began to thank Him. She expected that there might be an improvement, but he seemed to become worse. The only kind of prayer she could pray was, "Lord, I believe Thee and I praise Thee." The son would come home late, sometimes intoxicated. It would have broken her heart if she had not been able to quietly say, "Lord, I believe Thee and praise Thee."

One night he tried to take his own life. The mother felt she must pray for him, but as she knelt by his almost lifeless body, the only prayer she could pray was, "Lord, I still believe Thee and praise Thee." While she was kneeling, he opened his eyes and said, "Mother, pray for me." He recovered, gave his heart to God, and entered the ministry.

Space makes it impossible to relate other incidents from this booklet which apply this principle to problems of finance, illness, mental depression, and in seeking the fullness of the Spirit in sanctification.

This is not to discount the prayer of importunity, or the intercessory prayer, or the travail of the Spirit through us. But there must eventually be a "praying through" when our efforts cease and the problem is placed in God's hands, and we rest and trust.

You may send for this inspiring little tract-booklet to R. G. Lindsay, 260 Sydenham St., London, Ontario, Canada.

"Sitting in the congregation helped me realize the importance of stopping when I reached the end of my sermon."

A Vantage Point from the Pew

I SAT IN A PEW the other night and listened to a good man preach. He had spent some time in the preparation of his message. His sermon was well organized and his delivery was good.

He is a man of charming personality and his character came through his message in a beautiful way. He held the attention of the congregation, especially in the opening phases of his delivery.

As the message moved along, I found the pew growing harder and my attention wandering. As the minister approached a fine climax, like a driver lost on a freeway, he drove on by this very conspicuous turnoff and moved on toward another climactic point. It seemed to me that he passed at least four good "off ramps" before he coasted to a stop like a car out of gas.

When he made his altar invitation it was past nine o'clock. Years ago as a young preacher, I remember hearing John Fleming say that 12 noon or 9 p.m. were both too late for altar calls. I had the feeling that this altar call would have been much more effective had it come earlier in the service.

I have a clock in our church auditorium in direct line with the pulpit. It is constantly before my eyes as I preach. That clock says to me, "Say it while they are listening."

It is of no value for me to preach when the greater part of my audience is no longer listening.

It requires a lot more time and care to prepare a 25-minute sermon than a 45-minute one.

Recording a sermon and playing it back to yourself will help you to see how many unnecessary words your message contains. Write your sermon out in full and edit it carefully. You will be surprised at the amount of words you can eliminate and still have essential truths left.

Sitting with the congregation helped me to see the importance of stopping when I reach the end of my sermon. Often I am tempted to add on a bit of superstructure when I know full well that the building has been completed according to the original plan. I shall do my best to overcome this urge when it presents itself.

The Holy Spirit will help us in our preaching. He will prompt us if we will listen. He will tell us when to terminate if we are sensitive. The Holy Spirit knows the needs of the people. He will minister to the people through us. The older my ministry grows, the more mature I want it to become. I desire to declare the whole counsel of God in a manner pleasing unto Him who has called me.



by
Ross W. Hayslip

Pastor
First Church of the Nazarene
Tucson, Ariz.

A man does not want a discourse on the omniscience of God when he sobs, "Why?" after the death of his wife—he wants someone who cares and responds to his agony.

Pastoral Care in Times of Crisis

By Chaplain James R. Thompson*

IT WAS A HOT, muggy day in Oklahoma as I reluctantly walked to the door. Suddenly Mrs. Adams came running from the house screaming: "NO, NO, NO, it can't be; don't tell me—NO, NO, NO!" She threw herself at me, hitting me on the head and chest. Finally, she broke down in uncontrollable agony as I put my arm about her and gently led her back into the house to tell her what she already knew—her son, serving in Vietnam, had been killed.

From out of nowhere came the violent explosion of a B-40 rocket and the crack, crack of a Communist AK-47 rifle. The air was filled with the screams of men, "Medic! Medic!" And then, just as suddenly, total quiet. The moans of the wounded were drowned by the stunned voice of a 35-year-old sergeant: "It's gone—my arm—it's gone!" As we flew in the chopper to the field hospital, I cradled his head in my arms and heard him plead over and over, "Don't leave me, Chaplain, don't leave me."

I was in my office reading when a young soldier came to see me. "What's on your mind, Jack?" "Well, Chaplain—well, I don't know where to start. Well, my chick is—well, you know, she's gonna have a baby. I know it's mine, but man, you know I don't want

to get married. At least not now. You know, I'm not ready for it, you know."

His name was Jerry. I was filling sandbags for my bunker when I heard a voice say: "Chaplain, you got a couple of minutes to talk?" "Sure," I said, "I'm always glad to take a break from this kind of work." We sat down on the ground, our bodies drenched with sweat. "You know, Chaplain, it's so hard to talk about anything serious with the guys. They don't seem to listen. There are so many things I want to talk about. Some things I'm even afraid to think about." We talked about God and death and home and family for over an hour. Jerry was at every worship service I conducted for his unit during the next six weeks. One day I came running up to the aid station to take care of the wounded when they said, "Slow down, Chaplain, he was dead on arrival." I went over to see who it was, and I got sick and began crying because there was Jerry with a bullet hole in his chest—dead.

"Chaplain, my wife just left me."

