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THE

# PREACHER'S MAGAZINE

—proclaiming Christian Holiness . . .

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## *Christ and the Empty Tomb*



**T**HE MOST DRAMATIC MIRACLE in human history was announced by the angel, "He is not here: for he is risen, as he said" (Matt. 28:6). Christ was not in the tomb that first Easter morning, and He is not there today. There is something about this fact of Christian faith which is not only extremely exciting, but is also beautifully and awesomely symbolic.

Wherever you may expect to find Christ, the angel from heaven seems to be saying, This is not the place to look. You will not find Him here among the dead. Not after that Good Friday when He offered himself as the Sacrifice for the sins of all men, and that silent, gloomy Saturday when the whole world waited. This is Easter, and He lives. His is the empty tomb.

There are many miracles in the life of Jesus, so many that someone has suggested that His whole life is a miracle. It begins with His birth, unique in all the universe. And the miracle of His virgin birth includes countless mini-miracles happening in connection with it. It is a miracle that Joseph, the virgin mother's husband, kept his faith and understood the message. It is miraculous that their lives were protected and their safety assured in the journey to Egypt, just a step ahead of Herod's murderous intentions. It is a miracle that the star appeared, that the wise men came, that the shepherds heard, and that the angels sang.

The Incarnation is a miracle, and the Resurrection is at the center of it all, and one may not even be a Christian without believing it. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved" (Rom. 10:9).

The miracle of the Resurrection and the fact of the empty tomb, therefore, present the basic foundation for the Christian faith. Nowhere is this truth expressed more clearly than in St. Paul's letter to the Corinthians. "If Christ be not risen, then is our preaching vain, and

your faith is also vain" (1 Cor. 15:14). If His empty tomb does not matter, then nothing matters.

"He is not here."

If you are looking in Joseph's new tomb for the body of Jesus, these words are the message of victory. They declare the very heart of the gospel, with all its redeeming power. They send disciples to the Upper Room believing for further fulfillment of His promises. They send evangelists to every part of the world proclaiming the message of salvation, girdling the globe with good news. They send apostles and pilgrims to martyrdom, shouting, "We cannot but speak the things which we have seen and heard."

You will not find Christ in the tomb. It is empty.

Reminded of this great truth at Easter time, we are reminded also of a correlative verity. "He is not here" can be to men a message of joy, but also it can convey shock and judgment. The tomb is the least likely of all places to find Christ, but there are other places also where you will not find Him.

He will not be found where His presence is taken for granted, and carelessness controls the actions of those who should know better. This was the case when Joseph and Mary, "supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance" (Luke 2:44). We say it was carelessness that caused this lapse, but then it may have been partly due to a deeper problem of priority. There were matters drawing the attention of those parents that day that were not nearly so important as the matter of making certain Jesus was with them on their journey. "He is not here" if His presence is only incidental to us.

He will not be found where His credibility is under question, and His truth is opposed by wicked skepticism. One hears the words of doom for Capernaum, recorded by both Matthew and Luke (11:23 and 10:25), and remembers the situation in that city. Not just honest doubts, but sinful unbelief, characterized their attitudes. Such was also the case in Nazareth, the hometown of Jesus. It was there that "he did not many mighty works . . . because of their unbelief" (Matt. 13:58).

When "He is not here" bears the message of doom, there is always a reason. He will not be found where He is not wanted. But thanks be to God, the opposite is true. He will be found where He is wanted. Cleopas and his companion walked with Him all the way to Emmaus, not knowing who He was. But when Jesus would have departed from them, "they constrained him, saying, Abide with us." And He did, and they recognized Him.

If written over the door of human hearts are the words of thirst and despair, words that wail, "He is not here in my heart," then it need not be so. For just as surely as His tomb is empty, our hearts can be gloriously aware of His presence.

The empty tomb bears its silent witness to the endless echoes reverberating through all the corridors of time, "He is not here: for he is risen, as he said"! Alive forevermore, the Christ of the empty tomb intercedes for us at the Father's throne, and has given us His word that "where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18:20).

# THE LETTER

*Ministers are called upon many times to participate in Good Friday services. The following letter has been used in three communities and was warmly received. In one case there were seekers. "The Letter," read well with appropriate organ (or recorded) background, certainly takes the "ho-hum" out of these annual events.—Author.*

Somewhere in Jerusalem  
A.D. 33

To Claudia of Alexandria:

My dearest Claudia:

You would not think your beloved soldier much of a hero if you could see him now. For once in my life, I have felt what it is like to be afraid. Yet I feel no shame in such a cowardly response to the events of this awful day. Nor am I alone, dearest Claudia. The entire city appears to have gone into hiding. Even I, one of Caesar's centurions, am crouched in a corner of this obscure room behind windows secured against any would-be intruder. My olive-oil lamp flickers, and in this stillness, the flickering is like the rippling of a parchment in the wind.

It all started last night. There has been a Man by the name of Jesus Christ who claimed to be the Son of God. He has healed the sick, restored the lame, and even raised the dead to life. Many people have followed Him.

This caused uneasiness among the official Jewish ruling body, and they sought to destroy Him. Last night they convinced one of Christ's own followers to deceive his Leader and turn Him over to the rulers for trial. Thirty pieces of silver was enough for the greedy Judas.

It was reported that Christ went to a little olive grove to pray. One of the guards told me it was Gethsemane—across the Brook Kedron, beyond the city gates. While Jesus was praying, the arresting party was gathered and started up the slopes with flaming torches. When the arresting detail arrived on the scene, Judas kissed Jesus to identify Him.

Julius, the farm boy I wrote to you about before, was on duty last night and gave me a firsthand account. It seems this Man Jesus was not surprised, but one of His followers became so angered that he cut off the right ear of the servant of the high priest. He was rebuked for his violence, according to Julius, and then—of all things!—Jesus reportedly restored the severed ear. Until that time Julius had only heard of the miracles. I suppose it was a trying moment for Julius. He trained to be a good soldier, you know, devoted to duty, but he questioned what was being done to this Miracle Worker.

When I went on duty this morning at sunup, I was assigned to the crucifixion party. I was really excited. I thought how much I would enjoy see-



by  
**Carlos H. Sparks**

Pastor  
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ing this rabble-rouser dying a slow, miserable death. The very idea of a human being claiming sonship with the Almighty! I agreed with the Sanhedrin. Stop this fanatic now and there would be less to deal with later. The Jews had a hard time getting what they wanted, according to Julius. First they hailed Jesus before Pilate; then Pilate sent Him to Herod. Herod dressed Him in a gorgeous robe, mocked Him, and sent Him back to Pilate.

It seemed Pilate was convinced of Jesus' innocence, but he gave in to the wish of the mob. He offered to chastise Him and let Him go, but the crowd would not hear of it. Finally, Barabbas, a man jailed for sedition and murder, was released instead.

Well, from this point on, what I saw was firsthand. You have never heard so much shouting in your lifetime. The people were excited about the prospects of the crucifixion. I was too. I was to be an escort to control the mob. I really didn't see any need for so much security. If they mauled Him to death or crucified Him, what could be the difference? Nonetheless, I kept a good watch.

The Man with a wooden cross upon His shoulders, and a delegation from the high priest's office, along with a rallying crowd, started for Golgotha. He had a few sympathizers—a precious few, I might say. Some women wept for Him, and He said some comforting words to them which I could not hear. He began perspiring profusely and began to lag behind a little. One of my fellow centurions forced Him on with threat of a flogging. Then He fell. The cross lay beside Him in the dust. He tried to lift it. A black man named Simon was compelled to assist Jesus with the heavy cross. Simon appeared to be pleased at the opportunity.

When we arrived at the skull-like hilltop, the cross was laid near a post

hole. The Prisoner, like the two criminals dying at the same time, was nailed with giant spikes through the hands and feet to the cross. I turned my head once when Jesus cried out in pain. I couldn't watch when the cross was dropped into the hole. There were several screams of agony. I'll never forget that sound. The crowd went wild. I wondered how they could enjoy such a scene of suffering. I wished He would die quickly.

Then I heard Him speak to God, "Father, forgive them; for they know not what they do." His weary head dropped to His chest. He set His eyes on me. It was for me He prayed as well as the others. I broke away from His magnetic gaze. I tried not to look back again.

Another centurion, a new fellow in our ranks, tried to reassure me—and himself. "The church is putting Him to death. Wouldn't they know if He was anyone special?"

One of the dying thieves interrupted, "If You be the King of the Jews, save yourself and us!" The other thief answered and rebuked him and said, "You ought to be ashamed of yourself. We are getting what we deserve, but this Man has done nothing to merit this." Then he did a strange thing. Turning his head as far toward Jesus as he could, he said, "Remember me when You come into Your kingdom." The Man Jesus assured him, "Today you will be with Me in paradise." The thief seemed very happy, in spite of his obvious suffering. Secretly I rejoiced with him and wondered why I had not made such an appeal.

I heard Jesus give one of His disciples a charge to take care of His mother. She wept quietly as though she understood that what was being done was a part of some great plan.

About the sixth hour it became increasingly dark. The awful darkness lingered until the ninth hour.

Someone came running up the hill with a message to the churchmen. They seemed very excited. Something about the veil in the Temple being rent from top to bottom—a significance I later learned to be evidence that, in Jesus' dying, He himself became the access to the holy of holies, the presence of God.

Then, my dearest Claudia, He cried out such a wail of agony. Death was seizing Him. "My God, my God, why hast thou forsaken me?"

There was a look of fear and amazement on the face of nearly everyone. Someone—a follower from the crowd—cried out, "God cannot look on sin. That is Christ, the Son of God, dying for all of us!"

I saw the muscles of His throat convulse. "I thirst," He said. Then a peace borne out of that terrible torture swept His face with a mysterious serenity. "Father, into thy hands I commend my spirit. . . . It is finished." A shaft of light pierced the darkness and rested on the center cross.

"Break their legs and prove them dead," the captain shouted.

"Never mind this One," I said. "He is dead. I have pierced His side. There is no life."

Our task was finished. The crowd, for the most part, received the enter-

tainment they had sought. However, it was a somber crowd, muted by sober thought, as they walked back to Jerusalem. I had the feeling a great crime had been done. This was the Son of God. I was heavy. An obvious believer, weeping beside his companion, sensing my own concern, pressed a torn piece of parchment into my sweating hand. I have it now. The words of one of their ancient prophets: "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed."

Moments ago, Claudia, I begged His forgiveness by faith. I believe He really heard me and forgave me. Someone said earlier as the crowd was leaving Calvary, "Men will call this day 'Good Friday' forever." And yet I cannot see how such an infamous day could ever be called "good," unless it could mean that on this day the Son of God died for the sins of the world. If that be the case, it is "good news"—and it is "Good Friday" forever!

Claudia, will you open your heart and receive Him as I have?

*With all my love,*

NATHANUIS

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Some people get so busy in Christian work that they have no time for prayer and none for friendship, and the consequence is surely seen in lessened power and impoverished love. Many Christian workers are the slaves of good purposes. They are not free. They are bound. The intensity of their will to accomplish much of good prevents their minds from ever being at leisure from themselves to soothe and sympathize for cheerful fellowship and unrestrained kindness. The Saviour left us an example here. He made it his meat and drink to do his Father's will, yet the little children knew he was accessible and were not repulsed, and the people thronged him, and the Pharisees called him the friend of publicans and sinners. He was himself, and he was all men's.

—Robert E. Speer

# **Calvary Disseminates Redemption**

**By Fred M. Weatherford\***

**T**HE MOST BENEVOLENT, sacrificial world outreach known to mankind had its origin in heaven when the Godhead, resolved through an insoluble mystery, formulated a plan to rescue the human race from its sin-polluted defilement.

For the emancipation of a sin-condemned world, Jesus Christ became the reconciling Mediator for man's redemption from sin. This required the adaptation of Deity to human form, who at the same time should maintain His divine stature, while assuming the characteristics of humanity.

Such distinction is the unbridged revelation to man's identity. This constitutes a transition beyond human comprehension. The manifestations of these concealed factials are revealed to man by His deeds.

How inconceivable that "God . . . gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16)! And how immeasurable is the distance from the throne of the Eternal to His stable birth!

Jesus came to earth to rescue men from their inescapable prison walls of sin. He looked upon their destitution, and put out to the rescue.

You have never looked upon a face whose suffering love went so far down in His effort to touch men's hearts by redemptive means. Pass into the Garden of Gethsemane and behold the Lamb of God in suffering agony as He prays, sweating drops of blood, as He seeks to bear men to the altar of repentance.

There is no sight comparable to the sacrificial mercy of Jesus, holding out for-

giveness to the penitent on one hand, and sanctifying grace to the believer on the other.

Jesus describes himself as the Way to salvation when He says, "No man cometh unto the Father, but by me" (John 14:6). May we follow this line to say there is a scripture of promise that throws special value concerning Christ's provisional means for man's need: "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace" (Eph. 1:7). This is to say that man's sin pardoning is especially connected with the death of Christ. But I should find it difficult to believe that the death of Jesus is sufficient reason for the forgiveness of my sins, unless there is assurance of a witness that He does it. God's Word affirms this: "The Spirit Himself [thus] testifies together with our own spirit, [assuring us] that we are children of God" (Rom. 8:16, Amp.).\* "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1).

