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THE

PREACHER'S MAGAZINE

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—proclaiming Christian Holiness . . .

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Nibbled to Death by a Duck



THE LATE A. K. BRACKEN once said in a chapel talk at Bethany Nazarene College, "The most horrible death I can imagine is to be nibbled to death by a duck."

When you stop to think about it, there are certainly better ways to die, once the inevitability of dying is established. Hopefully, the experience will not be necessary in any of its forms, and instead "the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air" (I Thess. 4:16-17).

But the purpose here is not so much to discuss the best ways of dying nor the blessed hope of being translated in the rapture as it is to think of being "nibbled to death by a duck" in its figurative sense.

Something about the metaphor strikes a response in the mind of the pastor who daily contends with the Satanic adversary and faces the threat of being devoured as by a roaring lion. When not facing that danger, he confronts powers and principalities, thrones and dominions, and wickedness in high places. With these he can cope, by God's help, but he must also endure all the little, nagging nit picking, none of which is very serious or entirely dangerous, but all of which adds up to considerable stress and strain upon the human spirit. It is not unlike being nibbled to death by a duck.

He feels it when a teacher does not make it to his class on Sunday morning, and doesn't bother to notify anyone in advance, and his class of young boys sits confused as they wonder how all this squares with holiness of heart and life. He feels it when a member of the church board misses the meeting unnecessarily and then finds fault with the decisions made in his absence. He feels it when he calls faithfully upon one of his elderly "saints," and listens for the first 10 minutes of his visit to a stern reminder of the time lapse since the last call, and then is regaled for the next half hour with tales from long ago which he has heard before (several times). He feels it when his dear "hypochondriac" scolds him for not visiting her while she was sick—notwithstanding she admits she did not notify him of the illness. She is the one, by the way, who already has selected her epitaph for the tombstone. It will read: "I told you I was sick."

He feels he has been nibbled when someone habitually spends the time in the praise service bemoaning the fact that “we need so much for the Holy Spirit to come; we need revival that we might see God come and work in our midst,” when the truth is that souls are finding God, crowds are increasing, new members are being added, the winds of the Spirit are blowing, and some people do not recognize God when He does come.

He leads an intensive visitation campaign and someone observes that the pastor should spend more time in the study. He produces a series of expository sermons demanding extra preparation time, and another suggests the pastor should visit more. He organizes the youth of the church in an aggressive program of spiritual activity, and someone thinks the older people are being neglected. He follows a strict program of regular visitation with his older members, and someone is sure to suggest that new people should be contacted.

A pastor can feel weary, and he is not sure why he feels that way. It is not any particular momentous issue, not some important decision, not one single life-and-death matter with which he struggles and spends his strength. It is a multiplicity of small things. It is the strain of the constant pressure of the nibbling of the little ducks. It isn't lethal, and it isn't even painful, but it adds in due time to an almost unbearable ordeal. Unbearable, that is, unless he reaches out to the Source of his strength for patience and grace to ignore it, and develops within himself the tolerance necessary to overcome it.

There's a well-known saying, “If you can't stand the heat, stay out of the kitchen.” There ought to be one that suggests, “If you can't stand to be nibbled by ducks, stay out of the pastorate.” Pastoral ministry is a ministry to *people*, and where there are people there is likely to be some nit picking and duck nibbling. Thanks be to God, there isn't really very much, but a small amount of this does seem like much.

The Church of Jesus Christ can be grateful to God for a stalwart corps of able pastors who take all this in stride, and love every minute of it. The blessings and compensations far outweigh the strains and the heartaches, and they would not trade their pulpits for the highest-paying position in any corporation.

They have found the secret the Psalmist expressed, “. . . when my heart is overwhelmed: lead me to the rock that is higher than I” (61:2). They know that, however tested their endurance may be, there is one encouraging fact remaining. No one has ever yet succumbed by being nibbled to death by a duck.

Those who champion the cause of holiness will do well to remember that the best and most effective personal testimony that they can give is also the simplest. Men can refute theory, deny doctrine—but three worlds bear witness to a life that is free from sin, and to a spirit that bears all things, believes all things, hopes all things, and endures all things in the spirit of love.

—Russell Metcalfe, Jr., in *Worship*

People who say, "I didn't get anything out of the service," are forgetting that true worship begins by giving ourselves to God.

Christian Worship: Dangerous or Delightful?

DANGER: DETOUR AHEAD," is a warning sign seen in many communities today. This sign warns pedestrians and motorists to slow down and be prepared to stop if heavy equipment is in the roadway. Good citizens patiently endure this inconvenience for the sake of progress.

It is Sunday morning and the sign nailed to the church door reads, "Danger: People at Worship." Of course this is an imaginary illustration, but there is a sense in which vital worship is dangerous.

What are the dangers associated with vital worship to God?

On the negative side, worship may mean no more than a weekly ritual of attending church services. Christian worship includes much more than just going to church, singing some hymns, and hearing a message.

There is also the danger of misunderstanding the meaning of worship. What

do we mean by Christian worship? Is the pastor a real leader of worship? What is the pastor trying to accomplish when he leads people to worship? The simplest definition of worship is God. Christian worship must always center in God and what we believe about God. For what we believe about God determines the manner in which we worship Him. If we believe God is divine, we will worship Him in ways which exalt and magnify His divinity.

Our word for "worship" comes from a word which combines two other words: *worth* and *ship*. It means assigning worth or value to a person or thing. In worship we ascribe supreme worth to God as the One who alone is worthy of our worship. Therefore we are not called to worship a pastor, people, or program. We cannot just merely "entertain" our people with good music and great preaching and conclude that we have worship. Worship must go deeper than the mere perfunctory performance of religious rituals.

There is the danger of distractions in the worship service. Babies crying, teens talking on the back pew, and adults discussing current events during the prelude are all signs of distractions to worship. It is important for the pastor to be a leader in worship. People may never go beyond the pastor's con-



by
Barth Smith

Dean, Nazarene Bible College
Colorado Springs

cept of worship if he displays a flip-pant attitude toward worship by talking to someone beside him on the platform during the prelude. This will tell the people in the pew that their pastor has little real concern for setting a worshipful mood in the service.

On the positive side, worship is giving everything we have to God. We worship by giving adoration, praise, money, time, and talents to God. Some people approach worship as if God is the only Giver. They come away from the worship service saying, "I didn't get anything out of the service." We often forget that true worship begins by giving ourselves to God. Then we are ready to receive something from God.

Worship is also a preparation for service. In a real experience of worship we are compelled to *do something* about the sin and misery in life. We can't be content to sit still and do nothing. With Isaiah, we realize that worship is not complete until we say, "Here am I; send me."

Worship is also our joyful response to God for who He is and what He has done in Christ. One cannot contemplate what Christ did on the Cross without wanting to worship.

The pastor must be a leader of worship. It is a dangerous undertaking because people have come to church desiring to be led in worship. The pastor's mannerisms and messages reflect his attitude toward worship. It is his responsibility to constantly re-

mind the people of their responsibility to worship before they are adequately prepared to work and witness.

Christian worship means learning to worship God in spirit and in truth. In the Gospel of John we are shown the nature of God: "God is a spirit; and they that worship him must worship him in spirit and in truth" (4:24). True worship occurs when our human spirit reaches out in worship of the Holy Spirit. This is the foundation of worship. All other foundations are false. The foundation of feeling will not suffice. Feeling is often a result of real worship, but never the foundation for worship. We worship God even when we don't feel like it. God's continuing presence in worship doesn't depend on our feelings. Real worship occurs when we let the truth about God reach down below the levels of our minds and emotions and touch our spirits and wills. Then we may willingly and freely worship.

There is another sign posted along our streets which applies to people at worship: "One Way." There is only one right object for our worship. God is the only person worthy of worship. He is the Way. The world worships at the shrine of many false gods today. The Christian must show the world that he is engaged in worshipping the true God.

Christian worship can be dangerous if approached in the wrong way, but it also can be delightful when God is worshipped in spirit and in truth.

Multiplication by any process but by the power of the Holy Ghost may mean numbers but not strength, the register of a graveyard and not a living army.