"Chaplain, I'm in the slam; can you come down and see me?"

"Chaplain, we want to get married."

"Chaplain, my daughter just ran away from home."

"Chaplain, I'm confused about religion."

"Chaplain, I'm dying."

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These divergent themes have one thing in common—they all speak of people in crisis. The crisis of death, sickness, war, sin, love. What do we do? How do we pastor in a meaningful way during such awesome times of stress?

It would be foolish of me to say: "If you follow steps one through five you will be able effectively to handle all of the crisis situations that will confront you during your personal lives and ministry." There are, however, some basic principles which will enable us to be more effective pastors during times of crisis.

Romans 12:3 says: "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly." *The Living New Testament* paraphrases this to say: "... be honest in your estimate of yourselves . . ." We have been reminded from ancient Grecian times that it is important to know ourselves. This same principle has been made a basic part of the Alcoholics Anonymous 12-step program. The fourth step says that each member will make a "searching and fearless moral inventory," and this is followed up by Step 10, which says to "continue to take personal inventory, and when we are wrong promptly admit it."

Such steps are not taken lightly. Truth, especially about our own selves, is frequently painful. We are prone to excuse ourselves and gloss over the shortcomings and inadequacies of our personalities. But if we are making no attempt to get our own heads together, then we are in no position to help others.

It is very difficult to be truly honest with others if you are deceiving yourself. This is especially true at the feeling level. I have personally known ministers who have refused to make out a will or even discuss the basic elements of funeral arrangements with their families. How can a man help someone else

deal with the reality of death when he denies that reality for himself?

I am reminded of a time when I was working in a hospital and went to an intensive-care unit. I was so ill at ease in dealing with a person who was soon to have critical brain surgery that I created an embarrassing situation by grinning from ear to ear and making a joke about getting his head shaved. I completely missed the opportunity of prayer and supportive words of confidence. I missed an opportunity to deal with the man's anxieties because I was too wrapped up in my own anxieties. Thankfully, the patient was willing to be honest and confronted me with his feelings; then I was able to give pastoral care.

Most of us have had our own experiences of grief and extreme crisis. We have managed, in some way, to come through them to arrive where we are today. There are some who have never been confronted with the tragedies of life, and even as you are reading this you are feeling uncomfortable. Others have had crises but have never completely worked through them. You are still suffering the festering, open wounds, tightly bandaged, but never healing.

God, speaking to Moses in Egypt, said, "I have surely seen the affliction of my people . . . and have heard their cry . . . for I know their sorrows . . ." There are some seminaries which require a minimum of one semester of Clinical Pastoral Education in a hospital or prison, and this is not a bad idea. It not only gives an individual additional training, but it forces the prospective minister to deal with people in need. It requires him to see affliction, to hear the cries, to know of sorrow.

The army regulations which govern the activities of the chaplain require that he spend 50 percent of his time with the troops. He must get out of the chapel, out of his office, and go to where the people work and live. He

needs to know the men of his unit as individuals. It is easy for the pastor to get locked into his study. It is safe there. The unpleasant facts of life are shut out, and the glaring inconsistencies are dimmed. There is no one there saying: "Get out into the highways and byways!" The pastor must go to the hospitals, to the slums, to the jails, to the rest homes. He must go to where his people live—and, if possible, to where they work. Ministers who are out of touch with what goes on in the daily lives of the people cannot be their pastor. They may become overpowering orators or adept administrators; they may become creative counselors or tremendous teachers; they may become fantastic fund raisers or judicious janitors—but they will not become pastors.

James, in his letter to the scattered Jewish Christians, gave this admonition: "Dear brothers, don't ever forget that it is best to listen much, speak little, and not become angry" (*Living Bible*). I don't know that I am a very good listener. I have been known to have something to say about anything. If it is so important for me to be heard, and I do want to be listened to, then is it not equally important—or more so—that I learn to listen to others?

Most of us have a tendency to think about what we are going to say next, rather than listening to what someone else is saying. There is a difference between active and passive listening. In times of crisis, words are often meaningless. A man does not want a discourse on the omniscience of God when he sobs, "WHY?" after the death of his wife. He wants someone who can "hear" the agony of his soul and respond with support and compassion. An arm around the shoulder or a tear in the eye will be remembered for years. Pacifying platitudes will be quickly forgotten—or even worse, they may be remembered for their obvious insensitivity.

Silence is difficult for most of us to

handle. Try it sometime. Get together with several others. Don't close your eyes or look outside of the group. Just look at one another and keep silent for five minutes. It is painful! One of my most meaningful experiences came when I walked up to a first sergeant in Vietnam who had just received word that his brother had been killed in an auto accident in the States. I sat down next to him and put my hand on his shoulder. He looked up at me and we said nothing. For five minutes we sat there. Finally, I gave his shoulder a squeeze, got up, and left him. When he returned from emergency leave, he looked me up and expressed how much he appreciated my sharing his time of grief. Yet I had said nothing.

One thing Christ constantly emphasized was the hypocrisy of the Pharisees. I believe that the height of hypocrisy is the pious, judgmental, condemning attitude on the part of one who professes to know, and to preach Christ. The following admonitions should be a leveling force in our reaction to people in times of crisis: "It is best to . . . not become angry, for anger doesn't make us good . . ." "Judge not, lest you be judged." "Forgive us . . . as we forgive others." "Why quibble about the speck in someone else's eye—his own little fault—when a board is in your own?" (author's paraphrases). "Vengeance is mine; I will repay, saith the Lord."