Therefore, we conclude that Calvary is the Blood-emancipating thoroughfare for every sinner. It marks a climax in time for man's reach for a place among those of whom it is said, "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb" (Rev. 7:14).

The wonder of wonders is the joy that salvation brings. We would join in the testimony of Fanny Crosby:

*Take the world, but give me Jesus.  
In His cross my trust shall be,  
Till, with clearer, brighter vision,  
Face-to-face my Lord I see.*

\*The Amplified New Testament, copyright 1968 by the Lockman Foundation, La Habra, Calif.

We sing it, we say it, we may even believe it, but do we really want this kind of experience?

## **Pentecostal Power**

**By William J. Turner\***

*Lord, as of old at Pentecost  
Thou didst Thy pow'r display,  
With cleansing, purifying flame  
Descend on us today.*

*Lord, send the old-time pow'r, the  
Pentecostal pow'r.*

*Thy floodgates of blessing on us  
throw open wide!*

*Lord, send the old-time pow'r, the  
Pentecostal pow'r,  
That sinners be converted and Thy  
name glorified!\*\*\**

So wrote the songwriter Charlotte G. Homer of that blessed Pentecostal experience which is recorded in Acts.

But we ask ourselves, Just what would happen in our churches, in our own hearts, if God should really answer that request and really send the "old-time power"? Do we want to see an outpouring of the "old-time power"? If it is true—and we know that it is—that they were moved in a marvelous and miraculous way, are we now willing to still sing, "Send the old-time pow'r"?

*Speak, Lord. Before Thy throne we  
wait;*

*Thy promise we believe,  
And will not let Thee go until  
The blessing we receive.*

\*Nazarene evangelist, Newville, Pa.

\*\*\*"Pentecostal Power," © 1912 and 1940 by the Rodeheaver Co.

Do we really say, "And will not let Thee go until the blessing we receive"? Do we really say, "Speak, Lord; we are waiting"? Or do we say, "Listen, Lord; we are speaking"? Do we honestly expect that God has a blessing we have not received, or do we say, "We've got it all"?

Most of us will sing that grand old song on Pentecost Sunday. Hopefully, a few of us will really mean it. Let's suppose that the Holy Spirit will come and take possession of every one of us even now, or on Pentecost Sunday. Suppose we all really tarry and wait before His presence for an outpouring. Suppose we really take His word for what He meant it to be, "But ye shall receive power, after that the Holy Ghost is come upon you." Suppose we all, like Jacob of old, say, "I will not let go until I have received the blessing." This is what God has promised for us, and this is what Jesus wanted for us when He commanded us to tarry until we be endued with power.

We sing it, we say it, we may even believe it; but do we really want this kind of experience? Let's honestly look at what we are asking for.

If our request is granted, our lives are going to be different. According to Acts 1:8, we shall receive power—a dynamic, explosive force of the Holy Spirit working within us—empowering us to be His witnesses. If we really mean, "Send the old-time pow'r," we are saying, "Send a mighty, explosive force into our own hearts." And as it continues, the Bible says, "Ye shall be witnesses unto me"—living proofs. But Jesus is also saying, "Ye shall be My martyrs." We will be willing to become martyrs that His name might be glorified.

"Send the old-time pow'r." What else is involved? Acts 2:1 says, "They were all with one accord in one place." What a contrast to our mixed-up world today! They did not

live for themselves, but for each other. How much are we in one accord and in one place as to the work of the Holy Spirit? There is such a tendency today to crowd Him out! Oh, we sing, "Send the old-time pow'r," but we still want our way. We don't agree with the pastor, or the church, or with what's going on.

And the Word continues, "And suddenly there came a sound from heaven . . . and it filled all the house where they were sitting." We don't want any sound in the services, no emotion.

If God honors our request and sends the old-time power, there will be some sounds—an "Amen" now and then, a response to the message, a strange moving now and then, perhaps even some weeping over lost souls, perhaps some evangelistic preaching rather than a film in the evening service. There might even be some confession and restitution, and a Holy Ghost revival would break upon us. That is, if we really want that old-time power.

It goes on—"They were all filled with the Holy Ghost." Yet we say, "We don't need to be filled; we have the gift of salvation." But He says, "Ye shall receive power," *after* ye are filled.

Another songwriter wrote, "Fill me now. Jesus, come and fill me now." When we are filled, we are overflowing. How long since your blessing has run over?

They "began to speak with other tongues." They did not have that gift of language before. They began after they were filled; but please note, they spoke "as the Spirit gave them utterance." What a difference in what the Spirit does and what man does! Man mixes it up so badly that it becomes a gibberish no one can understand. But Acts 2:11 says, "We do hear them speak in our tongues the wonderful works of God." The Holy

Spirit does not fill man to glorify man but to glorify God. When we hear of an evidence of His coming by a so-called speaking in tongues, how often do we hear them say, "He spoke in tongues," glorifying the man—not God? God is not an author of confusion. He does all things decently and in order.

If we really mean it, He will send old-time power which will loosen our tongues so we can pray in public, so we can be effective teachers and preachers. We'll talk about Him instead of the weather, or pollution, or programs, or gas shortages. We'll speak the mighty works of God.

It continues: "But Peter, standing up with the eleven . . ." (2:14). God had a plan. His preacher would have to be filled with the Holy Ghost, and He would use him, and the other 11 would stand with him. Peter stood up to preach—not to deliver a little discourse on the general love of God, or the brotherhood of men—but to preach, backed by the explosive power of the Holy Ghost within, and backed by the other 11 who agreed with his preaching. In effect they were saying, "God asked you to do the preaching, but we'll say the Amen."

Peter preached under such anointing that the Bible says, "Now when they heard this, they were pricked in their heart" (2:37). A preacher filled with the Holy Ghost stirs people when he preaches.

Salvation might be for inspiration and courage, but it is also for challenge and determination. Too much preaching today is "apple polishing" or "back scratching." The Word pricked their hearts and they cried out, "What shall we do"?

Note what that Spirit-filled preacher told them. He did not say, "Now just repeat this little prayer after me . . ."; or, "We'll go off to the counseling room and talk it over."

He cried out, "Repent, and be baptized . . . and ye shall receive the gift of the Holy Ghost." Could it really be any plainer for us today? God is asking us to preach under the anointing and filling of the Holy Ghost—to preach repentance, restitution—with power, with authority.

Acts 2 closes with some other events. "They continued stedfastly." No preacher begged these people to come to the house of God, to take their places in the prayer meeting. "They continued stedfastly." How many of our people actually continue what they start? They continued in the "doctrine." Most of us don't even know our doctrine. "Fear came upon every soul"—not afraid of God, but afraid not to be afraid of Him. If we

were really fearful, there would be some repentance, straightening up, asking forgiveness.

They "had all things common; and sold their possessions . . . breaking bread from house to house . . ." Door-to-door evangelism, caring about each other, loving each other, sharing with each other, and "praising God, and having favour with all the people."

How long since you've been part of a service where God was praised? How long since that old-time power was felt, and you felt an explosive force within saying, "Speak, Lord; before Thy throne we wait"? Yes, Lord, I mean it! Send the old-time power in my church, my life, my heart. Today!

## **"Insidious Indifference"**

Indifference is the plague of today's society. It is a creeping paralysis that would incapacitate our world today. The adults are indifferent to the youth. They cannot understand them, so they turn them off. The young cannot communicate with the adults, so they ignore them. The affluent are satisfied with their plenty, so they are indifferent to the poverty of their neighbors. The poor are so busy keeping body and soul together that they gradually withdraw into their little, lonely world of stress and struggle.

The world has become indifferent to the Church. Too often their accusation is correct that we are trying to talk about eternity with our lips, while our lives indicate that we are very earthbound. The tragedy is that the Church has gradually become indifferent to the deep needs of our world. The world has cried for the pure bread of the gospel of Christ, and we have sought to satisfy them with stones of a social gospel of men. They cry for examples of a Christlike life, and we have given them the shabby example of hypocrisy. Richard Whatley, archbishop of Dublin, many years ago correctly stated the danger when he said, "The depreciation of Christianity by indifference is a more insidious and less curable evil than infidelity itself." Our only remedy is to make our prayer constantly, "Lord, give me a compassionate heart like unto Thine."

Ross W. Hayslip



# CALL TO SERVANTHOOD

C. S. COWLES, Pastor, Church of the Nazarene, Covina, Calif.

## 1. THE PASTOR: A MAN OF GREAT INSIGNIFICANCE

The insignificance of the servant does not mean that his service is unimportant. To the contrary, it "pleased God through the folly of what we preach to save those who believe."

(1 Cor. 1:21, RSV)\*

"For consider your call, brethren; not many of you were wise according to worldly standards, not many were powerful, not many were of noble birth; but God chose what is foolish in the world to shame the wise, God chose what is weak in the world to shame the strong, God chose what is low and despised in the world, even things that are not, to bring to nothing things that are, so that no human being might boast in the presence of God" (1 Cor. 1:26-29, RSV).

Albert Camus describes a character with whom I have been able to relate more than with any other figure in contemporary fiction. Joseph Grand was a quiet man with small ways. Camus sketched him in this manner:

True, at first sight, Grand manifested both the outward signs and typical manner of a humble employee in the local administration. Tall and thin, he seemed lost in the garments that he always chose a size too large, under the illusion that they would wear longer. . . . Even before you knew what his employment was, you had a feeling that he'd been brought into

the world for the sole purpose of performing the discreet but needful duties of a temporary assistant municipal clerk on a salary of sixty-two francs, thirty centimes a day . . . in short, *he had all the attributes of insignificance.*<sup>1</sup>

If I were to summarize my ministry to this point, I suppose that it would be pictured as the "decay of illusions." I was born with an ample supply of ambition—and self-confidence to match. At least, this was what I was told. Ambition creates superlatives. Self-confidence believes them. I wanted to be a great preacher, a successful pastor, and an innovative counselor. Good-intentioned people around me fed these illusions. Really, I do not mean to be hard on myself, for most human endeavor begins with grand designs and great expectations. These form the headwaters of action, and comprise the springs of concrete decision. But, with me, life never worked out the way I imagined.

I enrolled in college thinking that I had some musical talent. But I failed to qualify for the choir, and that was in a Bible college of 128 students. I fancied myself a basketball player. Fortunately I did make the team—the second team, that is—and second string on that team.

These undergraduate disappoint-

\*All quotations from the *Revised Standard Version of the Bible*, copyrighted 1946 and 1952, are used by permission.

1. Albert Camus, *The Plague*, Stuart Gilbert, trans. (New York: Random House, 1948), p. 174.

ments serve to illustrate the decay of illusions that has attended my professional ministerial career. And yet this is all to the good. Little can be done while living in the realm of false expectations. Events have a way of delivering sobering insights. The facts are, simply, that I have not become a great preacher or an astonishingly successful pastor or a sought-after counselor. There is little about my record to distinguish me from among tens of thousands of my colleagues. In short, it has taken me a while to face the fact that I, too, belong in the camp of those insignificant Christians to whom Paul addressed the sobering words in 1 Cor. 1:26-29. I am ready to admit that, like Joseph Grand, I have all the attributes of insignificance.

This does not mean that I have given up hope. To the contrary, I have been discovering a self-image with which I can live.

Gerhard Von Rad, distinguished Old Testament theologian, maintains that the Old Testament has a core *kerygma*, a proclamation, even as the New. He isolates it and identifies it as a kind of Hebraic confession of faith formalized into a creed by Moses:

"And you shall make response before the Lord your God, 'A wandering Aramean was my father; and he went down into Egypt and sojourned there, few in number; and there he became a nation, great, mighty, and populous. And the Egyptians treated us harshly, and afflicted us, and laid upon us hard bondage. Then we cried to the Lord the God of our fathers, and the Lord heard our voice, and saw our affliction, our toil, and our oppression; and the Lord brought us out of Egypt with a mighty hand'" (Deut. 26:5-8, RSV).

Why wasn't Abraham's name spelled out directly? This is a curious omission, considering the emphasis placed on names by the Hebrews. I can only conclude that the generic

term *Aramean* was substituted for the personal name for a definite and rather precise reason: that is, apart from the gracious call of God, Abraham was nothing more than just another desert nomad. In thinking about it, what was there about Abraham to distinguish him above a multitude of other Near Eastern ancients who have been lost to history? We must conclude that, outside of the call of God, Abraham too was a man of relative insignificance.

One day the living God intercepted Abraham's life. He called him by name, gave him a command, and delivered to him a promise. By virtue of that call, a nobody became a somebody—the progenitor of three great world religions, and the father of all who by faith are made righteous. Because of God's call, Abraham's name became great. And yet, realizing the Israelites' proneness for excessive adulation and even idolatry, Moses felt it wise to submerge Abraham's name and play down the human dimensions of his person. This was done, I believe, to make it clear that everything about Abraham depended solely upon God's gracious election. Thus we can say that Abraham combines those elements which are essential in a proper estimate of ministers: he was a man of "great insignificance."