—P. F. Bresee

We have a message that is sure and certain—that is what young people crave today.

Preaching That Builds Teen-agers

By Gordon Chilvers

Norwich, England

IT IS IMPOSSIBLE to overestimate the importance of having in our congregations teen-agers who are growing up spiritually.

They have seven brief years in which to prepare themselves for an adult life which is spiritually maturing. What sort of adults they will be depends largely on how well they do this preparation. They can become the great saints who honor God magnificently. They can be those who will always be giving trouble to us and to every person they meet.

In one way the church depends upon teen-agers for its existence. None of us is here forever. If the work of the church is to be carried on, it will be by the present and later teen-agers.

The problem of preaching so that teen-agers may be helped is urgent. Many of them are unsatisfied. They will try any activity or belief that will give them the satisfaction they crave. When they turn to drugs for it, they can be ruined for life. When they try sex, it can ruin others as well as themselves.

Others are turning to the occult. In a recent radio talk Rev. Peter Anderson spoke of the growing increase of interest in the occult among teen-agers.

He said he had been asked by headmasters to speak of its dangers at various schools. He spoke of one boy of 16 who tried one form of the occult after another. Each time he delved more deeply. He finished by going out of his mind.

For our teen-agers to have satisfaction, our preaching must have a ring of confidence and certainty. As one person said to a minister: "Tell me what you believe. Don't tell me your doubts. I have enough of them myself."

Absence of certainty in the pulpit has caused teen-agers to drop out of church. A liberal Old Testament scholar of world fame said to me recently: "We cannot keep our young people. You can." My only reply was that we have a message that is sure and certain. That is what teen-agers crave today.

Preaching can be enormously valuable to our teen-agers. From it they can learn to find the will of God for their lives. They can enjoy a life that shows continuous growth. They can gain standards that will enrich themselves and the nation at the same time. They can have ambitions which are noble. They can prevent wickedness

that could engulf any nation.

True, for these purposes, preaching must have certain specified qualities. Also, if the preaching does not have them, then our teens can become drop-outs from the church.

What are these essential qualities of preaching that will build up the personal lives of our teen-agers?

Preaching that helps teen-agers is *preaching that is relevant to them today*. How easy it is to answer questions they are no longer asking, to speak of situations that are no longer their concerns!

When we are preparing our sermons we must try to see the teen-agers' point of view. This may not be easy, especially for us who have not been in that age bracket for nearly 40 years. Life moves quickly. Tremendous changes take place in teen-age thinking even over a few years. What concerns them in the seventies will not be the same as what concerned them in the sixties. For example, 15 to 20 years ago teen-agers expected to be entertained. Now they are more concerned with satisfying their inner urges.

Yet unless we can read their minds and "get into their skins," our sermons will not make the essential impact on their lives.

Effective preaching to teen-agers will meet them in their present situation. They have tremendous problems to face that will not go away. Teen-agers must have an answer soon. If we do not help them to find solutions they can accept, they will look to other people. Many of these are only too eager to gain their attention and persuade them to accept their principles or lack or them. Yet most of them will lead teen-agers in the wrong direction.

Our preaching must guide teen-agers how to face these problems squarely and honestly, and to do it with confidence. Then, as they solve them, their problems can be bricks for building character and stepping-stones

to greater opportunities.

As we try to help teen-agers to face and solve problems we must be positive. They must be sure, not only of what they ought to do, but also of how to do it rightly.

True, "Christ is the Answer" to all problems. Yet our teen-agers will expect us to spell it out to them in some detail. These are four aspects of the way Jesus helps us to meet and solve our problems. As W. Wiersbe put it: "He gives us the strength to face our problems honestly. He gives us the wisdom to understand our problems. He gives us the courage to do what we have to do. He gives us the faith to trust Him to do the rest. That is how He solves my problems. Tell your young people what Christ can do."

As we preach, we must answer the teen-ager's serious questions. They are trying to find direction, meaning, and purpose in life. It is inevitable that they should have many questions to answer. These are not new, but have been teasing men for many years: Who am I? Why am I here? Am I important? Is there any cause worth living or dying for? Whom can I trust? Where am I going?

Further, our teen-agers will have heard objections to certain aspects of the Christian faith. Not all their friends are Christians. Those who come from non-Christian homes will have heard a few statements unfavorable to Christian beliefs. In their schools and colleges they have heard teachers or lecturers foolishly disparage the Christian belief or practice that they have never taken the trouble to understand. Our teen-agers may also have added a few queries for themselves.

We can answer the questions by showing that Jesus, the universally reckoned Model Man, made praying His highest priority. After His busiest day, He rose early the next day to pray. He spent considerable time praying, even to one whole night at least. He

prayed before He made each of His crucial decisions. Also He frequently urged His disciples to pray, especially that they should not give up when they did not see an answer immediately. He found no difficulty about God's position, speaking of ascending to His Father.

Temptations will always afflict teen-agers just as they do older people. After they have mastered one form of them in early teens, they meet another in later teens. Our preaching must show them how to identify temptation, realizing that Satan is either a roaring lion or an angel of light. Subtlety is his secret weapon. We must show them how they can gain the available resources and defeat him.

Sex is one of the most serious temptations that teen-agers have to face. We can help them by showing them a biblical incident how teen-agers have mastered this form of temptation. Joseph's being tempted by Potiphar's wife is an outstanding example of a young person gaining victory over a sex temptation when all the circumstances were favorable to sin. It was his employer's wife who invited him to sin. It appears that secrecy ruled. He overcame by insisting that the suggested action was sin against God, that it was a wrong against another man. He escaped from the scene of temptation as fast as he could.

Friendship is one of the teen-agers'

great needs as well as one of their acute problems. It can either make or break them. What guidelines do they have in choosing friends? We can preach on the value or liability of friendship and show the essential qualities needed in a friend. David and Jonathan offer a relevant example of what one person can do to help his friend. The crucial point is this: Jonathan strengthened David's hand in God (1 Sam. 23:16).

Our preaching must give our teen-agers a working knowledge of the Bible. They will need standards on which to build a life that glorifies God.

Especially must we preach the basic doctrines. But will doctrinal preaching not bore them? No, if it is presented in an interesting way. Indeed they are eager to know it. When one minister asked his teens what they wanted to learn more of from his sermons, he got the answer: "What we believe."

Especially teen-agers must have right views about God. Our preaching must show them that God is more interested in their ambitions, questions, and problems than they are themselves.

We must look to the Lord for help and use to the full all the knowledge we have or can gain. Then none of our teen-agers need become church drop-outs. Instead, we can look for the Lord to use our preaching to bring about His highest purposes in their lives.

The twentieth century will spend a good deal of its time picking out of the wastebasket things which the nineteenth century threw into it.

—Ernest Renan

there's MU[♩]IC in your church



The Stereo-phonetic Choir

THE NEW SOUND, the new look—yes, the big sound and the big look for the coming day—can be the *Stereo-phonetic Choir*. Something new is needed for our church. Musical arrangements are helpful; new songs are exciting; but there is a lack in using the potential power of our people. This is neglecting the use of teens as a group in the choir for the morning AND evening services. Our youth are challenged today on every front: wars, Peace Corps, ecology, government, and on and on. We must challenge them to see the battle of front-line action in the church. But alas, there is no room for them in most churches. Oh, perhaps we could use them once a month in the evening service, but the only thing which will grow once a month is our bills! We could use the teens every Sunday night as the only choir, but this militates against the use of the adult choir and its wonderful gospel sound that is the heritage of the holiness church—the old evangelistic sound. The new up-front approach should be a combination of both the youth sound and the evangelistic sound.

To build this new sound and new look we will need the singing power of many people: at least two choirs—adult and youth. Use these choirs together both morning and evening. However, to do this, a different seating arrange-

ment will be needed. In order for the youth to keep their identity and yet be a part of the whole picture, the men should be in the center of the choir, tenors next to the teen boys and basses next to the adult altos. Then the adult sopranos would be to the left of the altos. On the other side of the choir the teen sopranos should be on the outside and the teen altos next to the teen fellows. This, then, becomes the stereo-phonetic sound: the sopranos on the outside edges of the choir, the altos next to the male voices and the male chorus a solid center group.