Barbara came into my office. She was poised and attractive. We introduced ourselves, and I shut the door as she sat down. I sat down and there was silence. After a few moments I said: "It must be something very difficult for you to talk about." She burst into tears, her whole body sobbing as she told me about being pregnant and not loving the man she had been to bed with several times. Was this the time to stone her to death with sharp words of condemnation and judgment? Did she need to be reminded that what she had

done was wrong? Was this the time to verbally wag the accusing finger at her and say, "Shame, shame!"

Joe came up to me one day as I was walking across the fire-base. He looked scared, and sweat stood out on his forehead. His eyes were red. He was shaking and holding his stomach. "Chaplain, I gotta talk to you somewhere in private!" We went over to some boxes and sat down. "I'm in trouble. I'm all strung out on junk and now I'm startin' to have the joneses. I'm scared, and I don't know what to do. Help me!" Was that the time to remind him of the evils of heroin addiction? Was that the time to tell him that the withdrawal pains were what he deserved for messing around with dope? Was that the time to say, "What would your parents think if they saw you like this?"

No one helps another through a time of crisis by condemning him. A clergyman will become a pastor to his people when he can learn to be loving and accepting even in the most extreme crisis. He will become a pastor when he can learn to be compassionate and understanding in the most bizarre situations.

Just as it would have been foolish for me to give you five steps for handling crisis situations, so also would it be foolish for me to suggest that the prin-

ciples I have just given can be followed or fulfilled within our own strength. Thankfully, we can say as the Apostle Paul, "I can do all things through Christ which strengtheneth me." Here is the fountain of faith, the spring-board of strength. When we lack insight we can say as the Psalmist, "Search me, O God . . . and know my thoughts: and see if there be any wicked way in me." The Holy Spirit is the Searchlight that enables us to see clearly.

We can learn to hear others by learning to listen to the voice of God in silent prayer. We can echo the voice of God and say that we have seen the affliction of our people, heard their cries, know their sorrows when we have been in touch with the agony of Christ in the Garden, when we have begun to understand the cruelty of the Cross and the despair of sin. It is only through Christ that we will be forgiving and not vengeful. It is only through Him that we support others rather than become angry. In our own strength we are as the grass of the field tossed to and fro by every wind. Through Christ we set deep roots and drink from the hidden stream of strength that comes from the knowledge that there is a God who cares. Because He cares we can care.

When your people need a pastor in the time of crisis, *be one!*

POSSESS THE LAND

Preachers, you have wonderful power over your people. You can lead them into Canaan or keep them endlessly wandering in the wilderness; you can lead them up to the heights of spirituality or drag them down to the depths of time-serving, carnal-policy formalism. O preachers, remember the fate of the 10 spies who brought back an evil report and said, "We are not able to possess the land." Don't you know God struck them all dead on the spot? Don't tell your people they can't be sanctified now—lest you share the fate of the cowardly spies and die (spiritually).

—W. B. Godbey

IN THE STUDY

Marching with the Master Through Mark

June 3

THE ANGRY CHRIST (3:5)

SCRIPTURE: Mark 3:1-6

INTRODUCTION: In chapter 2 we noted four conflicts between Jesus and the Pharisees. The first came because He told the paralytic his sins were forgiven, the second because He ate with "publicans and sinners," the third over the matter of fasting, and the fourth over working on the Sabbath. Now in chapter 3 we find two more. The first resulted from Jesus healing on the Sabbath. The second was the Beelzebub controversy.

I. SPYING ON JESUS (vv. 1-2)

Again Jesus entered a synagogue, or, as we would say, went to church. There He found a man with a withered hand—perfect passive participle in the Greek, "having been dried up"; so he was not born that way. In the light of verse 2 we may be justified in assuming that the Pharisees had "planted" the man there in the hope of getting Jesus into trouble.

For we are told that "they"—the Pharisees (c. 2)—"watched him, whether he would heal him on the sabbath day; that

they might accuse him."¹ The Greek verb translated "watched" is a strong term, *paratereo*. It means "to watch closely, observe narrowly" (Abbott-Smith). Wycliffe, in the first English version of the Bible (1382), caught the idea when he translated it: *Thei Aspieden Hym*. That is, they were spying on Jesus, hoping to trap Him. What a motive for religious leaders to have in a worship service!

The Jews allow healing on the Sabbath day, but only for emergency cases—if a person was about to die. Clearly this case did not come under that category. If Jesus healed the man He would be disregarding "the tradition of the elders," the unwritten (at that time) rules that the rabbis had added to the Mosaic law.

II. STAND FORTH (vv. 3-4)

If the Pharisees wanted to see Him heal the man on the Sabbath day, Jesus would make it easy for them! Uncowed by their threat, He told the afflicted man: "Stand forth"—literally, "Rise into the midst."² Everything would be in the open. Jesus had no reason to hide what He was doing.