When the New Testament Church was casting about for possible Greek words to utilize in describing its leaders, they rejected such terms as *archain*, authority; *archown*, ruler; *timae*, dignitary; or even *leiturgia*, public minister. For each of these titles implies a relationship between rulers and those ruled. It is this fact which renders them unsuitable in describing office in the Church. Hans Kung notes in his book *The Church*: "There remained nothing else but to develop a new word. The word that was chosen was an unbiblical one,

current neither in the Jewish nor the Hellenistic environment in this sense—indeed a fundamentally unreligious word . . . which carried no overtones of authority, officialdom, rule, dignity or power: the word *diakonia*, service.”

*Diakonos*, “servant”—there is something very unpretentious about this word which makes it useful in describing who ministers are, and what it is they are to do. It is true that the title “minister” is an accurate translation of *diakonos*. But centuries of associating this word with the priestly and prophetic roles attributed to the professional leaders of the Church have rendered it misleading. Consequently, I had sensed no contradiction between my desire to be a “minister” and the grandiose expectations I entertained in my youth. It has been only by a long and painful road that I have acquired a frame of mind to appreciate the understanding of ministry as servanthood.

Once I became conscious of it, the servant image fitted me well. It is quite compatible with the position of insignificance I occupy as pastor. Servants are not supposed to be conspicuous. More important, I am finding myself more sensitive to the suffering of my fellowman. I have been discovering a new joy in ordinary deeds of self-giving love. It is easier to express solidarity with a brother in need. In short, I have been recipient of those quiet, inconspicuous, and yet immensely fulfilling spiritual rewards which the work of ministry had always promised.

And yet, I am the *servant of God!* That conviction delivers me from the feeling that what I am doing is not important. The insignificance of the servant does not mean that his service is inconsequential! To the contrary, “it pleased God through the folly of what we preach to save those

who believe” (1 Cor. 1:21, RSV).

Joseph Grand, my hero who had all the attributes of insignificance, nevertheless plays a crucial role in Camus’ parable. The bubonic plague had exiled the town of Oran, isolated its inhabitants within walls of terror. Anyone might freely enter, but nobody could leave except by the way of death (a symbolic description of the planet earth). The terrible disease had decimated a large percentage of the inhabitants, and had virtually paralyzed the rest with fear.

One day Joseph Grand also caught the fatal disease. His close friend, the harried physician Rieux, left the hospital, and spent the night by Grand’s bedside. The rising tides of fever and convulsions would be followed by seasons of extreme prostration. But somehow, Grand lived on. After each successive and more violent attack, Rieux fully expected that his friend would expire. But no. All the next day Grand somehow survived. Camus picks up the story and describes the miracle: “But at noon there was no change. By nightfall Grand could be considered out of danger. Rieux was completely baffled by this ‘resurrection.’”

Three days later (obvious resurrection language) Joseph Grand was up and walking about, the first inhabitant of the doomed city to conquer the plague. Camus goes on to say, “Indeed it could be said that once the faintest stirring of hope became possible, the dominion of the plague was ended.” Praise God!

Into the hands of insignificant servants is placed the most significant news that human ears have ever heard, “Christ is risen!” The dominion of death’s plague is ended. Men can now breathe easier, take courage, embrace a real and living hope. As bearers of that *evangelion*, good news, we can regard ourselves as servants of God, men of “great significance.”

# Faith in **ACTION**

To the Editor:

I want to drop you this line as a way of saying, "Thanks," for an editorial you wrote some time ago that has had a wonderful effect on my outlook as a new pastor.

Less than two years ago I (I don't want to say I gave up my job, for what sounds like sacrifice was not—and never will be—so classified) left my position as a sales manager for a data-processing company to go into the ministry in a city that had never had a church of our denomination before.

The district was able to purchase a church of another denomination with a seating capacity of 700 and 64 Sunday school rooms. The church was opened in the fall of 1972 and for several months I was able to live on some accumulated money plus the use of my former company's car. The car went back to the company in April.

I had decided that I must find a job to help feed my family. However I couldn't jibe that with the fact that God had called me into the ministry. It was at that point that I read your editorial about your meager beginnings, and how God provided. I took the article to my wife to read. I have read it several times since (when food got a little scarce). God assured me that He had called me to preach, and that if I would preach, He would provide. Admittedly, He has not always been on *my* schedule, but He has provided.

The church started to pay me \$50.00 a week (more than I was worth), and did so up until March of

this year. Then our salary went up to \$75.00 and, like the \$50.00, is enough because God makes up the difference.

Many times we have soup for supper. The kids' shoes are worn a little longer now than they should be. My wife goes to the laundromat because we can't afford to have the washer fixed. But the same God that kept you years ago is the same God that is keeping us—and we are better off because of it.

If you feel led to do it, I would like to see a subsequent article addressed to pastors about this matter.

I have been to several preachers' functions in the past year. Eventually the subject gets around to money, and several of the men talked about how they have asked for a raise. To quote from one: "I know we are not supposed to be affected by money, but my family has to live. I shouldn't have to go through life as a pauper just because I'm a minister."

When the talk turns to a change of church, the first question is "How much does it pay?"

Now I know that we have to live. I know that we have to eat. I know that these are not matters to be sloughed off. But I pray that my priorities will never get me so out of balance that I will find myself looking at the dollars involved at the expense of faith and trust in a God who does care about a home mission pastor and his family.

Thanks for listening to me—but most of all thanks for an article that has helped me through some wonderfully trying times.

Name withheld

The minister's relationships with his members, the world outside the church, and his brother pastors comes into focus.

# Ministerial Ethics

"Giving no offence in any thing, that the ministry be not blamed" (2 Cor. 6:3).

*Ethics* is a broad term covering the whole field of morality in relation to conduct, as well as the conduct of any certain group in relation to particular principles within its organization, in a more restricted sense.

Since the ministry is the highest of all callings, requiring the noblest of motives, aims, and conduct, the ethics within its realm of operation are naturally upon a very high plane. Even children who are acquainted with the ministry recognize this. Ever hear a child exclaim, "Mr. Jones did so-and-so, and *he's a preacher*"? This last emphasis indicates the high regard in which a minister is held.

By "ministerial ethics" is meant the conduct of the minister in his relationship with the church, the world, and other ministers. We shall confine this article to these three fields of his activities.

## The minister's relationships with his people

It is sometimes said, "Home is the place where we are known best and loved most." So with the minister in his parish. Here he is known best and loved most. His true values shine here as nowhere else. Within this relatively small circle of influence, he does his greatest deeds, serves the highest purposes, and stands his most supreme tests of life. In this field, therefore, the test of his ethics will be given the best workout.

The pastor is brought very close to his people. It has been remarked facetiously that the minister sees people at their best, and the physician sees them at their worst. But in reality, the true minister sees his people both at their best and at their worst. Possibly no other outside person is so intimately connected and so truly trusted as the minister who has won the hearts of his people. This fact becomes both a grave responsibility and a golden opportunity. By this association the greatest good can be done for the individual. The pastor can plumb the depths and reach problems which the physician, the psychologist, or even the strongest evangelist cannot reach.

But it is just here that the minister must likewise be on guard. It is with these persons who trust him most that unbecoming familiarities



by  
**William S. Deal**

Author, Counselor  
El Monte, Calif.  
The Wesleyan Church

may develop. A word here is sufficient. Regardless of how close the associations may be, the minister must always keep a professional distance between himself and his parishioners. If this rule is observed without deviation, there will never be reasons for hours of regret.

The minister should so conduct himself at all times in his parish that the sudden revelation of his conduct would be no embarrassment nor bring any shame upon his high calling. He should avoid the appearance of evil by not allowing things which may give room for evil speaking. Sometimes he will need to remind others of their place, if they tend to become too familiar.

His time belongs alike to the young and older members of his parish. He should not give too much of it to either group to the neglect of the other. Nor should he allow himself to fall into the unsavory ministerial blunder of spending too much time with certain families while others are neglected. Some homes are naturally more inviting to the minister and his family than others. But perhaps the other homes need his presence most. Certainly they have a just claim to the proper share of his time.

The minister should also be conscientious about how he spends his time. His church has a right to expect a reasonable amount of his time. While he must not neglect his own family to save others, neither can he justly spend too much on his own to the exclusion of others. Recreation properly engaged in may be quite valuable; but overindulged, it becomes dissipating.

The pastor also has a responsibility to his church in respect to his devotional life and his studies. When he neglects the private culture of his own soul, his people suffer spiritually because of it. His ministry reveals the depth or shallowness of his private

devotions. And for his absence from his study, his parishioners must pay in the lack of wholesome, spiritual food. Where ministers have to work for part of their living, they cannot give the time they wish to study. But even so, they must not give up. A little time gleaned here and there for study can go a long way in preparation for sermons.

### **The minister's relationships to the world**

By "world" we mean the workaday world about us. A minister's conduct should be above reproach in his relationships with sinful men about him.

He should see to it that his bills are paid promptly, or justifiable explanations made to his creditors. His appointments should be kept promptly. His speech should be "seasoned with the salt" of truth, purity, and uprightness. Nothing will lower a minister in the public eye more quickly than shady jokes, jesting, and evil speaking. "Walk circumspectly" in the world, as becomes one with so high a profession.

### **The minister's relationships with his ministerial brethren**

Every minister has certain duties to his fellow ministers. He should practice the golden rule of treating them as he would like to be treated under similar circumstances. Here is a sufficient challenge for all proper conduct.

Let him strictly avoid carrying bad news from one charge to another. He should not repeat to his members or other ministers any gossip which he hears about a fellow minister or his work. To do so is to betray confidence and lower oneself in the estimation of his fellow ministers, and even his humblest parishioner.

One complaint often raised is that the former pastor visits his former

charge too often. Many times he does not even pay the visit to the resident pastor required by ministerial ethics on such occasions. Sometimes, too, he profits by his visit, possibly at the expense of the present pastor. This is unethical, to say the least, and especially where it is encouraged by the offending minister or his wife.

A former pastor should never accept invitations to perform weddings or bury the dead without the full consent of the resident pastor. When so engaged, he should request that the present pastor assist, if this arrangement has not already been made.

It is also poor ethics to correspond with a number of former parishioners and in this way "keep an eye on" what is going on. Some ministers are guilty of advising former members about church matters, and a few have been known to use this method as a kind of "collection bureau" which paid fair dividends. This kind of thing is cheap, if not low, and certainly below the dignity of a true man of God.

Conference wire-pulling, electioneering against this or that person in district or general offices, endeavoring by underhanded methods to secure better pastorates, or to outwit and get legislation passed to hamstring someone, are things of which true ministers of Christ should never be guilty. These and other off-color actions of similar nature reveal that the pastors are emotionally immature, shy, fearful, and childish, to say the least. They have never grown up spiritually and emotionally.

Let us be done with such childishness. We must work together, counsel together, and be always open, frank, and aboveboard. If, as ministers, we will practice high standards of ethics, God's work will suffer less and prosper more in all our fields of activity.

## Practical Points

*that make a difference*

### He Planned Well for His Evangelist

Dear Son:

Pastor Whitmore was gone when our evangelist arrived in Wisconsin. He took a plane to Chicago and then a bus to our lovely city. We did not know when he would arrive. But you know what our pastor did? He placed a neatly printed sign in the door, welcoming the evangelist to the city, and gave directions to his room in the parsonage. At the parsonage there was another note making arrangements for dinner.

When I picked our evangelist up, he was well settled, having followed the signs to a T.

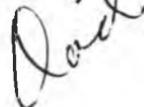
Our pastor and wife were gracious and wonderful hosts, and the evangelist reciprocated with warmth. It was a prelude to a good week together.

And, Son, that is the way it should be. This matter of interpersonal relations is not a backslapping proposition, but a fellowship of concern and love within a Christian context. It always brings its compensations.

Suspicion in the profession can only defeat Christ's purpose. I would rather take the risk and be "stung" occasionally than to view ministerial motivation with a "wry eye."

Well, my pastor taught me a lesson in personal relations. His people love him, and he in turn is winning them to the Saviour. Go out of your way for your next evangelist, and he will respond by giving his best.

Love,



● **General Superintendent Jenkins**



## Preparation Really Counts

RECENTLY SPENT some brief time with a preacher friend whose sport is fishing. The thing that amazed me was the careful preparation which he made for our short fishing trip. He carefully checked and prepared everything—tackle, bait, boat, weather—nothing was left to chance. After this one brief excursion, I could easily understand why my friend is considered a successful fisherman.

In the planning of revival and fishing for the souls of men, we must give the same careful, meticulous preparation. The wise pastor who really anticipates his revivals to be times of genuine harvest of souls will thoroughly prepare his heart and mind, and those of his people, by preaching on the great truth of revival possibility and potential for weeks prior to the special services. His sermons will be based on God's Word, emphasizing God's promise and provision for genuine revival.

It is not enough just to urge the church to prayer and fasting. We as preachers must lead our people in these exercises. Many people have never known or seen the real essentials of earnest, prevailing prayer. They do not know how to empty themselves until they can become vessels to be used of God in believing prayer. They need to be taught the deeper elements of faith and how to pray with a believing heart. They need to know what a burden for the lost is, and how to be faithful to that burden.

There should be days of fasting and prayer, special nights of prayer, cottage prayer meetings, and Bible study prayer groups. We can have God's visitation if we will pave the way through

humility, obedience, and faith—these all come through prayer.

Prior to the revival there should be an intensification of visitation and personal soul winning which should involve the total church. Our revivals will always be more fruitful when we bring the unsaved into our services. During this time full utilization should be made of our buses and car caravans to transport the Sunday school enrollees and the unsaved to the revival.