This plan will take a new type of dedication for the youth of our church. They must be challenged as never before to be up front in the action-spot for this new projection of sound. For that matter, the adults will have to re-dedicate themselves if they have not been accustomed to singing in the evening services. If we are to appeal to the world with a new, fresh look, it will mean total involvement!

The knowledge that it takes people to bring people and action to start this participation convinces me that we must fill our platforms with people. People come where the action is!

With great choirs expressing their God-given enthusiasm, a new emphasis will begin to take place. Remember that many churches are not built for this multiple-choir system and must,

of necessity, redo the space for this proposed program. Look to the platform. Is there room for two choirs? For three? Is there room for children? Is there room for a great extravaganza of music participation?

Remember that involved and participating people will stay in the church program. *If you use them, you won't lose them!* It is imperative that we make a place for our youth who want to serve. To hold them, they must be busy. To use them, we will need space. To develop their Christian lives, they

must witness. How better to do this than to be up front in the action?

These two choirs, then, side by side (with the generation gap in between) will work together in the morning choir as a unit and in the evening will identify as individual choirs with their own sound.

The stereo-phonetic arrangement enhances the renditions of choirs and instruments. It becomes a new tool providing the church with a highly dramatic and effective way to worship and to serve.

White Is the Color

AS CHARLIE BROWN would say, "I'm always sure about things that are a matter of opinion."

So, with this in mind, let us discuss the robes of the choirs. There are many colors which look well in the new churches of today, beautifully harmonized with the church decor. Many have used black or dark colors, but have mentioned that this seemed lifeless or too formal. This formality sometimes creates a somber atmosphere in the service which detracts from the joyous evangelistic spirit. Modern man in this new age of color, sounds, and communication is responding to new ideas with readiness. We of the church must be ready to open our doors and accept new ideas of dramatics and color to catch this educated interest of man. To bring people in, we must rethink our program, our colors, and our attitudes. To keep them *in* to serve, we must excite them *for* service. To hold their attention, they must participate in the great cause.

First, then, they must be attracted to

us. If people bring people, then what is it that first attracts people? We must accept the fact that it is ACTION that brings them. This action and dramatic call must come from the platform. We cannot expect the minister to do it all alone. We, the laymen, must find a way to help.

When friends are attracted by the action, interest, and participation in the church, what do they see? What will bring them back? What will help you to invite others in? What will impress them? What are you proud of?

Why not take a long look and see what others see as they enter your church? Is it beautiful? Is it colorful? Is it exciting? Does it compete with what the world has to offer? Is it worshipful? Every sanctuary, no matter how old or how small or how large, to some degree can be made beautiful, colorful, exciting, compelling, and worshipful!

Why not consider white for the choir robes of the great crowd of people which are up front? White is beautiful; white shows purity; white can be complemented with many colors: stoles of colors harmonizing with the colors in the sanctuary, each choir having its own identity.

Try it, you'll like it!

By Ron Lush, Sr.

Song Evangelist
Church of the Nazarene



THE OVERTONES OF THE MINISTRY

By Raymond C. Kratzer

Dist. Supt., Northwest Dist.
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III. Dependability

DEPENDABILITY, in a very great measure, is an "overtone" of integrity. It is that quality of a person's life which adds the grace note to his basic character. It is the most prominent in the seemingly insignificant things that take place from time to time, rather than the major aspects of one's deportment.

A teen-ager said to his minister with a glow in his eyes: "Thank you so much for always being there! I know whenever I see you, there will be a smile on your face, and assurance in your attitude. It's so wonderful to have someone to depend on who you are sure will be there in the clutch." This aura of "dependability" is like a sweet overtone that enhances the entire symphony of life.

Many things a minister does are expected of him. Often the pursuance of these tasks becomes rather perfunctory because they are done as a matter of duty. But if he does his work with the attitude of duty rather than delight, it will not only become a drudgery to him, but it will echo discord rather than sweet melody.

The manner in which a pastor approaches the services at the church has a great deal to do with the importance of God's house in the eyes of his con-

stituency. It is always disheartening for people to get to church ahead of the pastor. His lack of promptness speaks of lack of planning or, worse yet, of something holding a place of prior importance than what takes place in the house of the Lord. It is not a bad plan for the pastor to make it a habit to be in church one hour ahead of any starting time, at least for all of the major services of the week, such as the Sunday school and morning worship service, the evening service, the midweek service, and all revival services.

Even when a church has a custodian, the pastor should make it his job to be on hand sufficiently ahead of time to check on the heat, the lights, the unlocking of doors, the "look" of the church as far as tidiness is concerned, and many other things. Of course, it is invaluable for him to be around to welcome any newcomers who might be visiting, and who came early to service. Too, it should be a time of checking over the order of service, so that when "meeting time" comes, there will be a sense of calm assurance that the pastor knows what is going on. All during the service there will be that haunting "overtone" which will enhance every presentation and provide an incitement

to come again and again.

Dependability has its foundation in sincere concern. It extends itself into every facet of one's activities, and is especially valuable in the work of the ministry. No doubt the Apostle Paul had this in mind when he said: "Giving no offence in any thing, that the ministry be not blamed" (II Cor. 6:3). Promises made to people should be kept. This habit, if religiously followed, will cause the preacher to be esteemed most highly by those with whom he works. It is so easy to be careless in many situations and feel that you have legitimate excuses for not carrying through. But upon a closer examination there lurks an indisposition to go beyond the line of duty, a willingness, rather, to settle for average performance.

Dependability shines brightly in the area of confidences. People feel comfortable with a pastor with whom they can share the secret burdens of their life, if they know they can depend upon him to bury them in his heart. Some men have such a quality of understanding at this point that one does not even need to advise them to not share confidential information. The indescribable awareness seems to exude from their personalities, born of wise and discreet performance. It is a sad commentary on any minister to have some-

one say: "I wouldn't tell him anything, because I can't trust him to keep confidences."

In the greatest measure, the minister represents the church. He is the primary symbol by which people judge this institution. When they attempt to "tune in" to the complexities of spiritual matters, they are prone to use the wavelength of the minister who is nearest to them. If his delicate spiritual mechanism is in proper order, they will receive a pleasant overtone of spiritual harmony that will strike a long lost chord in their searching hearts; for people are always searching for truth, for joy, and for inward harmony to give them peace and real happiness.

God is likewise searching for instruments who will transmit correctly His love and adequacy for needy people. So often we fail in this regard because we lack the "overtone" of dependability. And this quality is not something which is given to us and which needs no attention. It is rather a result of careful attention to the things that count most. A daily prayer life, a constant study of God's Word, a consistent life of influence, all contribute to keeping in balance the strings of the soul, so that no discordant note sounds forth.

"Bless ye the Lord . . . ye ministers of his, that do his pleasure" (Ps. 103: 21).

There Is a Way

There is a way to work and rest,
To play and love and pray,
That turns the good into the best,
That speeds the coming day.
There is a way of meeting pain,
Of bearing hurt and wrong,
That lifts our losses into gains,
Our sorrows into song.

There is a way to walk with God,
To whom all souls belong;
That makes the narrow wondrous broad,
The feeble strangely strong.
There is a way—for me, and now—
To win new life divine;
Before the Lord of Life I bow
And own that way as mine.

Author unknown

FOR MINISTERS ONLY

We reprint the following confession from a denominational minister's magazine with prayerful heart searching. It could happen to any of us if we fail to keep our priorities, our prayer, and our consecration. It is printed in a condensed form only, because of space. It is printed anonymously because it was so presented in origin.

WHEN MY CHURCH reversed their decision for the building that I had planned, my ship sank, but not without impulsive and vocal reaction from me. Immediately after, I was sorry, but I didn't apologize then. How I thank God that with this experience came the realization, for the first time, of the absolute bankruptcy of my spiritual resources, and the emptiness of my own heart!

I told God I was finished, that I could not go on in the condition that I was in. I knew I had to have some answers or get out of the ministry. I quit all the mad running that I had called "work for the Lord" and locked myself in my study each day. There before God I opened my heart for His examination and promised Him that, whatever it cost to follow His will, I would obey if He would show me what was wrong.