Then He asked a rhetorical question: "Is it lawful to do good on the Sabbath days, or to do evil? to save life, or to kill?"³ Obviously there is only one answer to this. But the Pharisees stubbornly refused to give it; they remained silent. Sometimes sullen silence can be more carnal than an outburst of angry words.

The sad thing is that, while Jesus was doing "good" on the Sabbath and was about to "save life" by healing, the Pharisees were already doing "evil" by their wicked attitude and actually were plotting



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to "kill" (v. 6). Who was desecrating the Sabbath, He or they?

III. STRETCH FORTH (vv. 5-6)

Having placed His proposed healing miracle in proper perspective, Jesus now said to the man: "Stretch forth thine hand." Impossible! He couldn't! But he did! When he *willed* to obey, the miracle took place: "His hand was restored whole as the other."

But what about "the angry Christ"? We read in verse 5: "And when he had looked round about on them with anger, being grieved for the hardness of their hearts . . ."

This is the only place in the Gospels in which anger is attributed to Jesus. But it should be carefully noted that this flash of anger was accompanied by a continuous feeling of grief. "Looking around"—*periblepsamenos*, used five times by Mark to describe the quick, searching look of Jesus—is in the punctiliar aorist tense, while "being grieved" is in the continuous present tense. Swete well says: "The look was momentary, the sorrow habitual." The Christian's attitude should always be that of anger against sin, mingled with grief for the sinner.

Some Christians are shocked at the idea of Jesus being angry. But that is because we fail to differentiate between principles and personalities. One cannot love right without hating wrong. Christ was manifesting the character of God as Holy Love—both angry and compassionate.

June 10

THE UNPARDONABLE SIN (3:29)

SCRIPTURE: Mark 3:22-30

INTRODUCTION: A generation or two ago there used to be considerable preaching on "the unpardonable sin." Partly as a result there were many cases of people feeling that they had committed this sin; that they could never be saved, regardless of what they did. Some of these unfortunate people became mental cases.

What is needed is a sane, sensible understanding of what the Scripture says about the subject. "An ounce of prevention is worth a pound of cure."

I. THE ACCUSATION (v. 22)

Some "scribes" (teachers of the Law) "came down from Jerusalem"—went up north to Galilee, but you always "went down" from Jerusalem. They had an explanation for the miracle-working power of Jesus: "He hath Beelzebub, and by the prince of the devils [demons] casteth he out devils [demons]." The form "Beelzebub" comes from the Latin Vulgate. The proper form is "Beelzebub." It probably means "Lord of the habitation"; that is, the house of demons.

II. THE ABSURDITY (vv. 23-27)

Jesus quickly showed the absurdity of their accusation. He confronted the scribes and spoke to them in "parables." This word is taken from the Greek *parabole*, which literally means something "thrown alongside," that is, a comparison. What we actually have here is a series of short parabolic statements.

Jesus' answer to the slander of the scribes was twofold. First (vv. 23-26) He declared that it was absurd to think that Satan would cast out himself or his agents (v. 27). His casting out of demons proved that He was stronger than Satan, that He had bound the adversary—which is what "Satan" means—and was plundering his goods.

The first two parabolic statements (vv. 24-25) are closely parallel, and the application is given in verse 26. The third (v. 27) indicates that Christ had already conquered Satan.

III. THE ABSOLUTION (v. 28)

Jesus proceeded to show the seriousness of the slanderous statements made by the scribes. First He made the comforting declaration that "all sins"—murder, rape, what-have-you—"shall be forgiven unto the sons of men." And then He said: "But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation" (v. 29). The last words should be translated "is guilty of an eternal sin." In the Greek "in danger of" is *enochos*, which means "held in the grip of." For this sin there is no release, no forgiveness. Verse 30 suggests that the scribes may have committed this sin.

Jesus introduced this solemn statement by saying, "Verily I say unto you" (v. 28). The word "verily" in Greek is *amen*. In John's Gospel we find it in double form,

“Verily, verily” (*Amen, amen*). It can be translated “truly.”

What is the unpardonable sin? Augustine well defined it as a willful persistence in impenitence and unbelief. This passage indicates that it is a set attitude of rejecting the Holy Spirit and His power, saying that what the Holy Spirit does is actually the working of Satan. Vincent Taylor writes: “It is a perversion of spirit which, in defiance of moral values, elects to call light darkness” (*Mark*, p. 244). It is moral perversity, deliberately perverting the truth, labeling as evil what one knows to be good. When one willfully confuses moral values, he becomes a slave to the consequences of this.

For those who fear they have committed the unpardonable sin, Bishop Ryle of the Church of England has this helpful comment: “There is such a thing as a sin which is never forgiven. But those who are troubled about it are most unlikely to have committed it” (*Expository Thoughts on the Gospels*, “Mark,” p. 59). It is the Holy Spirit who gives us spiritual concern, and He will not mock the honest soul that seeks forgiveness.

June 17

A QUARTET OF HUMAN HEARTS (4:9)

SCRIPTURE: Mark 4:1-20

INTRODUCTION: Every human being catalogs himself. He chooses his own place in the classification. There is only one thing he cannot choose—to remain unclassified.

Jesus said that His listeners could be divided into four classes. To illustrate this truth, He gave the parable of the sower (found in all three Synoptic Gospels). It is more accurately called the parable of the soils, for the point of the parable is the four kinds of soil. These represent four kinds of human hearts.