Lastly, as we approach our revival we should do so with anticipation and faith that the Lord will make this a time of harvest of precious souls. Sure, there is indifference and unconcern all about us in the world and even in the church community. But our God still lives to give spiritual awakenings and real revivals. Let us believe Him for our situation, our church, and our needs. Oh, that we may allow the wonderful Holy Spirit to come upon us in new fervor and power! Then genuine revival will come to each of us and to our wonderful people.



## CRADLE ROLL CAMPAIGN

**APRIL 6 through  
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For additional information see special mailing sent to all pastors, or center-spread ad in *Preacher's Magazine*, February, 1975.

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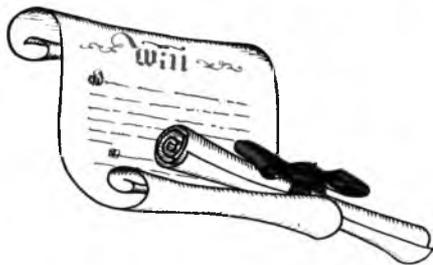


*For information contact:*

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# SAM

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*For more information contact:*

**Melvin Shrout, Director**  
**Senior Adult Ministries**  
 6401 The Paseo  
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# THEY ARE ALL AROUND US!!

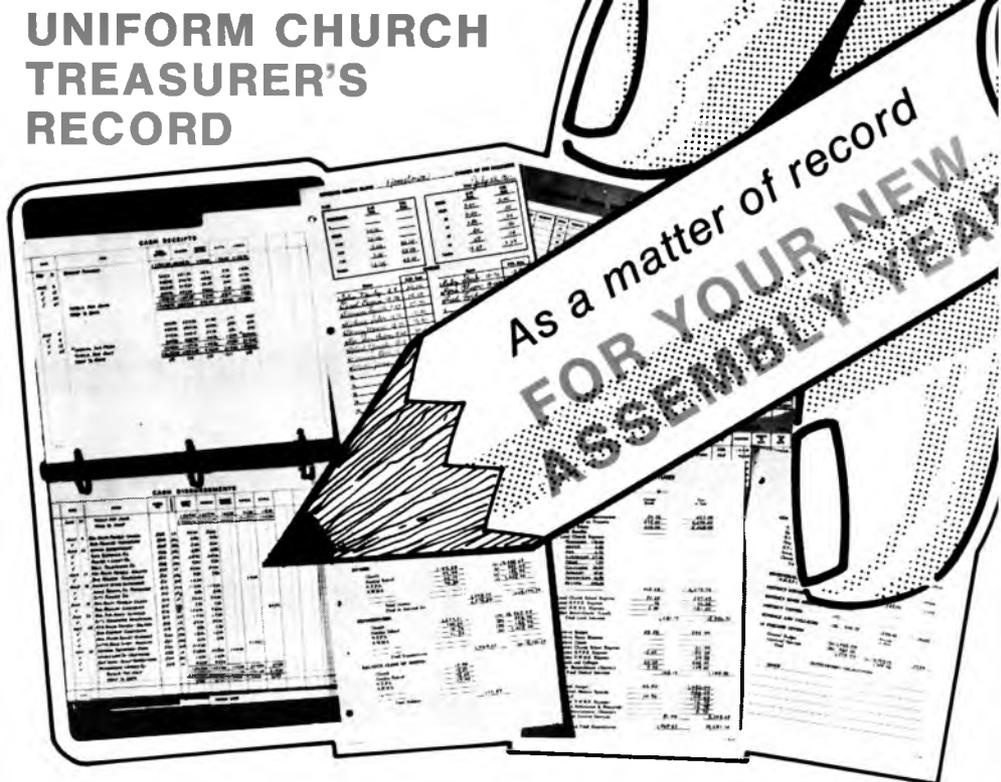
**"Thou shalt bring them in..."**  
 Exodus 15:17



**PALM SUNDAY**  
 (March 23)  
 and  
**EASTER**  
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*Remember to report your attendance for Palm Sunday and Easter to the district.*

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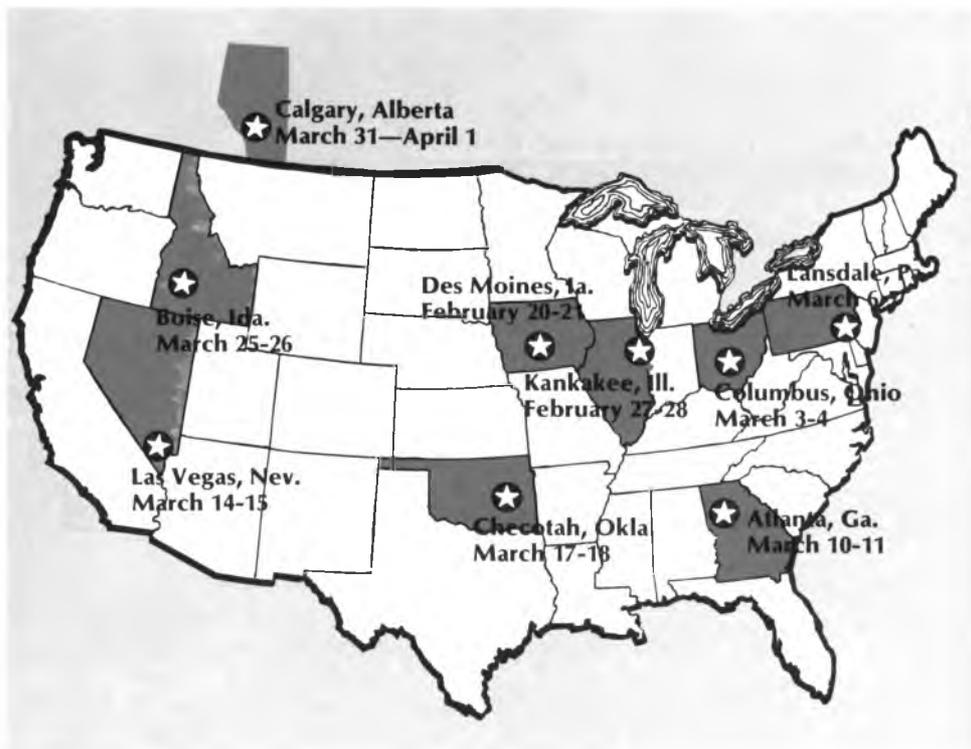
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# Internal Revenue Information



*Since many questions have arisen regarding the IRS and the church, the following information has been prepared setting forth the regulations:*

## TAX STATUS AND REQUIREMENTS OF LOCAL CHURCHES CHURCH OF THE NAZARENE

1. The General Board of the Church of the Nazarene (corporation name) and its subordinate units, including local churches, are tax-exempt organizations, not subject to income tax
2. Contributions to the Church of the Nazarene and its subordinate units, including local churches listed in the church directory, are deductible for income tax purposes.
3. Copies of the Determination Letter indicating the Church of the Nazarene and its subordinate units are exempt for income tax purposes, and that contributions to this church are deductible, are available from the Office of the General Secretary, 6401 The Paseo, Kansas City, Mo. 64131.
4. The Church of the Nazarene, including local churches, is exempt from social security coverage. However, if a church and its employees (office secretary, custodian, etc.) wish to be covered by social security, forms must be filed to waive the exemption and be covered. These forms, SS-15 and SS-15A, may be secured at local social security offices or IRS offices.
5. Local churches must obtain their federal identifying number and furnish this to banks and other payers of interest, dividends, etc. To do this, obtain Form SS-4 from the local IRS office (Rev. Rule 63-247, C.B. 1963-2, 612).

6. Churches must apply for their own identifying number on Form SS-4 as follows:

- a. If they elect to be covered by social security;
- b. If they withhold income tax from non-ordained persons;
- c. To comply with IRS requirements (Rev. Proc. 72-41, 9/11/72) for all subordinate units under the IRS group ruling. The reports of the subordinate units are kept current annually by the General Secretary.

7. Churches which hire non-ordained workers (office secretary, custodian, etc.) must withhold income tax from their wages even if they do not elect to be covered by social security. See Circular E (obtainable from IRS) for complete details.

8. Churches need not withhold income tax or social security from ordained ministers, pastors, evangelists, and other clergy who perform full function of the ministry, including administering the sacraments. Such persons are considered self-employed and must file estimated tax returns and pay estimated taxes quarterly on Form 1040ES. However, it is now possible for churches and ordained personnel to enter into a voluntary agreement to withhold income tax and make deposits for the ordained personnel, including the pastor. Such withholding must be deposited, quarterly reports (Form 941) must be made, and a W-2 statement of wages given at year-end. More detailed information can be secured from your local IRS.

9. Local churches which wish to obtain a bulk mail permit for non-profit organizations usually must have a copy of the Determination Letter (Paragraph 3) and verify tax-exempt status. The Church of the Nazarene and its subordinate units are listed as tax-exempt organizations in *IRS Cumulative List of Exempt Organizations Publication 78*.

10. The Federal Identification Number for the General Board of the Church of the Nazarene is:

**44-0552 034**

**B. Edgar Johnson**  
*General Secretary*

## THE REALLY NEW VACATION BIBLE SCHOOL MATERIAL!

THE REALLY NEW vacation Bible school materials are full of such terms as *core* (foundation) session and *expanded* (X) session, and session numerals such as 1 and 1-X, 2 and 2-X, etc. These terms are new. They are key terms, *foundation sessions* and *X sessions*, and very important to our *new curriculum*: for they represent a totally new approach to VBS. WHAT KIND OF VBS?

Five sessions or 10? For years this has been a sensitive question. And opinions vary. Some feel 10 sessions are best, and don't even consider less. Others, equally concerned, cry, "But we don't have time, staff, or finances for more than 5." The question is not simply one of more or less dedication on the part of Christians, out of a whole new set of needs in local churches. In view of the "New American," some are certain that a one-week VBS is more in step with real progress.

Recognizing the need in many churches for a 5-session school, while others still need 10, this Aldersgate VBS course has been beautifully planned to provide for both options. It has also been planned to incorporate more current teaching strategies.

Ten session guides have been provided in the manuals, based upon only five foundation lesson themes. For each theme there is a *foundation* set of materials and an additional *expanded* session (called X session). *Expanded* sessions immediately follow the foundation sessions which they support and amplify. For instance, in kindergarten this means that sessions 1 and 1-X both deal with "God Cares for Baby Moses."

In each succeeding *foundation* session, the children are introduced to a new Bible story, Bible verses, and songs, based on a new lesson theme. Detailed procedures for teaching are given, along with complete listings of all materials and supplies needed for that session. There are new materials in the resource packet and pupil book to support each *foundation* session.

The *expanded* session which immediately follows each *foundation* session does exactly what the term suggests. Using the same story, verses, and songs introduced earlier, it continues to develop the theme of the *foundation* session through a variety of enriching and exciting Bible learning activities. A complete teaching plan for the day is described so that no teacher is left with this responsibility. However, for teachers who really wish to venture, ideas for even greater creativity and flexibility are given.

*Expanded* sessions are often shorter than *foundation* sessions in terms of numbers of pages. This is only because material from *foundation* sessions used in *expanded* sessions has not been reprinted in the *expanded* session guides. Teachers are carefully directed to use material in the *foundation* session. This includes Bible background, inspiration, story narrative, basic supplies, and some teaching methods. The *expanded* session guides contain only new material and procedures for that day's X session.

If yours is a five-session school, you should use only five session guides—probably the *foundation* sessions numbered 1-5. Ten-session schools, on the other hand, will use all five *foundation* and all five *expanded* sessions.

Sometimes it is difficult to find precise terminology for new ventures. *Foundation* and *X* sessions are complete sessions in each case. *Foundation* does not imply "incomplete" in this case but is to mean fundamental and basic.

What are the benefits of this plan? For either the 5- or 10-session school they are many. Consider these.

### For the Five-Session School

1. No longer are you using only half of the biblical material provided in your manual. A 5-session school will teach the same number of Bible stories, verses, and concepts as the 10-session school. You will be using all of the teaching resources and pupil book materials, but without the strain of having to teach two entirely different lessons each day. A five-session school is limited only in the *number* of learning activities it can offer to its students. It probably will not use the teaching strategies that are more time-consuming.

2. A five-session school has the added bonus of five X resource sections from which to draw in teaching the *foundation* sessions in much greater depth.

You can substitute an activity from an X session for an activity described in a *foundation* session.

3. Some teachers might prefer to teach the five *expanded* sessions by simply using the Bible story narrative and pupil book activities from corresponding *foundation* sessions.

4. If you prefer, you may save the *expanded* sessions for future use. By using Bible stories, verses, and pupil book materials from *foundation* sessions, you have complete session guides. Use them for children's church, special children's meetings, or for times when child care is provided during adult meetings.

### For the Ten-Session School

The 10-session school is blessed with a most important commodity in Christian education—time. VBS teachers can reap full benefits from this additional time using both *foundation* and *expanded* sessions.

1. You will have time for development, feedback, and reinforcement. This larger plan is not repetition of the same idea in the same way, but uses the basic content in many different and creative ways—through art, field trips, dramatics, games, and crafts. The result is better learning—more enjoyable!