I had not cried out of the anguish of my soul very long until God began to reveal the darkness and emptiness of my heart. He took me back several years and let me listen and see almost as by tape recording and photographically the places and persons I had failed in my walk with Him. Although

it was humiliating beyond description, I would admit the failure, repent of it, and promise to rectify the damage I had done, to the best of my ability. How clearly He showed me that the issue was not the wrong in the other person, but that I was responsible for my attitude and reaction to those who were wrong first! He showed it that it mattered little who was wrong first, for wrong was wrong whether it was first or last. I apologized more, wrote more letters of restitution, and retraced my steps more during those days than I think I ever did in my life.

I was dying to the old dominion of self that I had allowed to again contaminate my being. The Lord showed me that I had pride of possession, desired the praise and approval of men, longed for a bigger church for the sake of selfish ambition. He showed me that I had failed Him more in the light I had received than anyone else. He showed me that He judged by light—and I by sight—and since I could not know the amount of light others had received, my judgment was incorrect. The searching continued, and each time He showed me my failure and sin I admitted it and repented in tears. It

seemed there would be no end, but there was, hallelujah! After this had gone on for some time, and I had obeyed the Lord in all that He asked of me, I was waiting on the Lord in my study asking, "Lord, what lack I yet?" when suddenly the Lord responded with flood tides of blessing that filled the whole room with the glory of His approving presence. Again the Holy Spirit came to cleanse and fill my unworthy heart.

My tears of repentance and remorse turned to tears of rejoicing as His overwhelming fullness swept into my being. There are no words to describe the preciousness, the joy, the assurance that I was owned, approved, sanctified, and made fit for the Master's use. The change that followed was far more significant than the act of His infilling, for He had been given the temple, and now He proceeded to make it a place where He would exercise His loving rulership.

Hurry and worry fell off me like an old coat, and every temptation to put them back on was gently checked. The Bible became the living Word and my soul could never get enough. How He spoke to me and taught me through the Word! I had once looked for sermons; now I was shown that I was to feed my own soul because I was starved, and He would feed others as He desired out of a full and overflowing life. Oh, the precious lessons that came! I was to live only for His glory and His alone. Possessions were to belong to Him, subject to His desire and expenditure. I was His steward, subject to obey His command and to delight in the privilege just of being counted worthy to be the vessel for His indwelling. My only purpose now was to allow Him to refine and purge me.

Worship, and not work, became the center of my life. He taught me that if I would always abide in Him, and live in the Source, all the work and expres-

sion of fruit would be just the natural outcome of this union. Just as Jesus did nothing of himself, for himself, or by himself, my constant relationship with the Father was to be the same. I was to live for the Father's glory, for the fulfillment of the Father's purpose, in obedience to the Father's will. I found Christ, not as my Helper, but as my Life. I ceased to labor, that the labor of Another might be accomplished through me for His glory. I ceased to speak, that the words of Another might be spoken through me.

Slavery, you say? Oh, no, glorious freedom, for I discovered that the foundation of the universe—demonstrated in the heart of God—is that getting is through giving, living is through death. The road of death to carnal self led to eternal life in himself. To lose our little all is to allow God to give us His all. When I released my grasp, thinking it would mean death, I found it was only for the purpose that I might fall into His abounding, abundant life.

I have come to know by experience what Jesus meant when He said, "Whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it" (Matt. 16:25). He is teaching me the spiritual laws of accomplishment in His kingdom: not the old laws of trying, but of relying; not of doing, but of being the instrument, the channel, the vessel for His doing; not of struggle, but of resting in His sufficiency while I simply abide and obey.

This romance, this adventure is a constant source of joy and anticipation. The way of death is not easy. The way of daily dying to the natural man is often as difficult as the initial death to the carnal man, but the way of the Cross is glorious because of the joy of union with Him who dwells within. My cry is, "Lord, I cannot, but am willing to be made for Your glory all that divine grace and power can make me. Lead on, O King Eternal."

College youth were asked to rate the pastors they have known

Pastor, How Do You Rate?

PASTOR, IT'S GRADING TIME, time to do some evaluating, time to discover how you rate. The following report is the result of a brief survey conducted at Northwest Nazarene College in one of the freshman classes. The students of the class were asked to write briefly about the following:

1. Pastor "A," who will represent your favorite pastor, and why.
2. Pastor "Z," who will represent your least favorite pastor, and why.
3. Pastor "X," who will represent the pastor who has contributed the most to your life, and why.

Since it would be impossible to relate everything that these students included in their evaluations in the space allotted, I am including only the top 10, determined by the degree of repetition in their papers. They were as follows:

Pastor "A," who represents the favorite pastor:

1. He preaches strong sermons.
2. He is spiritual (Christlike).
3. He is industrious.
4. He projects love.
5. Students can talk to him about everything (especially their problems).
6. He is acquainted with the Bible.
7. Fellowship with the people is high on the priority list.
8. He is understanding.
9. He is active with young people.
10. He loves and appreciates his wife.

Pastor "Z," who represents the least favorite pastor:

1. He is too strict (not flexible).
2. He is too competitive (statistics are all-important).
3. He has continuous family problems—with both wife and children.
4. His sermons are weak—they contain only the "milk" of the Word.
5. He is conceited (he knows it all).
6. He is two-faced.
7. He is too dogmatic.
8. He is suspicious (especially of young people).
9. He is immature.
10. He has no sense of humor.

Pastor "X," who represents the minister who contributed most to their lives:

1. He preaches good sermons.
2. He is a good pastor.
3. He cares.
4. He has a genuine concern for young people.
5. He spends much time in prayer.
6. Visitation is high on his priority list.
7. He is industrious.
8. He is positive.
9. He has a wonderful family.
10. He is helpful, but he is not always approachable.

Twenty percent of the students stated that Pastor "A" and Pastor "X" are synonymous (their favorite pastor was also the pastor who had made the greatest contribution to their lives). The major difference between Pastor "A" and Pastor "X" seems to be approachability.

By Bill Russell

Pastor, Eagle, Idaho

The pastor of most worth, the pastor who is exercising the greatest influence for good in the lives of these young people is Pastor "A" followed closely by Pastor "X." But there is no place in any church, anywhere, anytime, for a Pastor "Z." The fact that 24 of these youth had negative experiences with a Pastor "Z" should cause some alarm among preachers, since the majority of these students are from our Christian homes. We may attempt to rationalize, shrug our shoulders, or explain it away,

but personally, since receiving these evaluations, I've been doing some serious soul-searching.

We cannot rationalize that these are irresponsible kids who are trying to pick the establishment apart. These are Christian young people who appreciate a good pastor, but whose hearts are also grieved by the actions and attitudes of a Pastor "Z" who has brought them only disappointment and disillusionment.

Pastor, how do you rate?

Little is known of William Tyndale's early life, but more than any other one man he deserves the title Father of the English Bible

The Father of the English Bible

IT IS IMPOSSIBLE to calculate the moral and spiritual good effected by the diffusion of the English Bible. No other single factor in the history of the English-speaking peoples of the world contributed so much to their achievements in industry, education, jurisprudence, and colonization as the English Bible. It is written into their laws; it determined largely the content and spirit of their constitutions; and through these peoples, and especially their missionaries, it has brought immeasurable good to the nations of the world. How fitting it was on Christmas Day, 1969, that three American astronauts circling the moon, and seeing a

little more of the vastness and beauty of God's creation as the frontiers of space were pushed back, should have expressed their wonder and admiration in the sublime language of Genesis 1!

Whatever version of the English Bible we pick up and examine—whether Authorized, Revised Standard Version, *New English Bible*, or any one of a score or more of modern translations, all of them owe an incalculable debt to one man—William Tyndale. More than any other translator, he deserves the title—Father of the English Bible.