I. THE STOLID HEART (vv. 4, 15)

The seed which fell on the hard soil beside the path never took root. We need to guard against letting our hearts become beaten down by the deadly monotony of daily living. We must fence our lives around with care and prayer, lest they be trodden

and trampled by the legitimate things of life, until we lose that receptivity to the Word of God and sensitivity to the presence of the Spirit that alone can save us. There is a great deal of traffic traveling over us every day. Even church services, if we do not keep our hearts responsive, can leave us increasingly insensitive. Halford Luccock well says: “A mechanical routine can beat down the mind into a hard pavement” (*Interpreter's Bible*, VII, 696).

II. THE SHALLOW HEART (vv. 5-6, 16-17)

This was not really “stony ground,” with lots of stones lying on the surface. Rather, it was “rocky ground”—thin soil on the top of a ledge of rock.

Some people respond to the gospel message with emotional enthusiasm. But they do not put down their roots in deep repentance, based on a godly sorrow for sin. They live *thin* lives spiritually. These rootless Christians with shallow souls fall away under tribulation (affliction) or persecution. They “are offended.” The Greek verb *scandalizo* (cf. “scandalize”) means to “entrap” or “ensnare”; perhaps “fall away” is the best translation here.

Sometimes the people who shed the most tears and show the most emotion are the least stable. Moral endurance is more important than emotional enthusiasm in winning the battle of life.

III. THE STRANGLER HEART (vv. 7, 18-19)

In His explanation of this type of soil, Jesus mentioned three kinds of thorns that choke out the Word.

A. *The Cares of This World*. This is more accurately translated “the anxieties of the age” (*aionos*). The cluttering cares of our daily doings can strangle the spiritual life. This is the greatest threat to every Christian. Too busy to pray; too busy to take time to be holy. Choked, strangled, starved, dead!

B. *The Deceitfulness of Riches*. Most Americans think that money spells happiness. But riches are deceitful. They promise much and give little. We spend all our time and energy accumulating them, and then they sell us short. Very few wealthy people are happy.

C. *The Desire for Other Things*. This is a real threat. We may allow ourselves to become overcrowded with *things*, until they choke out the consciousness of God. Radio,

telephone, TV—all these can crowd us into a dark, dreadful corner of emptiness and futility.

Halford Luccock tells of a schoolboy who was reading a list of causes of death. He recognized heart failure, cancer, etc. But the last item baffled him. Finally he spelled it out for his mother. It was "miscellaneous."

Life today is more crowded than ever before. Luccock comments: "The only remedy for the strangled life is an old remedy—watch and pray."

IV. THE STEADY HEART (vv. 8, 20)

Even here there are different degrees of fruitfulness: "thirtyfold . . . sixty . . . an hundred."

In which one of the four main classes do we find ourselves? And if in the fourth, in which of the three categories of fruitfulness?

June 24

STILLING THE STORM (4:40)

SCRIPTURE: Mark 4:35-41

INTRODUCTION: Mark's Gospel has been called "the Gospel of the Strenuous Life." We find Jesus constantly on the move, so that sometimes He could not even get a chance to eat (3:20). But Mark's Gospel is the one that gives most attention to the withdrawals of Jesus away from the busy throngs. He mentions five of these (4:35—5:20; 6:30-44; 7:24-30; 8:1-10; 8:27-30).

I. SEEKING SOLITUDE (vv. 35-36)

Jesus was weary, almost worn-out, with His much work on the west side of the Lake of Galilee. For weeks the throngs had crowded around Him. He had been constantly busy with teaching, preaching, healing.

So one day He said to His disciples, "Let us go to the other side of the lake." On the east side it was quiet. There they would seek rest, relaxation, refreshment of body and mind.

So Jesus dismissed the crowd, and the disciples took Him "even as he was"—weary and worn with the crowds—"in the ship." This was what we would call a "boat"—probably Peter's fishing boat.

II. STUCK IN A STORM (vv. 37-38)

Suddenly "there arose a great storm of wind." The Greek word for "storm" is *lailaps*—a storm marked by frequent great gusts of wind; that is, a cyclone. Plummer says that the term suggests "the swishing slap with which the wind struck." Although the Lake of Galilee is only about 13 miles long and seven miles wide, it lies 700 feet below sea level and is surrounded by hills. The gorges act like gigantic funnels to draw down the cold winds from the eastern hills. At times the shallow waters of the lake are churned into fury by them. The writer was once out on the Lake of Galilee in such a storm and can testify to its terror.

The King James Version says that the waves beat into the boat, "so that it was now full." Obviously this was not true: a boat full of water would be at the bottom of the lake, not on the surface! The Greek clearly says that the boat "was filling."

Meanwhile Jesus was sound asleep in the stern of the boat, lying on a "pillow"—the leather cushion on the steersman's seat. This shows how utterly worn-out He was.

The terrified disciples wakened Him with the cry: "Master, is it not a care to You that we are perishing?" Jesus got up, rubbed the sleep from His eyes, looked into the teeth of that howling gale, and "rebuked the wind." The verb *epitimao* is sometimes translated "sternly charged." The Creator spoke with authority to His creation.