2. You will have time in class to explore each concept more deeply. Your pupils will have two sessions to live with an idea, look at it from several different angles, experiment, and enjoy learning.

3. You will have time for all the exciting things you have always wanted to try in VBS, but could never fit into your crowded daily schedule. More important, they allow more opportunity for creative learning experiences.

The new Aldersgate VBS study materials with the increasing use of optional Summer Ministries give us really new opportunities for outreach and evangelism. These new VBS materials—all of them—are designed for flexibility. Only you know what kind of summer ministry is best in your situation, but these materials are for you. Day camps are finding these the best materials they can get their hands on. Backyard, patio and neighborhood Bible schools and children's Bible study clubs find them very effective. Shade-tree outreach programs are using the Aldersgate VBS materials, especially the primary and junior teacher and pupil books with the resource packet. The new materials are designed for these many Summer Ministries programs. This is effective Bible teaching! This is soul winning! This is outreach!

## TWO IMPORTANT EVENTS IN MARCH

*Our Prayers Reach*

AROUND the WORLD

### 1 WORLD DAY OF PRAYER Friday—March 7

- Make March 7 a day of total commitment to prayer in your church.
- Use the special requests given in the February issue of *World Mission*, especially "Prayer Ministry."
- Consult the January—February—March edition of *Council Tidings* for suggestions for the day of prayer.

### 2 EASTER OFFERING FOR WORLD EVANGELISM Sunday—March 30

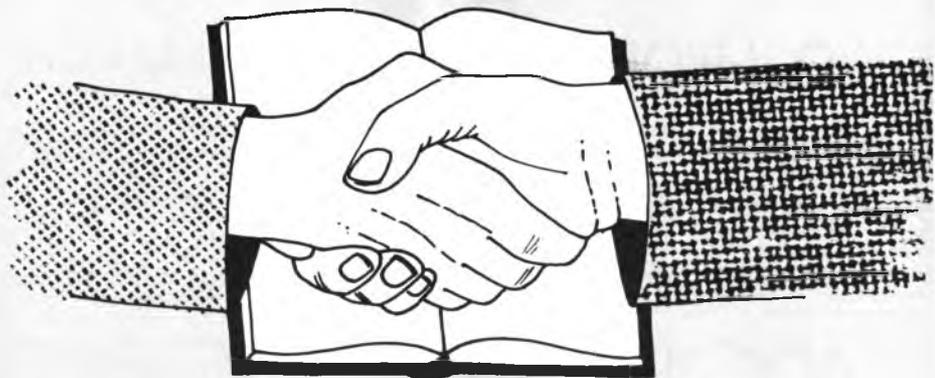


Mrs. Betty Miralles, a local NWMS president on the Washington Pacific District, shared this idea they used for their Easter offering in 1974.

"We had three crosses: one for adults, one for teens, and one for children. The crosses varied in size. Each cross had holes with spikes. Each spike represented \$20.00 for the adults, \$1.00 for the teens, and 25c for the children.

"The theme was presented two Sundays before Easter as an adult, a teen, and a child stood by the crosses. As the offering was received, the spikes were replaced by plastic lilies.

"The children and teens went over their goal the first two Sundays. The total offering was \$2,243.19. The enthusiasm and the response was good and it was especially effective as we included the young people."



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in your church?

This color filmstrip with cassette and guide is a beautiful presentation of how the *Evangelical Home Bible Class* is used to involve more of your members in outreach. With two separate areas of involvement, even persons who have never worked at outreach can enjoy meaningful ministry.

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**BROTHER—IT TAKES LONGER THAN SIX MONTHS!**

- or even three years
- or four years
- or **SEVEN!**

The making of a preacher is a lifetime job. Only the man who keeps studying, year after year, will still be producing at 45, 55, even 65 years of age.

*2,913 Nazarene Ministers Proved Their Awareness by Returning the Big Questionnaire on Continuing Education.*

Out of 11 areas of possible study the following were the “favored five”: Verbal Communication, Preaching, Evangelism and Missions, Human Relations and Spiritual Life, Administration.

As to the 105 possible specific courses **ONLY TWO** were checked by a majority of respondents: Dynamics of Pastoral Leadership (58.2%) and Pastoral Counseling (51.6%). Holiness Preaching, and Diagnosing Spiritual Problems came a close third and fourth.

**THANKS FOR COOPERATING!**

Your church is vitally concerned about this—general superintendents, district superintendents, educators, everybody. We’re working on it.

**IN THE MEANWHILE**

**KNOW** what your zone college is offering *for you*.

**PLAN** to participate *up to the hilt*.

**LEARN** to study systematically at home. For this

**THERE IS NO SUBSTITUTE.**

**Richard S. Taylor**  
Associate, Department of  
**EDUCATION AND THE MINISTRY**



### **NEW READING CERTIFICATE PROGRAM**

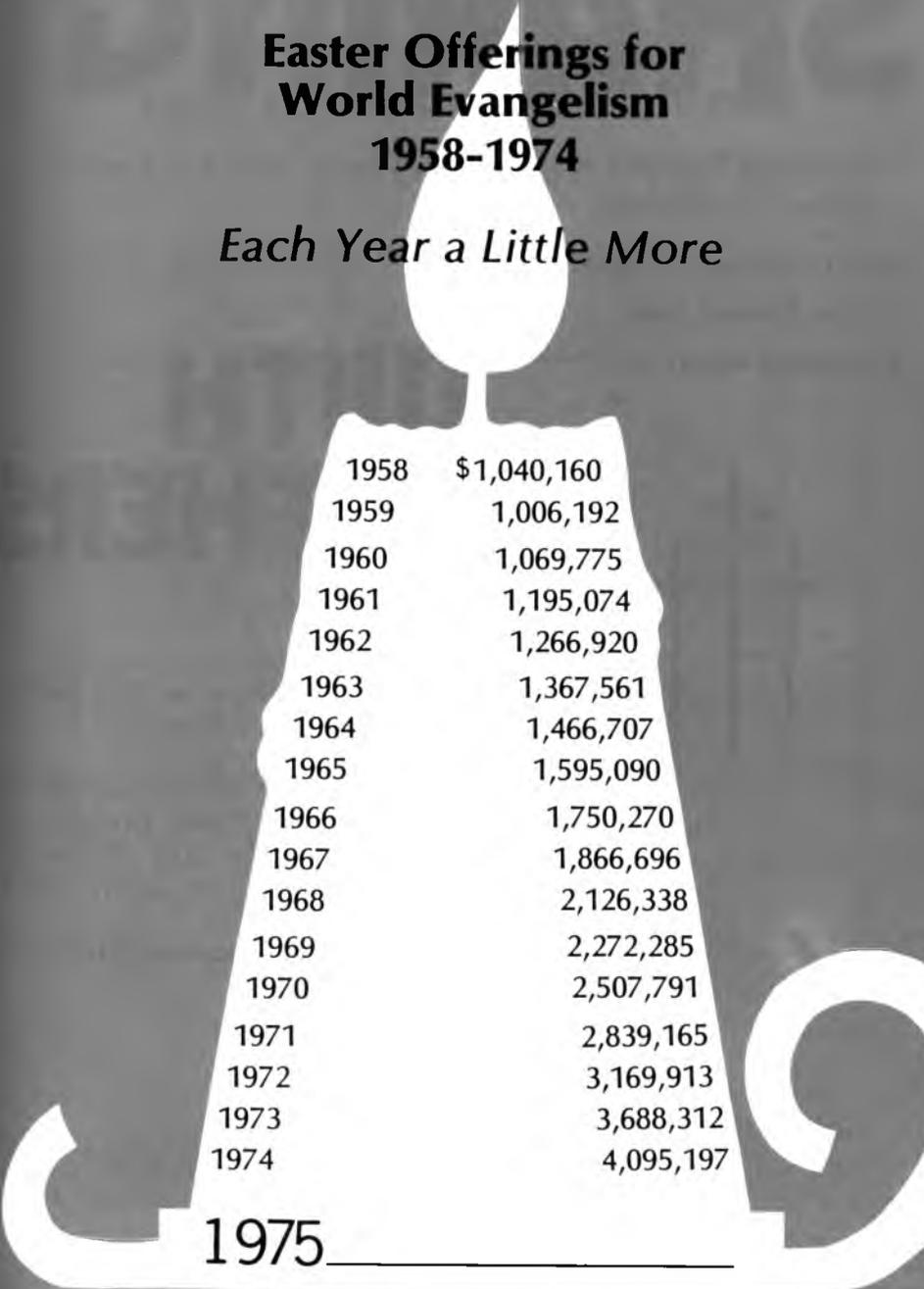
A new Reading Certificate Program has been launched to encourage reading in the area of devotional and inspirational books.

A person may receive one credit toward a Reading Certificate for each book read from a recommended list. Upon the completion of 10 books reported to the CST office, a Reading Certificate will be sent. Write for complete details today.

# MILLIONS FOR MISSIONS FOR MILLIONS

## Easter Offerings for World Evangelism 1958-1974

*Each Year a Little More*



1958	\$1,040,160
1959	1,006,192
1960	1,069,775
1961	1,195,074
1962	1,266,920
1963	1,367,561
1964	1,466,707
1965	1,595,090
1966	1,750,270
1967	1,866,696
1968	2,126,338
1969	2,272,285
1970	2,507,791
1971	2,839,165
1972	3,169,913
1973	3,688,312
1974	4,095,197

1975 \_\_\_\_\_

# SHARING

**BEHOLD,**

what manner of love  
the Father hath  
bestowed upon us...



**SHARE THAT LOVE**  
*with others*

EASTER OFFERING  
FOR WORLD EVANGELISM  
CHURCH OF THE NAZARENE

**GOD'S  
LOVE  
WITH  
OTHERS**

There is a mission field within reach of your love.

51.6 percent of the people in the United States profess no adherence to any Christian denomination or fellowship.\*

3.6 billion people in this world need Christ.

*Support the 1975 Easter Offering for World Evangelism*

Help reach your neighbors for Christ  
wherever they may live.

\*Glenmary Research Center, Washington, D.C.

**IN PREPARATION FOR THE  
EASTER OFFERING FOR WORLD EVANGELISM  
CAN YOU RANK IN ORDER  
THESE REASONS WHY U.S. CITIZENS  
SAY THEY SUPPORT THEIR CHURCHES?**

 <p><b>SOCIAL PRESSURE</b> _____</p> <p><b>LOVE FOR OTHERS</b> _____</p>	 <p><b>AN OBLIGATION PLACED ON MAN BY GOD</b> _____</p>
 <p><b>A PART OF WORSHIP</b> _____</p> <p><b>GRATITUDE TO GOD</b> _____</p>	

The correct order is just the opposite of the order shown above. Note: Canadians rank "a part of worship" before "gratitude to God."

# Presenting the 1975 designs...

## Pastor's Remembrance Plan

### Public-Relations Program

A systematic method for recognizing those special occasions of your members and for contacting prospects. Requires an investment of just pennies per member and only minutes of time each week.

Designed with dignity and beauty, appropriately expressing in prose, scripture, and prayer the love and interest of a pastor. Printed on a rich-grain card stock. 4½ x 5¾". Matching envelope.

#### GREETING CARDS

- G-751 "A Birthday Prayer from Your Pastor"
- G-752 "An Anniversary Prayer from Your Pastor"
- G-753 "A Prayer in the Time of Illness from Your Pastor"
- G-754 "A Prayer in the Hour of Bereavement from Your Pastor"

Package of 12 (identical cards) **\$1.50**

#### RECORD SUPPLIES

- R-124 INSTRUCTION SHEET. Outlines the procedures for the Pastor's Remembrance Plan. **FREE**
- R-125 FAMILY RECORD CARD. Provides space for required information. Size, 4 x 6".  
Package of 50 for **\$1.25**; 2 pkgs. for **\$2.00**
- R-126 CHURCH RECORD DATA SHEET. Four sections (days) per sheet for entering birthdays, anniversaries, and other information on that date. Size, 8" x 11".  
Package of 100 for **\$2.50**
- R-127 VINYL BINDER. 3-ring, 10 x 11½". **\$2.00**
- S-537 MONTHLY INDEX DIVIDERS. Black leather tabs for three-ring binder. Set, **\$2.30**
- S-146 RECORD CARD FILE BOX. For R-125 cards. **\$3.50**

**NOTE:** Suggested quantities for church of 150 in attendance: 100 R-125; 100 R-126; 150 Birthday; 50 each of Anniversary, Illness, and Bereavement.



Pastor—

If you have not yet made this PASTOR'S REMEMBRANCE PLAN a part of your total ministry, you will want to join the hundreds of pastors already using it with success.

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## Spotless Campaign

(An idea that worked)

Our church had difficulty getting a thorough cleaning and painting, even though we have a full-time janitor. Things have a way of getting ahead of you.

We promoted a "Spotless Campaign," headed by my wife. The response was outstanding. Sixty-six different people donated a total of 759 hours to the project. On the first Sunday of the two-week campaign, we awarded white ribbons to those who had helped during the previous week, and recognized them in the morning service.

On the last Sunday, the pastor presented the board of trustees with a 40 x 108-foot check, made out for \$3,695, representing the estimated cost of the project (at \$5.00 an hour) if we had hired the work done. People were amazed at what they had saved the church. They were also proud to be able on that Sunday—which was Homecoming Day—to show their clean, newly painted, and repaired church to their friends.