Very little is known about Tyndale's early life; even the exact year of his birth is uncertain. It is generally taken to be 1484, making him one year younger than Luther. His home was somewhere near the Welsh border, probably Gloucestershire. The first place that

By Herbert McGonigle

Pastor, Leeds, England

can be named with certainty is Magdalene Hall, Oxford, where we find him assiduously engaged in the study of Greek. It is known that in 1503 and for the next two years, Colet was lecturing at Oxford on the Pauline Epistles. These years would correspond with Tyndale's years as an undergraduate, and there is little doubt that he was an eager listener to these remarkable expositions.

He is next heard of at Cambridge, attracted there by the teaching of Erasmus. Under him, Tyndale made further progress in Greek and his name is found in a roll of Englishmen who at that time were considered competent in the language. At Cambridge he "was further ripened in the knowledge of God's Word," as that quaint old chronicler John Foxe put it.

On leaving Cambridge, Tyndale was appointed tutor to a wealthy family in Gloucestershire. It was 1521. Great movements were stirring in Europe and especially in England. It was but four years since Luther had nailed his theses to the door of the church in Wittenberg, yet there could be heard already the first rumblings of the approaching storm that was to shake the foundations of the Roman church and give birth to Protestantism. In the many discussions on topical events that took place in the Manor House where Tyndale was tutor, his knowledge of Greek made him a disputant to be feared in matters of faith. Fully in favor with Luther's protests, Tyndale began to be regarded as a dangerous heretic.

One controversial clash must be mentioned: Tyndale was in close debate with a Roman Catholic divine when the latter, unable to withstand his opponent's arguments, burst out, "We were better to be without God's laws than the Pope's." Expressing the great purpose already kindling in his heart, Tyndale replied, "I defy the Pope and all his laws and if God spare

my life, ere many years, I will cause a boy that driveth the plough to know more of scripture than thou doest."¹

(Continued on page 17)

Practical Points

that make a difference

He Is "High" on Men!

Dear Son:

Our new pastor has really made a difference in our fellowship because he is "high" on men. That doesn't mean that the women take second place, but it does mean that he realizes that the winning of a man usually means the winning of a family.

I noticed that he was taking our men and new prospects out to lunch and asked him how he financed it. He replied, "I pay for it, for it is an investment that pays big dividends." Right there and then the board set up a fund for the pastor to use at his discrimination.

This last month, three families were won to Christ and to the church. As they were taken into membership, I could not help but remember that it was because a concerned pastor was willing to give of himself in the breaking of bread—man to man. And the Holy Spirit honored his witness.

Son, eat with them at the factory; take a sack lunch; break bread at a restaurant; buy them a steak—and talk about Jesus. It will win souls, build your church, and get your men involved with your concern.

Love,
Dail



PASTOR'S SUPPLEMENT

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

Witnessing Will Win

By General Superintendent Jenkins

If you were Satan, would you work especially hard to discourage and defeat ministers?

Evidently he does. Temptations toward discouragement over church and personal finances, declining church attendance, defeated and sometimes disenchanted church members, a sense of frustration and failure in one's preaching ministry—these, and countless other temptations, are faced by many and perhaps by all preachers at times.

One of Satan's most subtle ruses is lulling preachers into the false conception of thinking that working and inviting people to church services and Sunday school, and following the routine of pastoral visitation, is the same as personal witnessing and soul winning. There is no substitute for personal soul winning. A strong evangelistic pulpit ministry and the occasional revival, as good and necessary as these are in the life of the church, cannot take the place of personal soul winning. Every preacher must witness to and win others to Christ, apart and aside from the pulpit. One who daily strives and wins others to the Saviour will enjoy the benefit of pastoring and preaching to a growing church—a church which has the excitement of new converts and an increasing number of unsaved in its regular services.

When the genuine revival which we seek and for which we pray occurs, it will begin when we, the ministry, become totally and fully involved in soul winning.

One hundred thousand souls won to Christ and received into the membership of the church by December 31, 1973—a worthy and challenging goal! Just ambitious talk? No, it can become a reality if *each one of us* really becomes a soul winner and leads his people in soul winning.

Witnessing to and winning others to Jesus—our privileged responsibility during this year of Key 73! Every unsaved person on the North American continent deserves the privilege of hearing the claims of the gospel at least once.

We can witness and win others to our wonderful Lord. **WITNESSING WILL WIN!**



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This page represents only a few of the exchange items you will want to use during this Key 73 evangelism outreach materials. For other important items consult your Church Office Copy of our latest Master Buying Guide or send for a free personal copy.

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Friday, March 2, 1973

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- Use the special requests given in the February issue of the "Other Sheep," and "The Secret Place."
- Consult the January-February-March edition of "Council Tidings" for suggestions of different activities for the day of prayer.



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LISTEN MORE TO RADIO

MORE PEOPLE ARE LISTENING MORE TO RADIO

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These figures are incorporated in a new RADAR (Radio's All Dimension Audience Research) study. They compare with two hours and 45 minutes of daily listening by 141 million weekly radio users revealed in the previous RADAR study conducted in the spring of 1970.

Other findings in the new RADAR study: The average quarter-hour radio audience throughout the week is almost 25 million, as against 21.7 million in the 1970 study, and in an 18-hour day (6 a.m. to 12 midnight), 77.3% of all people listen to radio, compared with 74.3% last spring.

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Two Suggestions

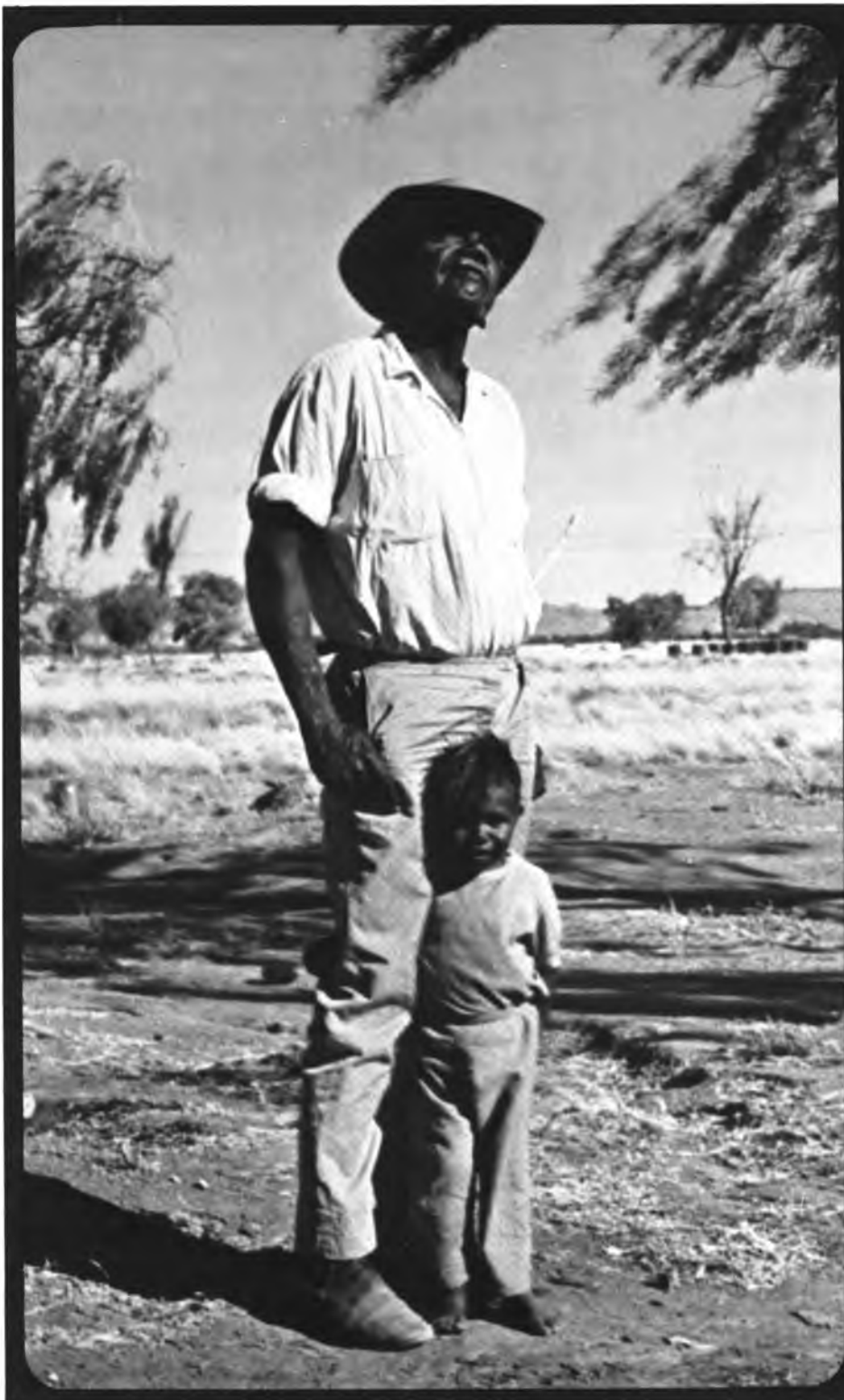
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2. COMMUNICATIONS COMMISSION
H. Dale Mitchell, Executive Director

March, 1973

RADIO-TV DIVISION
Kansas City, Mo.