He uttered only two words (in the Greek). The first means, "Be silent," or, "Keep still!" The second literally means, "Be muzzled and stay muzzled!" (perfect tense). Lenski translates it: "Put the muzzle on and keep it on!" And that's what happened: "The wind ceased, and there was a great calm."

III. SECURITY IN FAITH (vv. 40-41)

To the frenzied disciples Jesus said: "Why are you so fearful? Don't you yet have any faith?" And He says the same to us today.

He who stilled the storm on the Lake of Galilee can still the storm in every human heart that will let Him. And when we as Christians find ourselves caught in the storms of life—as we will!—we can always turn to Him and hear Him say: "Peace, be still." It is complete trust in Him that gives us quiet security.



Love Is Not Blind

SCRIPTURE: Phil. 1:9-11

TEXT: *Love may abound yet more and more in knowledge and in all judgment* (Phil. 1:9).

INTRODUCTION: "Love is blind," they say. The fact is that real love is not blind. Love has 20-20 vision. True love is reasonable as well as emotional. Real love is educated. Wisdom and knowledge should be a part of love. Love does not mean you do not know what you are doing. Love apart from reason gets into sentimentality.

Let us consider the love God wants us to have:

- I. REAL LOVE RECOGNIZES THE BEST LIFE—"approve things that are excellent" (10a).
 - A. Love recognizes the best in these ways:
 1. Love tests.
Just as the Greeks would check the currency to see if it was the genuine and not counterfeit
 2. Love approves.
Endorsement of true and best, scraps the poor and false
 - B. Love recognizes the best.
 1. Best means top quality.
 2. Best means top priority.
- II. REAL LOVE IS REVEALED IN A PURE AND BLAMELESS LIFE—"that ye may be sincere and without offence" (10b).
 - A. Pure life (two possible roots for "sincere")
 1. Root comes from *sunshine* and *judge*.
 - a. Exposed to the sun's light, no flaw appears.
 - b. Christian life can stand any light turned upon it.
 2. Root may come from a word meaning "to whirl round and round as in a sieve and sift until every impurity is extracted."

- a. Christian character is cleansed and sifted until all evil is gone.
- b. Love of God should result in a pure life.

- B. Blameless life ("without offence")
 1. A person in love with God does not cause another person to stumble.
 2. Christian is himself pure, but his love and goodness attract others to Christian way, and never repels them from it.

III. REAL LOVE IS REVEALED IN A BOUNTIFUL LIFE—"filled with the fruits of righteousness" (11).

- A. Bountiful life praises God.
- B. Bountiful life is produced by power Jesus gives.

CONCLUSION: If love blindly and blunderingly hurts the feelings of the one it claims to love, then it is not love at all.

If we really love Jesus, we will be sensitive to His will and desires; the more we love Him, the more we instinctively shrink from that which is evil and desire that which is right.

"Real love leads to knowledge and obedience increasingly every day."—*Barclay*.

LYLE POINTER

The Pilgrim's Ardent Affection

SCRIPTURE: Psalms 84 (RSV)

INTRODUCTION: The pilgrim hungers for God's house. Beautiful analogy to the life and affections of the Christian.

- I. The Pilgrim's ASPIRATIONS (vv. 1-2a)
 - A. The beauty of God's presence—"How lovely is thy dwelling place!"
 - B. His intense aspirations (v. 2a)
"My soul"—the seat of my affections, emotions, passions, appetites, desires, feelings—*longs* for God's house. My soul longs for the presence of God.
 - C. Needed aspirations of Christians today
 - D. He had his affection on the *upper things*.

- II. The Pilgrim's ADDICTION (v. 2b) "My heart and flesh sing for joy to the living God." Mendell Taylor in *Every Day with the Psalms* speaks of being an addict for the Lord. An addict has such a longing for something that he feels he is going to faint if he does not have his appetite gratified.
- III. The Pilgrim's ATTRACTION (vv. 3-4) He compares his desire to the homing instinct of the bird. He is magnetically drawn (attracted) to God.
- IV. The Pilgrim's ACTIVITY (vv. 5-9) A true pilgrim (Christian) is a person of prayer.
- V. The Pilgrim's ASSURANCE
- A. Men of prayer go "from strength to strength" (v. 7)
 - B. The Lord "is a sun and shield" (v. 11a).
 - C. He gives "grace and glory" (v. 11b, KJV).
 - D. He is all-sufficient—"No good thing will he withhold from them that walk uprightly" (v. 11c, KJV).
- VI. The Pilgrim's AMBITION (v. 10) He has an obsession to serve. The life of holiness is a life of serving the Lord in love.
- VII. The Pilgrim's ACCLAMATION (v. 12) "Blessed is the man that trusteth in thee" (KJV).

DONALD SHELP

Fasting and Prayer

TEXT: Sanctify ye a fast, call a solemn assembly, gather the elders and all the inhabitants of the land into the house of the Lord your God, and cry unto the Lord" (Joel 1:14).

INTRODUCTION: Fasting shouldn't be an act or ritual observed by Christians merely for show, but should be a practice used often to show forth their humility, obedience, and sacrifice.

- I. GOD PROMISES OPEN REWARD TO THOSE THAT FAST.
- A. "When thou fastest, anoint thine

head, and wash thy face . . . and thy Father, which seeth in secret, shall reward thee openly" (Matt. 6:17-18).