The chairman of the board of stewards and my wife visited each room and decided what needed to be done. Then we prepared a "work sheet" which listed every room and just what needed to be done for that room. This list was mimeographed and presented, along with a "Spotless Campaign" sheet which solicited their vote for a spotless church to show friends and guests on Homecoming Day.

There was a job for everyone (except small children and a few senior citizens).

At the bottom of the page was a detachable ballot on which they could vote for or against the "Spotless Campaign." Included also was a place to sign up for the job they could help with, the approximate time they would do it, and a place for their signature and phone number.

The work sheet included the sanctuary, the study, classrooms, basement rooms, entranceways, hallways. For example, the sanctuary list included:

- 40 pews (list number you will do)
- clean altar, Communion table, pulpit
- sand and finish platform railings
- dry-clean flags
- wash flowers in planters
- wash and clean wall and exit lights, screens and filters on airconditioners. . . .

Many rooms included windows to wash; floors to be waxed and cleaned; walls, ceilings, and chairs to be painted; curtains and drapes to be washed or cleaned.

There was also a place to sign up for baby-sitting or for providing cookies and coffee for the workers.

This was a very exciting and profitable campaign.

**MICHAEL HUTCHENS**

Tuley Road Church of the Nazarene  
Hamilton, Ohio

# THE PREACHER'S WIFE



There is no easy answer for the cure of loneliness, but there is a divine source of power for the lonely pastor's wife.

## *The Lonely Pastor's Wife*

**I** SCANNED THE FACES of the pastors' wives in the seminar. While my husband motivated pastors upstairs to greater achievement, I was asked to conduct a sharing session downstairs. Hoping to unleash in the short time the real women behind the faces, I asked the question, "What is your most needed emotion?"

The first response was what I expected. "Love!" I heard a hesitant but definite voice, "Loneliness." I think I felt more from that "look of loneliness" than from any other.

My mind took some swift journeys. I knew I could relate.

The first journey carried me back only three weeks. I had a particularly hectic Tuesday "Winning Wom-

en's Fellowship." I had given my counselors responsibilities.

Not again! For three weeks in a row the mike was nowhere to be found. While the girl responsible looked in panic, I proceeded. There was no way I could be heard and communicate with those hundreds of women who depended so much on this hour for love and understanding. After 25 minutes of wasted energy, a mike was found.

All the frustration caused me to unleash my usually controlled emotions at the counselors' meeting afterward. When they saw I really was a very human person and needed them, they responded with shock. They said they thought I was always so capable and poised. They had thought the fellowship could run on my momentum.

That did it! I blurted out that *I needed them!* I'm not sure I should have, but I admitted that sometimes I'm a lonely person. I liked the chit-chat of a girl relationship, the shopping companion.

I had all kinds of notes and visits the next week, but God's Word had



by  
**Ruth Ann Polston**

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

been clear to us since early in our pastoral ministry, "Know no man after the flesh." "God setteth the solitary in families."

Others may, but I cannot have clutching friendships. The pastor's calling is being "broken bread" for others.

My mind took another journey when I was facing another difficulty. I try to spare my husband too many personal moods and needs. Part of my calling is to cheer and lift his spirits. I want to feed hope into difficult situations.

I walked the parsonage floor praying, knowing it would be an added burden to him. While I prayed, I

remembered the scripture, "I have trodden the winepress alone." I dried my tears and said no to my self-pity. It was enough. I did not have any pat answers for the cure of loneliness. I knew I had fought it and won dozens of times. But there are always those fresh commitments that I must choose again, to "know no man after the flesh," that I may know many in the Spirit.

For your reading, if you are interested in this subject, I recommend the following books: *The Art of Understanding Yourself*, by Cecil Osborne; *The Meaning of Persons*, by Paul Tournier; and *Loneliness, the Fear of Love*, by Ira J. Tanner.

## The Easter Message

*Last Easter, when my voice was lifted up  
To sing the praises of my risen Lord,  
I had not tasted sorrow's bitter cup;  
The music held for me no minor chord.*

*This Eastertide my stricken heart sends up  
The strains I lift in accents clear and strong;  
For I have drained the dregs of sorrow's cup,  
And learned the meaning of the Easter song.*

*I know the sweetness of the minor chord,  
The glory of the major full and clear.  
I know the power of my risen Lord—  
He lives, and they shall live whom I hold dear.*

*And though I cannot help the tears that flow,  
And though my heart is sad as heart can be,  
I sing the Easter song because I know  
The blessed Easter message is for me.*

*Author unknown*

# Developing Your Soul-winning Skills: Yourself

By Charles D. Crow\*

**T**HE PRESENCE of the Holy Spirit compels us to witness. But let's confess, sometimes we are very much afraid to witness. We feel the Spirit's urging but we fail to follow through with the gospel presentation. Is it because we lack training? Only in part, for many ministers are receiving basic training in personal evangelism through the evangelism clinics held by various churches throughout America.

There is adequate printed material available for those who have not been able to attend. James Kennedy's book, *Evangelism Explosion*, is designed as a textbook in person-to-person evangelism. This book, and others of the same nature, are readily available.

The problem is not one of availability of training; it's one of self-development. Nobody can make us improve if we do not want to acquire the necessary knowledge and translate that into soul-winning skills and habits.

The path to becoming a proficient personal evangelist is very much like that of becoming a good golfer. Lessons from a pro will get you off to a good start. You can also gain enthusiasm and a few pointers by watching others play. But the only way you will learn to play golf is through practice, and more practice. So it is with the planned gospel presentation. The only way you can become pro-

\*Office manager, Department of Evangelism.

ficient as a soul winner is through practice and more practice. It is not something you learn at a clinic and take back to Hometown First Church and "plug in" to immediately see great gains. It is something you do yourself through the help of the Holy Spirit.

## Practice your presentation

You might wonder where to start your self-development. How about with your presentation? Few areas require more attention. No amount of Preachers' Meeting enthusiasm can give you the confidence in your gospel presentation that comes from plenty of practice.

I recently discussed this with a very successful sales manager for a well-known insurance company. He uses two basic presentations. One is a specific word-for-word phone request for a personal sales interview. Also printed on the page is a short answer for every type of objection that can be brought up by the prospect. The other is the sales presentation used in the home at the time of the interview.

In training new men he requires that each of them memorize these presentations verbatim, and to present them without aid to the sales training group. Only after the salesman has used the presentation 50 times is he allowed to deviate from the script.

He contends that this does not keep the salesman from using his abilities. It is the planned and practiced man who doesn't need to be preoccupied with the fundamentals of the outline and is able, instead, to devote his attention to the more subtle aspects of selling that set a salesman above the average.

He gave three ideas for working out problems in your presentation—on your own.

The first procedure is to identify every objection you run into. You can

do this alone, and add to the list from the experiences of other soul winners.

Next is the process of working out the best answer to each objection. Third-party illustrations are very effective for allowing the prospect to apply the illustration and answer his own objection without risking an argument.

The last step is to practice, practice, practice. Giving the presentation to yourself in front of a mirror is helpful. You can practice every time you are alone driving your car. Practice where you wish, but practice until the presentation becomes a part of you.

### Analyze your rejections

It's exciting to look back on successful presentations, but it doesn't give you the total picture. Analysis of presentations that were rejected may be more painful, but it will probably prove more instructive.

You should make it a habit to analyze every call as an avenue of self-development. After your next disappointing call, ask yourself these four questions:

1. What really took place before and during the call?
2. How was the call different from what you had intended?
3. What things caused you to lose control of the call?
4. How was what you said interpreted by the prospect?

After you have worked through these questions, then determine what you will do differently on your next call.

It's up to you! The best gospel presentation plan will not work unless you work it.

One of the things we all try to protect is our feeling of self-worth. When you get these rejections, and you begin to wonder if something is wrong with you, it's pretty hard to preserve this feeling of self-worth.

Many ministers solve this problem very quickly. They just don't make any specific soul-winning calls. No rejections—but no commitments either.

For a consistent, long-range, successful personal-evangelism program, first make specific soul-winning calls. General calls get general results.

Second, make good calls. Practice your presentation until it becomes reflex.

Third, make calls on good prospects. The guidance of the Holy Spirit is invaluable. There are sufficient numbers of people who visit your church, or in some other manner show a valid interest, to keep you busy from now on. You have prospects—make them good prospects.

Fourth, go in the power of the Spirit. We have a tendency, in this type of program, to get so wrapped up in trying to do something for the Lord that we fail to allow the Holy Spirit to work in and through us.

### Personal-Evangelism Development Checklist

- | Yes | No  |   |
|-----|-----|---|
| ___ | ___ | Do you practice your presentation out loud?   |
| ___ | ___ | Do you plan your calls, and use your plans?   |
| ___ | ___ | Do you analyze your rejections?   |
| ___ | ___ | Do you write down new objections, and work out answers for them?                                    |
| ___ | ___ | Do you compare successful presentations?  |
| ___ | ___ | Do you keep accurate records of your calls for reference?   |
| ___ | ___ | Do you ever ask for help and criticism?   |
| ___ | ___ | Do you continue to read and apply new materials?  |
| ___ | ___ | Do you take care of the problem of rejections by simply not making any specific soul-winning calls? |

# THE STARTING POINT



By C. NEIL STRAIT

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

## *The Call of Moses*

The encounter of Moses with a burning bush—and hence the call of God—is an encounter that gives us a many-faceted insight into the Christian life-style.

Consider these thoughts from Exod. 3:1-10:

*I. There is an interruption that changes. Or, From Mediocrity to Mission.*

An interruption that changed the life of Moses and changed it royally. When Moses responded to the Presence, he turned a corner in his life.

Could the burning bush represent two sides to a man's changing process? (1) Does it represent the destroying of the old? (2) Does it represent the warmth of God? Both are involved in the moment life makes up its mind.

*II. There is an involvement that challenges. Or, From Shepherding to Serving.*

From pastures to palaces. From the lowlands to the peaks. From the desert to discipleship.

It is a picture of God's grace. He replaces the old with something rich and full.

*III. There is an identity that is commanding. Or, From Doubts to Discovery.*

In verses 8, 12, and 14, the great "I Am" is echoed. And through the "I Am," Moses discovered a new authority, a new power, a new strength. That discovery was to conquer his doubts.

Moses' previous identity was as a shepherd and as a murderer. But over against this was written the authority of God. It was an authority that led to new discoveries—discoveries about himself and about God.

This encounter has the three ingredients for victorious Christian living: Someone to change us, something to challenge us, and Someone to control us.

## *A Lad, His Lunch and the Lord*

John's story of the miracle-feeding (John 6:1-14) has some fascinating nuggets in it.

Follow modern man's response to a problem, and this is what you come up with: First he sees a *need*: "Whence shall we buy bread?" Then he gets *nervous*. Philip's response is: "It would take a fortune to begin to do it!" (v. 7, TLB).<sup>\*</sup> Finally, man becomes *negative*: "What are they among so many?"

But the miracle-event helps us to see how God is at work in various ways, meeting all these reactions.

*I. God's math takes care of man's need.* If you figure only man's part, it will always be insufficient. But take the little that man has—and add God—and you come up with plenty.

A lunch of five loaves and two fish-

<sup>\*</sup>*The Living Bible*, copyright © 1971, Tyndale House Publishers, Wheaton, Ill. Used by permission.

es, and it feeds maybe 25,000—for only 5,000 of the text represent men. Allow for women and children in the final tally.

However you figure it, God's math beats modern math. Its computations are plenteous, and no calculator can explain its equation.

God's math has always taken care of man's need. God provided the children of Israel with manna. God answered Elijah by fire, enough to consume everything about the altar. The reminder of Paul is sufficient: "My God shall supply all your needs" (Phil. 4:19).

II. *God's method takes care of man's nervousness*—or should.

Man looked at the need, then saw the provisions—a lad's lunch—and became nervous. It is man's way to look at the problem, without seeing the possibility.

God's method is always through a man. "There is a lad here . . ." God takes the little that a man offers and makes it much. That has always been His method.

God took a stuttering shepherd and made him Moses. He took a slave and prisoner and made him Premier Joseph. He took another shepherd boy and made him King David. He took a hard-nosed persecutor and gave the world the Apostle Paul. He took a drug addict and gave the twentieth century Nicky Cruz.

III. *God's miracles take care of man's negativism*—or should.

"What are these among so many?" To see five loaves and two fish as a possible meal for thousands doesn't seem too promising. The negative mind sees only the problem. God exhausts possibilities.

And the lesson of the miracle-feeding is a moving from problem to possibility. And a man moves along this line only by the help of God. And that help comes only when what man has is yielded to God.

# BREAKING GROUND for a New CHURCH BUILDING

(A suggested ceremony)

*Opening Hymn:* "I Love Thy Kingdom, Lord"

*Scripture:* 1 Chron. 22:11-19

*Text:* "Arise therefore, and build ye the sanctuary of the Lord" (22:19).

## MEDITATION:

1. God dwelleth not in hand-made buildings. His true sanctuary is the heart of man. On the fleshly tablets of human hearts His law is written. Living beings of dust and spirit must show forth and declare His glory.