STEWARDSHIP

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*"He . . . spared not his own
Son, but delivered him up
for us all."* *Romans 8:32*

*" . . . who loved me, and
gave himself for me."*
 Galatians 2:20

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It is **SAD**



that 921 ministers *do not* have "double coverage" because 10 districts *did not* pay 90 per-cent of their budget.

We can draw a SMILE on the face of every eligible minister if *every district* will pay at least 90 per-cent of its Pensions and Benevolence budget for the 1972-73 assembly year.



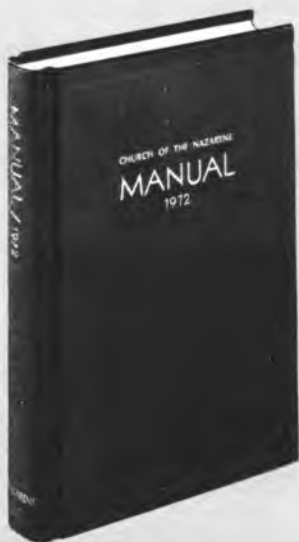
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March, 1973

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**MEMO: TO ALL NAZARENE PASTORS
FROM: THE SECRETARY OF EDUCATION**

CONFIDENTIAL

- Enrollment at Nazarene colleges decreased last fall by 264 students. Let's reverse this trend . . . our future as a denomination depends upon it!
- Recent surveys indicate that for every Nazarene student attending a Nazarene college there is a Nazarene student attending a non-Nazarene institution. Many others don't even attempt to attend any college. Let's improve this situation . . . our future as a denomination depends upon it!
- A layman of another denomination who recently gave a substantial sum of money to be used for scholarships to recruit Nazarene students for Nazarene colleges expressed himself as disturbed that Nazarene pastors were not more active in recruiting their own young people to attend their own Nazarene colleges. Let's change this image . . . our future as a denomination depends upon it!

Send a complete list of all prospective students in your church to your Nazarene college . . . TODAY!

Edward S. Mann
Secretary of Education

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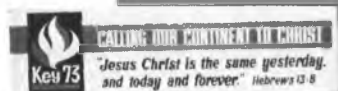
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The Father of the English Bible

(Continued from page 16)

Finding that Gloucestershire was becoming unsafe because of his Lutheran polemics, Tyndale found a friendly welcome in the home of Humphrey Monmouth, a cloth merchant in London. But even London was not safe for someone who proposed to put the Word of God into the hands of the common people. The Church of Rome has always opposed the truth of God and persecuted those who defended it. Tyndale was beginning to discover how bitter and unrelenting was the enmity of Rome, an enmity that hounded him all his days. With great sadness he was forced to flee his native land and in January, 1524, he sailed for Hamburg, never to see England again.

Tyndale's choice of Germany as his home was natural. Germany was the cradle of the Reformation, and he longed to meet Luther and Melancthon. Tyndale's first year in Germany is very obscure but two facts are certain. First, he took up the serious study of Hebrew and, second, he commenced his English translation of the New Testament. For this latter work, he made use of Erasmus' Greek Testament, the Vulgate, and Luther's Bible which had been published two years earlier.²

When Tyndale's translation was first published is uncertain. There is some evidence for believing that his work on Matthew and Mark appeared in the summer of 1525. But we know by the autumn of 1525 he had moved to Cologne, where the art of printing was well established. But even there he was not safe. By then, his intention to translate the Scriptures was widely known and his enemies were busy. One in particular, John Dobeneck, better known as Cochlaeus, tracked down his whereabouts and again Tyndale had to

escape for his life—this time to Worms—taking his precious manuscripts and finished translations with him. That city was a stronghold of Lutheranism, and Tyndale's work proceeded unhindered.

Early in the spring of 1526 the first copies of Tyndale's English New Testament reached England. Not all the schemes of the clergy nor their venom against the translator could prevent the dissemination of the banned Testaments across the country. Tunstal, bishop of London, preached at St. Paul's Cross (later the site of the Cathedral) denouncing the Testament as heretical, and suitably concluded his harangue by publicly burning a copy. Rome was jubilant on hearing the news and Cardinal Campeggio wrote to Wolsey: "We lately heard of the burning of a copy of the Bible, which has been mistranslated into the common tongue by the faithless followers of Luther's abominable sect. Assuredly no burnt offering could be more pleasing to Almighty God."³

Tunstal added to his infamy by publishing an injunction against the "English New Testament, the work of many children of iniquity, maintainers of Luther's sect, blinded through extreme wickedness." Warham, archbishop of Canterbury, followed with a similar injunction. Henry VIII added his own invective, warning his "dearly beloved people to shun the poison offered to them." But neither bloated king nor unworthy prelates could arrest the advance of God's Word. Lutheranism was already taking deep root in the kingdom, and the threat of certain execution could not deter those into whose hearts had fallen the good seed of the gospel.

Of all the agencies which combined to establish the English Reformation, none was more bitterly assailed than the spread of the Scriptures. Tyndale's Testaments struck a mighty blow at the whole Roman system. With God's

Word before him in his mother tongue, the Englishman was no longer deluded by the pretensions of popery. England's night of darkness and superstition had been long and terrible, but now over its soul-destroying tyranny and despotism, God said, "Let there be light," and the light came—the light of blessed scripture from the hand of William Tyndale.

Like his early years, Tyndale's last are lost in obscurity. He spent 16 months in prison, and of that time we know very little. He did, however, write a letter to the prison governor which was not discovered until 1871. In it he begs for "a warm coat for that which I have is very thin. Also a piece of cloth to patch my leggings; my shirt is almost worn out."⁴ On October 6, 1536, he was strangled at the stake and his body burned to ashes.

At last the Church of Rome had silenced William Tyndale, but they could not stop the work he had begun. The same year Tyndale was martyred, Myles Coverdale's "Treacle" Bible appeared in England.⁵ It made no pretense to being an original translation—for most of it, Coverdale had relied on the work of Tyndale. In 1537 Matthew's Bible was published, most of which was pure copy from Tyndale's. Then in April, 1539, came the "Great Bible," the first English "Authorized" Bible. Cranmer and others of the king's advisers desired a translation worthy of becoming a national Bible. Coverdale was entrusted with the work, and Henry VIII issued an edict requiring all the clergy, by a certain date, to provide in each parish at least "one book of the whole Bible, of the largest volume in English." The "Great Bible" was really a revision of Matthew's Bible by Coverdale, and consequently was little more than a revision of Tyndale's under another name!

The old martyr had triumphed at last. Only three years after he had been hurried to the stake his Bible was au-

thorized by the king and commanded to be placed in every parish in England. At the stake, Tyndale's last words were: "Lord, open the King of England's eyes." Even beyond his expectation his prayer was answered. Among those commissioned by the king to examine the new translation was Cuthbert, bishop of Durham—who 13 years earlier had publicly burned Tyndale's Testament in London.