- B. In divine healing and casting out of evil spirits (Matt. 17:14-21; Mark 9:29).

II. FASTING, A SERVICE TO GOD

- A. Anna, a prophetess, fasted and prayed regularly (Luke 2:37).
- B. The Ninevites believed God and proclaimed a fast (Jon. 3:5). Had a religious awakening, became contrite, put on sackcloth, repented, became humble.

III. FASTING, A COMMANDMENT OF GOD

- A. "Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning" (Joel 2:12).
- B. "This kind goeth not out but by prayer and fasting" (Matt. 17:21).

IV. FASTING ACCEPTED AND PRACTICED BY OLD TESTAMENT PROPHETS

- A. The object of fasting (Isa. 58:6)
 1. To unloose the bands of wickedness
 2. To undo the heavy burdens
 3. To let the oppressed go free
 4. To break every yoke
- B. The reasons for fasting (Ezra 10:6)

V. FASTING IN THE NEW TESTAMENT

- A. The church fasted (Acts 14:23).
- B. Fasting accompanied important decisions (Acts 13:2).
- C. Paul set the example (II Cor. 11:27).

CONCLUSION: Fasting and prayer will make one fervent and humble. It will make the service of God a delight, an honor, and a blessing. Adam fell by eating; Jesus, our Redeemer, set the example of fasting.

CHAPLAIN ED BENNETT

Many of the true heroes of the world are not in athletics, or in battle's carnage, but plodding away in obscure mission fields.

The right use of today is the best preparation for tomorrow.



FOR FATHERS—

He may have a greasy hat and his trousers may be shiny, but if his children have their noses flattened against the windowpane a half hour before he is due home for supper, you can trust him with anything you have.

—Selected

○ ○ ○ ○ ○ ○ ○

A father was one day teaching his little boy what manner of man a Christian is. When the lesson was finished, the father got the stab of his life, when the boy asked, "Father, have I ever seen a Christian?"

PRAYER FOR A SON IN THE SERVICE—

*Dear God: I had a letter from my son today.
He is so young and so far away!
Please do the job of watching I cannot do—
He may not always think to ask You to.*

*The postscript on his letter is my plea:
"Please forgive mistakes, dear Mom. You
see*

*There isn't time to write the way I'd like."
This makes him seem again my little tyke.*

*Please, God, forgive the things I didn't do.
He left when I was only halfway through.*

—Author unknown

Ever think of the millions of people today
Who have never found Christ as their
Saviour?
And to know that they're lost makes you
clamor to win
Them from sin and their sinful be-
havior?

Well, I can't be a Moody, or Sunday, or
Graham,
Who have brought the Good News to
their masses;
But it's just as important to me that I win
One or two of them in small classes.

ROY E. McCALEB

TEN MOST WANTED MEN

1. The man who tries to be the right example to every child rather than talk about it.
2. The man who has a passion to help rather than a passion to be helped.
3. The man who is willing to say, "I was wrong; I'm sorry."
4. The man who will look temptation squarely in the face and say, "No!"
5. The man who puts God's business above any other.
6. The man who throws himself totally into a project, then gives the credit for its success to his helpers.
7. The man who has a ready smile and a pat on the back for others.
8. The man who brings his children to church rather than sending them.
9. The man who can see his own faults before he sees the faults of others.
10. The man who gives his money, time, and talent without thought of return.

—Selected

WHAT IS LOVE?

It is silence when your words would hurt;
It is patience when your neighbor is hurt;
It is defense when a scandal flows;
It is thoughtfulness for another's woes;
It is promptness when a stern duty calls;
It is courage when misfortune falls.

—selected

Christianity is meant to be bread for daily use, not cake for special occasions.

○ ○ ○

Tomorrow will be a better day if you begin this morning to improve it.

○ ○ ○

The truth needs no crutches. If it limps, it's a lie.

○ ○ ○

A man suffering from insomnia asked a friend how he managed to sleep so well each night. "Do you count sheep?" he inquired.

"No," replied the friend, "I talk to the Shepherd."



HERE AND THERE



AMONG BOOKS

Conducted by the Editor

All books reviewed may be ordered from
Your Publishing House

Salvation

By Lewis Sperry Chafer (Zondervan, 1972. First printing, 1917. 148 pp., scripture and subject index, paperback, \$1.95.)

This book attempts to present in clear and understandable language the great doctrines of the Cross on the level of the average Christian's ability to grasp and apply. Its strength (and it must have some strength to be reprinted from an early 1917 publication and to be now in its seventh printing since 1965) is in its arrangement of Bible references according to subject matter, with scriptural and subject indexes.

It is clearly biased, however, toward Calvinism and "eternal security." The author shows astonishing ignorance of the Arminian position when he suggests the issue to be, "Did Christ do enough on the Cross to make it possible for God righteously to *keep* one saved, as well as righteously to save at all?" (p. 97). One might ask, Where do the Calvinists find their sources for so-called Arminian viewpoints which they so vigorously refute? Those of us outside the Calvinist fold find it rather puzzling to attempt dialog with people who seem to have such a vague idea of what it is we are trying to say. The statement above, and several other examples, indicate the kind of teaching we Arminians have not said, written, read in any of our literature, heard about, or even thought.