That a human animal can become a partaker of the divine nature is one of earth's greatest mysteries. And yet it is so. God hath set eternity in the heart and core of our humanity. We mortals (dying beings)—animals of flesh and bones—can yet be God's "epistles" known and read of men.

2. But man is a social being. He cannot live and die to himself. Nor is he satisfied to worship God by himself. How can he ascribe *worship* to his God—the Supreme Value of man's thought and life—without another to describe it to? So man seeks other men to join him in praising and serving God. The Psalmist called out, "Come and hear, all ye that fear God, and I will declare what he hath done for my soul" (Ps. 66:16).

And since man is a time-space creature, he seeks appropriate times and places to express his high regard for things eternal. So he dedicates one day in seven to God and those things that matter most to Him. Likewise, he builds a sanctuary—a holy place—where he may worship God and declare His greatness to his fellowman, and teach his children reverence for things we consider sacred and holy.

3. Thus it is that we are gathered here on this plot of ground to claim it as the site for our sanctuary—a meeting place for followers of Jesus the Nazarene. We have heard God's voice saying to us what David said to Solomon: "Arise therefore, and build ye the sanctuary of the Lord." Here, on this spot, we propose to erect a building wherein our children can learn about God and salvation. Here on this spot we propose to erect our center of worship in this city. It will not be a cathedral, but we pray that it shall indeed be a place where "heaven comes down our souls to greet, and glory crowns the mercy seat."

It will be a place where we can invite our friends and hungry-hearted neighbors to come and hear the Word of God. It will be a place where we can sing and pray and preach. Here we can dedicate our babies to God's will for their lives, and here we can baptize our converts. Here we can see our sons and daughters united in marriage, and here we can meet in memory of our honored dead. It will be a place where we can partake of the sacrament together, eating and drinking in honor of Jesus' sacrifice for us.

4. Today, then, we take the first step in fulfilling our Lord's command: "Arise therefore, and build." This virgin soil must be broken to make way for solid foundations and ample footings to sustain a superstructure. And as we pour our concrete that it may turn to stone, let us remember God's great Foundation Stone on which He is building His living temple, even Christ. And as we raise our beams and build our edifice, let us remember and rejoice that we are all members of the building and the family of God.

Here, then, let the sound of digging be heard. Here let the noise of hammer and saw ring out in testimony to the fact that we have caught a vision of the possibilities of grace for men and women in this city. Here let us build an edifice that shall be a place of repair for broken hearts and lives—a real center of holiness evangelism—a place where the pure Word of God is taught. And may God strengthen our hands for this task. May we, the people, have a mind to work. Let us not begin and then be unable to

finish; but having counted the cost and being united in sacrifice and stewardship, let us see the completion of that which we now begin.

We serve a miracle-working God. Already we have seen many answers to prayer about this project. So let us trust Him to supply our needs and let us push forward in this project with all zeal and persistence, until our vision becomes a material reality to the glory of God and a testimony to our faith.

Each of you who joins me now in turning a shovelful of earth will thereby declare your enthusiasm for this undertaking and your determination that with God's help it shall go forward to completion.

I shall call upon your pastor to say a few words about the plot of ground and how we expect to arrange our building. Then I want him to turn the first shovel of dirt. Thereafter let the church officers follow him in digging. Those of you who wish to photograph the event may do so.

*Closing Hymn:* "The Church's One Foundation"

*Prayer:* Eternal God, our Father, the earth is Thine and the fullness thereof. Thou hast filled it with beauty, and hast taught us to occupy and subdue it. We look to Thee and pray that Thy kingdom may come and Thy will be done upon earth as in heaven. Accept this plot of ground which we claim now as the place for one of Thy sanctuaries. As we have broken this sod, let this place whereon we now stand be consecrated as the place of God's house. Sow here the good seed of Thy kingdom and bring forth on this place a rich harvest of souls in honor to Thy own great name.

Bless every worker who shall labor here. Keep him from accident and injury. Give physical strength through the long days of toil. Supply the money for the purchase of materials. Unite our hearts with one purpose. Let us build faithfully according to the pattern and vision Thou hast given. May we sing and rejoice as we work. And may what we do here bring blessing to mankind and honor to our Saviour. Amen!

*Benediction:* Heb. 13:20-21

Submitted by Ross E. Price

# IN THE STUDY

## Looking at Our Lord in Luke

March 2

### THREE GREAT WOMEN (8:3)

SCRIPTURE: Luke 8:1-3

INTRODUCTION: The Old Testament, the New Testament, and Christian history are sprinkled with the names of great men. In the Old Testament the three most prominent ones are Abraham, Moses, and David. In the New Testament we find Peter, John, and Paul. Among other great men in the history of the Church, one could name Augustine, Luther, and Wesley.

But in our scripture lesson today we find three great women. They did not play a big part in public life. They were not widely known; but they had the greatest honor that could come to any women, that of ministering to Jesus. He was penniless; they had property. And so they ministered to Him in a material, financial way. They saw to it that their Master was adequately supplied with food and clothes.

#### I. MARY MAGDALENE

The first was Mary of Magdala, a fishing village on the west shore of the Lake of Galilee. Jesus had cast seven demons

out of her. "Devils" is an incorrect translation. There are many demons (Greek, *daimonia*), but only one devil (Greek, *diabolos*, which is always singular).

It is nowhere indicated in the Gospels that Mary Magdalene was a wicked woman. But any person possessed by seven demons might well be expected to live an ungodly life.

In any case, we know that Mary Magdalene's gratitude for deliverance was lived out in a ministry of loving service to her Lord. She was one of the devoted women who lingered near the Cross and saw where Jesus was buried (Matt. 27:61). It was not Peter or John, but Mary Magdalene, who had the high honor and privilege of being the first to see Jesus after His resurrection (John 20:1-18).

#### II. JOANNA

Nothing much is known of this woman. Luke is the only Gospel writer who mentions her by name. But she stayed close to the Master and showed her devotion by being at the empty tomb on Easter morning (Luke 24:10).

Mary Magdalene may have come from the lower strata of society, although she seems to have been a person of some means at this time. But we are told that Joanna was the wife of Herod's steward—the one who managed the household of Herod Antipas, ruler of Galilee. She was close to the court. Her husband held a position of great honor and responsibility. She is an example of that rather small company of devoted disciples of the Lord who move in high society and are people of means.

#### III. SUSANNA

This lady is mentioned nowhere else in



**By Ralph Earle**

Professor of New Testament  
Nazarene Theological  
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the New Testament. It remained for Luke, who had a high appreciation of womanhood, to name this little-known follower of Jesus.

Her name means "a lily." Unnoticed by others, she blossomed beside the path of the Master. Though others passed her by, the Lord did not fail to see her loving devotion. We are never unnoticed by Him. The poor, the rich, the unknown—He sees them all.

What matter if others ignore us and fail to appreciate our humble service? Not a thing escapes His all-knowing gaze. He never forgets to say, "Thank you." In this life we have the reward of knowing we have done well. But throughout eternity we shall be reaping endless rewards for faithful, loving service to Christ.

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## March 9

### THREE GREAT THREATS (8:14)

SCRIPTURE: Luke 8:4-13

INTRODUCTION: What is the greatest threat in life? War, murder, robbery? No, the three greatest threats in our Christian life are enumerated by Jesus in our text. They are not enemy armies or violent criminals. Rather, they are all in the realm of inner desires and emotions that may lead us astray.

Jesus likened the hearts of people to four kinds of soil. The wayside soil speaks of hardened hearts that never accept the gospel. The shallow soil typifies people who are moved emotionally but have no depth. The good soil speaks of those responsive, faithful hearts that bear fruit.

But today we want to concentrate on the soil covered with thorns. This is the real threat to the Christian life.

#### I. ANXIETIES

The Greek word translated "cares" comes from the verb meaning "to be drawn in different directions." So it refers to the distractions of the mind, the worries of life.

We live in the Aspirin Age. Life has become so complicated, so demanding, that many people are "cracking up." But even if we do not go to pieces emotionally

or mentally, worry can sap our spiritual life.

John Wesley said that it is a sin to worry. The fact is that we cannot really worry and trust at the same time. So worry is a denial of faith.

In this day of many distractions—doorbell, telephone, radio, television, and all the complexities of modern life—we need to guard against the thorns that will "choke" our spiritual experience if we let them.

#### II. RICHES

We may feel that this is not a danger that confronts us! But the fact is that Americans and Europeans are handling more money than ever before. Though we may not be wealthy, the lure of making more money can cause us to lose our souls. Some Christians have become so busy making big money that they can't find time for private devotions, family worship, and even church attendance. They become choked to death spiritually.

#### III. PLEASURE

This is something that bulks so large in modern society that one hardly knows where to begin or end in describing it.

Modern America is pleasure-mad. It is easier to watch television than read a good book. It is easier to watch a sports event than to improve our health through vigorous exercise. Money and pleasure—these are the most subtle temptations we face.

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## March 16

### THE SIN OF SECTARIANISM (9:50)

SCRIPTURE: Luke 9:46-50

INTRODUCTION: Among Evangelicals the term *ecumenical* has a bad flavor. We don't believe in ecumenism, so we are told, but in avoiding all kinds of compromise.

What we need to realize, however, is that separatism can be a sin. We are to seek to maintain "the unity of the Spirit" in fellowship with all those who really love the Lord. It will help us to do this if we remember three facts:

## I. THE CHURCH OF JESUS CHRIST IS COMPOSED OF ALL TRUE BELIEVERS.

It is not just our group or denomination; it is all believers. To think that we have a corner on Christianity may be the worst kind of pride—spiritual pride. We should welcome fellow Christians of all denominations.

## II. ALL TRUE BELIEVERS BELONG TO THE FAMILY OF GOD.

In a normal family the members stand up for each other. Parents defend their children, and children defend their parents. Brothers and sisters stand by one another.

It should be so in the Church of Jesus Christ. Fellow Christians are our brothers and sisters. We should treat them as such. They belong as well as we do.

## III. WHEN WE ARE OFFISH TOWARD OTHER CHRISTIANS, WE HURT NOT ONLY THEM BUT OUR COMMON HEAVENLY FATHER.

What does God think of our lack of fellowship with His other children? How would we, as earthly fathers, feel under such circumstances? Jesus said, "He that is not against us is for us." We had better err on the side of love than on the side of indifference or offishness.

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### March 23

#### TESTS OF DEVOTION (9:58, 60, 62)

SCRIPTURE: Luke 9:57-62

INTRODUCTION: Jesus was on His last, fateful journey to Jerusalem (v. 51). He affirmed that His mission to earth was one of redemption, not destruction (v. 56).

As he traveled through Perea, on the east side of the Jordan River, He met three individuals. To each one He presented the challenge of discipleship. His way is a way of total commitment, of going always forward and never backward. The theme song of the Jesus road is "No Turning Back."

The Master himself set the example: "He stedfastly set his face to go to Jerusalem," knowing full well that for Him that meant agonizing suffering and

eventual death (v. 51). But He went just the same.

## I. NO PILLOW FOR HIS HEAD (v. 58)

The first man came eagerly to Jesus with the proposition: "Lord, I will follow thee whithersoever thou goest." This sounded fine. But Jesus' X-ray gaze discovered a deep flaw in the man's consecration. He who knew all men realized that this would-be disciple wanted to follow for earthly advantage or fame and honor.

So He reminded the man that, while the foxes have holes in which to hide, and the birds have nests in which to rest, yet He did not have any place to lay His head. He who had made the glorious universe as a home for man had no home for himself.

## II. NO TIME TO BURY THE DEAD (v. 60)

Jesus commanded the second man, "Follow me." The fellow came back with an excuse: "Let me first bury my father." Jesus told him to let the spiritually dead bury the physically dead; the man must go and preach.

On the surface this looks like a harsh command. But two factors need to be remembered. The first is that the man's father may not yet have died. There might be months of waiting before this took place. Time was running out for Jesus. His helpers must go promptly.

Another factor was this: The death of the father, even if it had already taken place, would involve a 30-day period of mourning. The work of the Kingdom could not wait.

## III. NO LOOKING BACK (v. 62)

The third man wanted to go back home and say farewell to his family. But again this would have involved a week or two of feasting before he left home. Jesus requires prompt service—not alibis, but action.

---

### March 30

#### THE CHALLENGE OF MISSIONS

(10:2)

SCRIPTURE: Luke 10:1-9

INTRODUCTION: The greatest mission ever undertaken was Jesus' coming to earth

with the message of redeeming love. It was a costly mission; it cost Him His life. Redemption is always costly. To a lesser degree and in a lesser way it will be costly for us.

### I. A GREAT HARVEST

Jesus was sending the seventy (recorded only by Luke) into the towns and cities of Perea, across the Jordan. It was a limited territory and the time was brief. But it was a prefiguring of the age-long ministry of the Church to the world.

And what a vast harvest field it is! Millions of souls for whom Christ died, but who have never heard about His atoning death on the Cross! The challenge is staggering.

### II. FEW LABORERS

Unfortunately, in the face of this gigantic job there is only a small contingent of workers. Today we can say that there

are thousands of missionaries and many more thousands of national workers. But this fact must be matched with another: There are still millions who have not yet heard.

### III. A CRUCIAL PRAYER

Only God can meet the need. And so we need to pray that He, "the Lord of the harvest," will send out laborers to gather His harvest of souls.