Needless to say, Tyndale's work was not perfect. He had set himself a tremendous task, and when we recall that he published no less than three editions of the New Testament at the same time he was busy with the Old Testament, and all in the space of 10 years, we begin to realize how colossal was his undertaking. No less an authority than Dr. W. F. Moulton says that, along with the Pentateuch and Jonah, Tyndale also translated at least the nine books from Joshua to Chronicles and this translation, left behind in manuscript form, first saw the light in the "Great Bible."

The Bible Tyndale translated is substantially the Bible with which we are all familiar—"the peculiar genius which breathes through it—the mingled tenderness and majesty—the Saxon simplicity—the preternatural grandeur . . . all are here and bear the impress of the mind of one man—William Tyndale."

⁴C. Tylor, *Life of Tyndale*, p. 7. Consciously or unconsciously, Tyndale was repeating the sentiments of Erasmus "I totally disagree with those who are unwilling that the sacred scriptures should be translated into the vulgar tongue. I wish that the ploughman might sing parts of them at his plough, the weaver at his shuttle . . ." (Preface to NT of 1516).

⁵Kenyon, *Our Bible and the Ancient Manuscripts*, p. 214. Tyndale's was the first NT to be translated directly from the Greek text, rather than the Latin.

⁶Tylor, *op. cit.* p. 41.

⁷*Ibid.*, p. 109.

⁸So named from its rendering of Jer. 8:22: "Is there no treacle in Gilead?" In the original edition, Queen Anne is referred to as the King's "dearest juste wyfe and most virtuous princesse." A copy now in the British Museum, London, has this inscription but "Ane+" is changed to "Jane, +" thus JAnE.

Evangelistically Speaking—

How to Get More out of Your Revival

By David K. Wachtel

Evangelist, Madison, Tenn.

THERE IS A STORY so old it is worn and tattered, but it makes a point; so here it is again: The circuit-rider preacher had taken his small son with him on a Sunday morning appointment. As they entered the little church the preacher deposited a half-dollar in the offering box hanging on the vestibule wall. After the service was over and the people gone, he and the boy stopped at the box to collect the offering for the day. When the boy saw that all his father collected was his own 50c piece he said, "Father, if you're going to get more out you'll just have to put more in." That's the way it is with revivals—if you are going to get more out, you'll just have to put more in!

Put more into your planning. If you are to secure the services of our more able evangelists you will have to make partial plans years in advance. There should also be a planning session led by the pastor several weeks ahead of each revival. Church board, Sunday school officers and teachers, NYPS council should all be involved. Plans

should be made for special nights to be *promoted in advance* of the meeting. Some correspondence with your evangelist will be necessary. He will have some suggestions and will be glad to know you are interested. Plans should be made to see that the people of your constituency (church membership, Sunday school enrollment, etc.) actually attend the revival. These are the people you can expect your evangelist to reach, but it takes *advance planning to assure their attendance.*

Plan for transportation where needed. If you operate a Sunday school bus, plan to use it every night and fill it as full as you do on Sunday mornings.

Plan for adequate and friendly ushers. Plan for personal and altar workers. Plan for leaders of pre-service prayer meetings in designated places (other than around the altar). Where you are using local talent for music, plan a night-to-night program, with some "pinch hitters" ready to step in if someone is unable to fill his place. Plan—plan—plan! As you do, *you will begin to expect* something to happen.

Put more into your organization. As wonderful as well-made plans are, they mean nothing until there is adequate organization to carry them out. Someone should be directly responsible to make every plan work, and the organization should be completed at least a month before your revival begins. If you wait to catch someone on his way into the opening service, the meeting will be over before he or she quite understands what is expected. Organize—organize! And the revival will

begin to move before the evangelist arrives.

Put more into your prayers. Even Billy Graham, with his magnificent organization and professional advertising and promotion, will not undertake a campaign unless there have been weeks of real prayer for the meeting. I marvel sometimes at how much we accomplish when there has been so little "waiting before the Lord." A background of cottage prayer meetings, special emphasis on revival in regular midweek services, emphasis on personal prayers for specific individuals, make possible real revival—even with an inferior evangelist. Often our prayers are like the cultivating that farmers do through long spring and summer months in order to enjoy a thrilling day of harvest. Where there is no seed and no cultivating, "farming does not pay."

Put more into your publicity! If there have been planning sessions and organization, your own people will be conscious that revival is coming. If there has been adequate prayer emphasis, an even larger circle will know revival time is almost here. But there is a world to inform, starting with your own membership and Sunday school enrollment. You should spend enough to be sure your community is alerted to revival. And you should publicize *early enough* so interested people can make their plans to attend.

Every situation is a bit different, but adequate publicity will nearly always pay its own way. Ten dollars spent on inadequate advertising may simply be money wasted, whereas \$100 spent on an adequate program may bring in double what is spent. A sign put up the day revival begins means little—a week earlier it would have been worthwhile. Handbills distributed among the people during revival services to "give to your friends" usually wind up in the trash can. Distributed by an organized force before the revival began they

would have performed their mission. The business world says that a poorly advertised business will finally go broke. When we depend on people discovering our revivals by accident, we can expect empty seats and failure.

Put more into your finances! As part of your planning, an adequate budget, based on the financial strength of your church and expenditures for other interests such as pastor's salary, etc., should be adopted. If you have a well-organized financial program, most of this will be available in the Evangelism Fund of your annual budget. Whatever the situation, any pledges taken should be raised weeks in advance of your meeting. There are people who will double-tithe for five (or even 10) weeks for the revival who must settle for a meager amount when you wait until the Sunday before the meeting starts. Include enough for every possible revival expense in your budget—publicity, entertainment, evangelist's remuneration. An extra dollar spent on publicity may bring you a new family who will give many times your total budget in coming months.

Adequate entertainment will help assure you of the best your evangelist has to offer. I knew one church which saved \$10.00 on a hotel bill by putting an admittedly temperamental evangelist in a second-class hotel when he wanted to stay in a first-class hotel where rates were one dollar a night more. He and the pastor argued about it every day, and a church failed to receive a man's best efforts. This is "penny-wise—dollar-foolish."

Provide enough in your budget for your evangelist to be paid on the same overall level as the pastor. Double your salary and cash allowances plus a reasonable amount for travel and you will accomplish this. If you ask him to travel an abnormal distance for your convenience, the cost is your responsibility, not his. This really isn't too difficult to do. One pastor who had just

moved to one of our major churches did it this way. In the first discussion of the evangelist's offering for the next revival he was shocked by the amount he was told "we have been paying." He responded by saying, "Gentlemen, I could never accept all you do for me and pay my evangelist brother so little. You are so kind to me. I want us to be equally kind to our evangelist." There and then the stipend was doubled, and a commitment made to further increase the offering when revival time came again. Brotherly love, combined with a little courage, solved the problem. Jarrette Aycock used to tell of a pastor

whose church board refused to pay more than half what it should. That pastor simply raised the other half from "friends of revival" (there are always some around) and saw that the evangelist received it. There are a thousand ways, and you'll find the one which fits your situation if you look.

Most men who say, "Revivals do not pay anymore," are confessing the inadequacy of their own pastoral ministry—their failure to plan, to organize, to pray, to publicize, to finance. If you would get more out of your next revival, *you'll just have to put more in*. It's that simple.

Preaching and Selling

In a very thought-provoking book, *Successful Direct Mail*, by Robert Stone, the following paragraph appears which has significance for us if we substitute the words "hearer," "PREACH," and "sermon" for "reader," "SELL," and "letter."

"Probably many years ago someone told you that a good letter [sermon] follows four steps:

"1. Attract attention.

"2. Get interest.

"3. Create desire.

"4. **BRING ACTION.**

"There is nothing wrong with this old formula. The only trouble is there is nothing in the formula that tells you how to do it. And that's what we are interested in—the 'how to do it' phase.

"Clyde Bedell, one of America's really great copy writers, gives seven rules as guideposts for preparing successful sales letters [sermons]. Sage advice indeed:

"1. Always say quickly the **BEST** thing you can say.

"2. Follow a route. Have a planned road map of your work to guide you.

"3. Be lucid, be clear. Reader [hearer] must get the story quickly.

"4. Be believed. Do **NOT** raise doubts.

"5. Be complete. Do not dangle customers [hearers].