A History of Israel

By John Bright (Westminster Press, 1972. 519 pp., cloth, \$9.95.)

Drawing upon the recent advancements in the field of archaeology, Dr. John Bright has updated his monumental work first published in 1959. The style and format of the book remain the same as the first edition but new findings and theories are incorporated to bring the reader the latest ideas of scholars. Here is a resource for becoming quite knowledgeable in the field of the history of Israel. The book is written from the perspective of utilizing archaeological evidences to support and/or explain passages in the Bible. The Bible is set in its historical, ancient Eastern setting and many customs and ideas are explained with reference to that culture. So many facts and ideas are presented that one is almost overwhelmed with the depth of knowledge of this excellent scholar, yet the style is so fluid it is indeed a pleasure to read. Let those preachers who are looking for easy sermonic material beware! This is a heavy-weight book, but all those who are truly interested in understanding the history of Israel will take great pleasure in working carefully through it. Indeed, this is one book which any professed student of the Bible cannot afford to overlook.

ROBERT D. BRANSON

The Sermon on the Mount An Exposition

By James Montgomery Boice (Zondervan, 1972. 328 pp., with scripture and subject index. Cloth, \$5.95.)

Forty-four messages of comprehensively researched amplification of the Christ-given basis of ethical behavior in the Sermon on the Mount. Often the reading of the passages in Christ's sermon leads to one of two conclusions: (1) that the type of life suggested by Christ's words is so tremendously impossible it should be simply put out of one's mind; or (2) that the teachings are tremendous and should be practiced—but it is not necessary to make any personal commitment to the One who spoke the words. The author carefully points out the folly of either of these positions. Faith in Jesus Christ, he believes, is a basic prerequisite to practicing the Beatitudes—and that faith makes their practice not only possible but enjoyable.

The truths of the Sermon on the Mount are applied to such contemporary problems as the secret of happiness, the problems in marriage, rejoicing in persecution, facing the temptations of lust, finding freedom from worry, and how to pray.

The author is a Presbyterian pastor in Philadelphia.

Preachers' Exchange



WANTED—Copy of *Milestone Papers*, by Daniel Steele.—Larry D. Classen, 2652 Tongass Ave., Ketchikan, Alaska 99901.

WANTED—*Entire Sanctification Explained*, by C. W. Ruth.—Rev. George A. Hurst, 204 Richwood Rd., Detroit Lakes, Mich. 56501.

WANTED—Set of *Simeon's Expository Outlines on the Whole Bible*.—Rev. Gerald F. MacKinnon, 19 Hart St., Painted Post, N.Y. 14870.

Items for this Exchange may be either WANTED or FOR SALE, but must be confined to old periodicals and out-of-print books. All response should be directly with the advertiser and not with this office or the Nazarene Publishing House. We are glad to render this free service on these terms. This service not available to bookstores or laymen.



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For those who have never really worked out their answers to this vital question.

● Preaching That Builds Mature Christians

A look at the nurture of those who have started for the Kingdom.



AMONG OURSELVES

Vance Havner made the observation that preachers should stop trying to play grand opera and get back to practicing the scales. Although some of us may feel that we have not advanced very far beyond the scales in our mastery of the art of preaching, there is a point well taken here. Dr. Smith deals with some of the basics in his article about planning (p. 5), and Frank Morley goes also to the very heart of the matter when he writes about the "principles" of the pastorate. All the way from Copenhagen, what a refreshing look at the scales we practice, Brother Morley! It seems this issue is more or less devoted to the idea. Can we overlook the importance of our music in the worship of the church (p. 8)? Is there the temptation to become so professional in our performances that we become insensitive to people? Dr. Kratzer urges that we be "people-conscious" (p. 12), and Chaplain Thompson practices this principle as he deals with the crises we face in our ministry (p. 20). And speaking of being "people-conscious," let us not forget that very important person who is the pastor's wife. Try reading "over her shoulder" the article in her department, about praying the prayer of committal (p. 17). After all, when we master some of these basic scales, maybe God will give us our taste of grand opera, which probably will send us back again to practicing our scales.

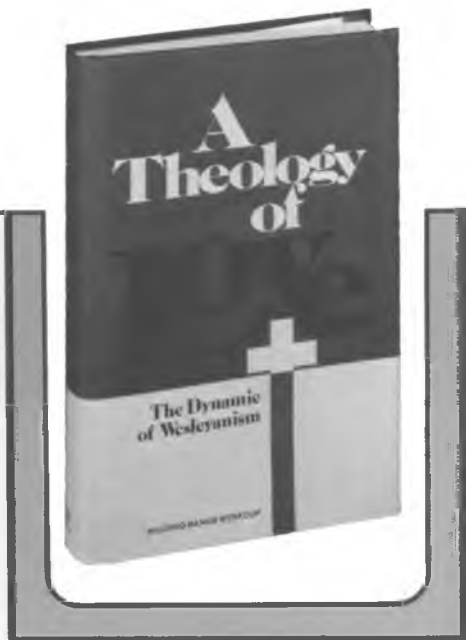
Yours for souls,

A Theology of Love



By Mildred Bangs Wynkoop, Th.D.

*Professor of Theology and Philosophy
Trevecca Nazarene College*



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372 pages. Cloth board.

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Other books by Dr. Wynkoop . . .

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