But this is a dangerous prayer to pray. For the Lord might call us! If we are too old to go, He may ask us to give—sacrificially.

Every Christian must be involved in missions, or he is not a true follower of Christ. We must go, give, or pray, as He leads. Thus we become partners in the ministry of reconciliation.

Easter means missions—sharing the risen, living Lord with those who need Him.



## The Crowds of Easter Time

SCRIPTURE: Luke 19:29-38; 23:13-24, 33-35

TEXT: *Because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth* (Rev. 3:16).

INTRODUCTION: Five young ladies were visiting on their first vacation since graduation two years previously. Each had a job that took her into the crowds of people—one a teacher, one a social worker, one a salesclerk, one a secretary, and the last an accountant in a large office. As they were talking, one of the girls said, "I like my job; it pays well, and has good benefits, and I get to meet all types of interesting people. But there are times when I just get tired of being with people. I never have a quiet moment to myself."

Each of the others agreed that at times it was difficult working with people. Then one spoke up, "You know, I feel that way sometimes. But when I read the Word, I see how the throngs followed Jesus, and He must have been tired on many occasions, but He never made anyone feel unwanted."

Crowds. Always following Jesus. Always wanting something. I would like for us to look at three different crowds that followed Jesus, and ask you to see in which crowd you find yourself today.

### I. THE PRAISING CROWD (Luke 19:29-38)

#### A. The footsteps to the praising crowd—in Christ's day

1. Jesus fulfills prophecy (vv. 29-34; cf. Zech. 9:9).
2. Jesus honored by disciples (vv. 35-36)
3. Jesus seen as Messiah because of miracles (v. 37; Lazarus, Bartimaeus still fresh in their minds)
4. Jesus seen as God's Representative and Deputy (v. 38)

#### B. The footsteps to the praising crowd—today



1. Jesus fulfills prophecy about himself through all the NT.
2. Jesus must be honored by His disciples.
3. Jesus seen as Messiah because of His miracles of transformed lives
4. Jesus revealed as God's Representative and Deputy to unbelieving hearts

## II. THE PUGNACIOUS CROWD (Luke 23:13-24)

### A. The cry for blood

1. Totally different crowd from Palm Sunday
2. Totally different wants
3. Pilate's decision already made by crowd
4. Majority wanted Barabbas.

### B. Sin cries for blood.

1. Calvary confronts us with choices.
2. Sin chooses lawlessness.
3. Sin resents law.
4. Sin hates the truth about itself.
5. Sin is haunted by righteousness.
6. Sin cries for innocent blood.

## III. THE PASSIVE CROWD (Luke 23:33-35)

### A. The cry of indifference—then

1. Totally different crowd followed Jesus to His death.
  - a. Some loyal—His mother, Mary Magdalene . . .
  - b. Pugnacious—chief priests, Barabbas supporters . . .
  - c. Majority passive (v. 35). "The people stood beholding."
2. Crowd did not care what happened to Jesus.
  - a. Crowd looked on when He went to Golgotha.
  - b. Crowd looked on there at Golgotha.

### B. The cry of indifference—today

1. Majority of people are not
  - a. Openly hostile to Jesus
  - b. Openly excited about Jesus
2. Indifference leads to Golgotha all over again.
3. Indifference puts nails in Christ's hands.

DERL G. KEEFER

## INDIFFERENCE

When Jesus came to Golgotha,  
They hanged Him on a tree;  
They drove great nails through hands and feet

And made a Calvary.

They crowned Him with a crown of thorns;

Red were His wounds and deep.

For those were crude and cruel days,  
And human flesh was cheap.

When Jesus came to Birmingham,

They simply passed Him by.

They never hurt a hair of Him;

They only let Him die.

For men have grown more tender,

And they would not give Him pain.

They only just passed down the street,  
And left Him in the rain.

Still Jesus cried, "Forgive them;

For they know not what they do."

And still it rained the winter rain

That drenched Him through and through.

The crowds went home and left the streets

Without a soul to see,

And Jesus crouched against a wall

And cried for Calvary.

G. A. STODDARD

Source unknown

## Easter is for sharing—not wearing!

*One of the best tests of religion is to find yourself in church with nothing less than a \$5.00 bill in your pocket.*

\* \* \*

*A TV repair service ad: "We can fix anything wrong with your TV except the lousy programs."*

\* \* \*

*A scientific-minded youngster being called down by his father for a poor report card asked, "What's my trouble, Dad? Is it my heredity or my environment?"*

## WHAT SHALL WE TALK ABOUT?

Reading recently I ran into an interesting story. The minister was asleep and dreaming. The account of his dream went like this:

In my dream I was in a crowded courtroom. The judge was already on the bench. I was being tried for my life. My lawyer and I sat at the table reserved for us. He was very nervous and kept watching the door. A half-dozen times he said, "If I just had that one witness!"

Finally, the judge rapped with his gavel and asked if we were prepared to begin. My attorney pleaded for another five minutes and said, "There is one very important witness that hasn't arrived." Again he glanced at the door and wiped the perspiration from his forehead. Suddenly the door burst open and a little fat man came down the aisle. He, too, was perspiring and mopping his face. The judge called the court into session and directed the little fat man to the witness chair.

He apologized for being late and start-

ed a long, rambling speech about his new car. He said he didn't know quite how to operate it, but he planned to take his family on a vacation in it soon. Then he told the judge where they were going on their vacation. All the time I was squirming in my seat, and I said half aloud, "Why doesn't he shut up about his car and tell the judge what he could tell that would save my life?" For my life was at stake, and here he was wasting time telling about his car and vacation.

Then I awoke and sat up right in bed with the perspiration streaming down MY face. How often had I been that little fat man, and talked about my new car and vacation to men who were "dying" and needing to hear words that would give "life"?

What shall we talk about? What more important thing could occupy our time than conversation that includes in an important degree our witness of saving and sanctifying grace available to all? Yes, God's grace is as real as cars and vacations—far more!

—Submitted by Hubert Helling



Conducted by the Editor

All books reviewed may be ordered from  
your Publishing House

### An Introduction to Homiletics

By Donald E. Demaray (Baker Book House, 1974. Index, cloth, 156 pp., \$4.95.)

The author is dean of students at Asbury Theological Seminary, and offers in this book what could be considered the cream of his teachings in the field of preaching. He believes that preaching is a most vital tool for communicating God's Word to His people, and that

preachers today are looking for ways to produce and deliver vibrant sermons which will change lives.

Young preachers will find the material in this book a valuable aid in developing the art of preparing and delivering sermons. Older preachers will welcome this material as a "refresher course" for them, reinforcing in a fresh and interesting style their basic understanding of preaching. It

is clearly presented in readable and interesting style, and touches briefly on all the basic principles of preaching, such as gathering and storing materials, marks of a good introduction, shaping the body of the sermon, making the conclusion, preparation and delivery, and the use of what he calls "the picture principle," which is worthy of every preacher's attention.

Easy enough for the beginner, yet challenging to the experienced preacher. Worth anyone's time and money.

J. M.

### **Six-Version Parallel New Testament**

Students of the Bible, scholars as well as laymen, will welcome the convenient *Six-Version Parallel New Testament* now being published by Creation House.

This new collection places side by side the King James Version, *The Living Bible*, the *Revised Standard Version*, *The New English Bible*, the Phillips *Modern English* translation, and *The Jerusalem Bible*, with the original prefaces to each translation. This big (8½ x 11¼ x 1½), 697-page, hardback volume retails for \$12.95.

Iverson-Norman Associates of New York holds the copyright, but Creation House is the sole distributor.

J. M.

### **Moments to Go A Study of the Second Coming**

By *J. Grant Swank, Jr.* (Beacon Hill Press of Kansas City, 1974. Paper, 159 pp., \$1.95.)

This book may not sell as many copies as *The Late Great Planet Earth*, but in some ways it is a better book on the Second Coming than Lindsey's book. Grant Swank uses a powerful combination of scripture study together with a grasp of current "history in the making" to present the case for the soon coming of Christ and the rapture of the faithful. "Prophecy, once considered a hobby for the eccentric religionist, has now come into respectability," declares the author. He believes we are living in the "end times." There are chapters on "The Last Days," "The State of Israel," "Rapture or Tribulation?" "The False Messiah and His Rule," "The Tribulation," "The

Second Coming," "The Millennium," "Then Forever."

Admittedly, no one has all the answers regarding future events in the light of Bible prophecies; therefore everyone may not agree with all of the author's conclusions. But all will appreciate his thorough study and his fair approach to this vital biblical truth.

J. M.

### **Word Meanings in the New Testament**

By *Ralph Earle* (Beacon Hill Press of Kansas City, 1974. Cloth, 261 pp., \$4.95.)

This is the first major, in-depth word study of the New Testament to be introduced in 30 years. It will be presented in five volumes, and this is the first to be published. It is significant that the first of the five volumes should deal with Romans, perhaps the most sensitive and intricate area of the Scriptures as far as language interpretations is concerned.

This book will be welcomed by all preachers as a useful and indeed necessary tool in sermon preparation. It will be especially welcomed by those who for many years have read Dr. Earle's column "Gleanings from the Greek New Testament" in the *Preacher's Magazine*. In this book 350 words and phrases are treated, with adequate documentation, and with a scholarly yet easily readable style.

J. M.

### **Who Says I Am OK?**

By *Alen Reuter, Ph.D.* (Concordia Publishing House, 1974. Paper, 125 pp., \$2.95.)

This book is an attempt to show the Christian how he can use transactional analysis, as presented in Harris' best-selling book, *I'm OK, You're OK*. It proposes a course that would avoid both extremes: seeing TA as a denial of Christian faith, or going all out in its use, as some churches are doing. Indeed, someone needs to deal with this problem, since Harris does seem to believe that transactional analysis is *the* solution for the problems of mankind, and may be able to save man and civilization from extinction.

But the book fails to make a very con-

vincing case. Part of this is due to the author's lack of understanding of TA. He writes of a parental response, "You ought to be in church"; or a child response: "Naughty, naughty, aren't you terrible?" And anyone who has read Harris' book will wonder if he has missed the point and does not see the difference between the child and the parent.

Mostly, it is disappointing because it is difficult to follow. There are non sequiturs and disconnected lines of thought, along with some rather vague sentences. He explains guilt (p. 61) this way: "Guilt can result from responsible negation in a forced-choice situation among values of equal validity." He suggests the Christian's answer in such terms as the following: ". . . Jesus of Nazareth, who comes to us as God the Affirmer. When we trust in that affirmation, His history becomes our history, and God's affirmation is experienced in our personal history as freedom from despair and from the needs for false gods and self-contrived affirmations" (p. 39). Those who can easily understand the meaning of such statements will appreciate and enjoy this book.

J. M.

## Preachers' Exchange



**WANTED**—Old copies of *Arnold's Sunday School Commentary*.—Rev. D. Edson Ames, 4177 Hallview Dr., Memphis, Tenn. 38128.

**WANTED**—Individual volumes of the *Biblical Illustrator*. Please send price and condition.—Rev. Jack H. Darrow, 13330 N.W. 24th Ave., Miami, Fla. 33167.

**WANTED**—Complete or partial set of the *Biblical Museum*, by James Comper Gray.—James D. Brannon, 1720 Fairmount Ave., Cincinnati, Ohio 45214.

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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next month

- **The Strategy of the Slingshot**

The preacher has in his hand the most effective weapon of all against the forces of wickedness.

- **Congregational Singing Can Be Exciting**

If the worship service seems weak during the first 20 minutes, there are some helpful suggestions for making it exciting.

- **Hearing and Sanctuary Design**

The acoustical aspects of the new or remodeled sanctuary are among the most important elements of the design.

- **Summertime Ministries for Children**

When the church shows that it cares for children in the community, people will respond.



## AMONG OURSELVES

It is impossible to overemphasize the importance of Christ's empty tomb in the faith of His followers. But it can be underemphasized. The editor did some thinking about this in preparation for this issue. One may ask, Which is of more importance as a symbol of our faith: the Cross, or the empty tomb? Most would answer the Cross, we would surmise. In the hymnbook of our church there are three times as many hymns about the Cross as there are about Easter. In certain churches there are crucifixes here and there of various shapes and designs. They are seen in the homes and hospitals owned by people of that faith. There are paintings and works of art that show Christ suffering, being comforted by His mother, and being put to death. Not many portray Him as He must have looked to John on the isle of Patmos when He declared, "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death" (Rev. 1:18). So please, my fellow ministers, don't stop preaching the gospel of the Cross, but remember its story is not the final chapter in the Book about Jesus. He lives, and His empty tomb tells a story of joy and victory.

Yours for souls,

# "Living with Bible Heroes"



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**Q:**

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- (A) to devote more time to Christian teaching.
- (B) to reach unchurched boys and girls and parents.
- (C) to guide children in the experiences of salvation.
- (D) to discover and train additional workers.
- (E) to gain new members for the church.
- (F) all of the above.

**A:**

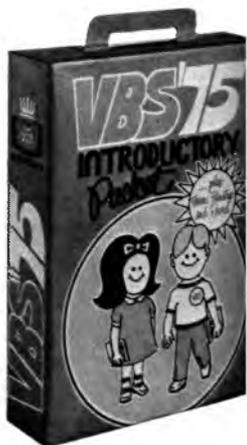
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