"6. Sell, **SELL, SELL** [Preach, **PREACH, PREACH**] every word of your way.

"7. Say it as clearly as you think it."

—Submitted by Fred W. Gibson

Has the real "key man" in the church been overlooked?

The Key Man

By R. E. Maner

Garland, Tex.

ACROSS THE YEARS it has been the natural assumption that the pastor is the "key man" in running the church program. Undeniably the pastor is the real "work horse" of the church. Almost every dollar that is required to keep the church going usually begins with his words, "We will now receive the tithes and offerings," or something like it. He has to push the district and general program; he has weekly contact with the people who pay the bills; and he must be enthusiastic for the goals, lest they be ignored. The hard truth is that the pastor must either "do it" or get someone to "do it" or the rest of the church had just as well "forget it."

No one can question seriously the important place the pastor holds. Everyone else in the church is, in reality, just his helper. But I have had a growing conviction that, in the long run, the pastor is not really the key man at all. There is another who, in the total history of any given church, steps to the head of the line. *He is the layman.*

There is no church that ever became a great church without some strong, level-headed, dedicated men as the backbone. Select any strong church in any denomination, study its history, and you will discover that somewhere in its early days strong laymen became involved in that church. It is utterly

impossible to build a strong church on weak members.

The story of the three sons employed at the same business company serves well as an illustration: The father of the boys came one day to the president to inquire why one son was paid \$200, one \$300, and the other \$500 a month. The president said to the perplexed father, "If you have the time I will show you." The father said he had the whole day if needed, so the president reached for the phone. Calling the \$200-a-month boy, he told him of a ship recently docked at the harbor loaded with furs, and asked him to go down and see what cargo she was carrying and bring back the information. In about three minutes the president's phone rang and the young man said, "I didn't have to go down; I just phoned and found that the ship has 1,500 seals." The president thanked him.

Calling the \$300-a-month boy, he made the same request. An hour later the phone rang and the president was told that the boy had made the trip down to the dock and found the ship carried 1,500 seals.

Then the \$500-a-month boy was given the same instruction as the other two. Four hours later he came into the president's office with this information: "The ship was carrying 1,500 seal furs, all in good condition. I bought them

for \$5.00 each and filled that order we had pending. We were paid \$7.00 each for them. They also had 500 red fox pelts which I bought. I know we don't usually handle them, but I made a long-distance call and sold them. We made \$4,000 on the deal. They also had 39 mink on board. Since I know you always handle mink personally, I took a one-hour option on them for you."

The president thanked the boy, and turning to the father said, "Does that answer your question?"

This principle is equally true in churches. Some laymen only half-do what they are asked to do. Some do as little as they can get by with. Others do what they know should be done, even if all the details are not spelled out. A pastor must learn to trust capable men with details, unless he plans on spending his total time doing them himself. Granted, they will make mistakes and not always do it just as the pastor might have, but that is the price the pastor must pay for lay leadership.

Pity the pastor who is afraid of letting his people run their business in the church for fear of a loss of prestige. Happy indeed is that man who is forever working himself out of a job and moving into new areas of expansion and growth. The pastor should preach the sermons, administer the sacraments, bury the dead, marry the young, and visit the people. He is responsible for the business of the church at the board meetings. Just about everything else should eventually become someone else's responsibility. The reason some churches never grow beyond their present size is simple: They are as big as one man can make them.

The layman is the key man. A group of strong laymen can always call a good pastor, but from where can a pastor

call good laymen? Some capable people might move in, but don't count on it. Even if they do, some other church had to give them up, so the gain is only superficial. Where can the pastor get the strong, intelligent, talented, and deeply dedicated laymen like those responsible for our great churches? Do I need to answer this question? *Make them!* Observe your crowd carefully. Select one or two or three and really work on them.

Remember you are going for quality, so take your time. Don't attempt to work on too many, and don't be discouraged with some failure. Train them well in the Bible, in soul winning, and in the business of running the church. Take them with you to camp meeting, district assembly, preachers' meetings, and everywhere else you can get them. The more exposure, the better. Only when you are sure they are well saturated should you move on to others. Little by little you will see them moving ahead as you give them opportunities. As they begin to take part of the load, you will have more and more time to do the work of your calling.

This is not a pot of gold at the end of some rainbow. Yet I do believe in rainbows—and pots of gold. When I was pastor at Decatur, Ga., years ago, we set a new attendance record in Sunday school. After I moved on, this church was without a pastor for several months. In this interim period was Easter Sunday. The laymen of that church—with no pastor to prod them—decided to break the record again. And they did! And why not? There is no reason why the pastor has to be the only person in the church with enthusiasm or vision or burden. Brethren, we are just not that indispensable. Let our laymen know how important they are. They just might help us some.

The curse of the age is dry-eyed preaching in the presence of a hell-bound world.—Edward Lawlor.

IN THE STUDY

Journeying with Jesus Through John

March 4

THE RESURRECTION AND THE LIFE (11:25)

SCRIPTURE: John 11:1-7, 17-44

INTRODUCTION: All of us have friends with whom we can relax and enjoy perfect fellowship. (If we don't, we are poor indeed!) Jesus had such friends in Mary, Martha, and Lazarus. They had a nice home in Bethany, just over the Mount of Olives from Jerusalem. When Jesus went to Jerusalem, He evidently stayed there.

I. TWO KINDS OF LOVE (vv. 1-7)

Lazarus became desperately ill. His two sisters sent an urgent message to Jesus: "Lord, behold, he whom thou lovest is sick" (v. 3). Soon after the messenger left, Lazarus died.

On the surface, verses 5 and 6 present a conundrum: "Now Jesus loved Martha, and her sister, and Lazarus. When he had heard therefore that he was sick, he abode two days still in the same place where he was." How can we reconcile these two statements?

The answer lies in the fact that two different words for "love" are used in verses 3 and 5. The one in verse 3 is the verb *phileo*, which indicates friendship love, affectionate love. In fact, the verb is also

translated "kiss." And the cognate noun *philia* is "friendship" in Jas. 4:4, the only place where it occurs in the New Testament. The noun *philos* means "a friend." Jesus was a Friend of these three; He had affection for them.

But He also had a higher love for them. The word for "love" in verse 5 is the verb *agapao*. The noun *agape*, popularized today in "Agape House," means an unselfish love, a love that seeks the highest good of its object. Because Jesus sought the highest spiritual blessing for Martha and Mary, He delayed going to them, so as to test their faith, to raise it to a higher level.

II. TWO KINDS OF FAITH

We can envision the scene in that home in Bethany. It was one day's journey down the Jericho Road 20 miles to the Jordan River, where Jesus was teaching the crowds. So two days later the messenger returned.

"Where is the Master? Didn't He come with you?"

"No, He stayed right where He was."

"Well, did you tell Him that Lazarus was very ill?"

"Yes."

"What did He say?"

"He said, 'This sickness is not unto death, but for the glory of God'" (v. 4). And Lazarus was already dead!

"He did? What did He do then?"

"He turned around and started teaching the people again."

The next two days were torture for the two sisters, and especially for Mary (cf. Luke 10:38-42). She was huddled in a heap of grief.

Finally, near the end of the fourth day, Jesus arrived in town. Martha went hastily to meet Him. Typically, she scolded Him (cf. Luke 10:40) for not being there when



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they needed Him, although she expressed surprising faith (v. 22). But her hope was in the future (v. 24). Jesus challenged her with the declaration: "I am the resurrection, and the life"—right here and now!

Martha then hurried back to Mary. "The Master is come, and calleth for thee" (v. 28). Mary had heard the first report that Jesus was in town, but felt that she couldn't face Him. He had let her down. In the first place, He did not have the divine knowledge she thought He had (v. 4). In the second place, He didn't really love them or He would have come immediately. Her faith was shattered, or at least badly shaken.

When she met Jesus, she said exactly the same words as Martha (vv. 21, 32), but in a different tone of voice. Hers was a wail of grief. Jesus did not argue with her, as with Martha. Instead, "Jesus wept" (v. 35, shortest in the Bible), and went to the grave.

III. TWO KINDS OF LIFE (vv. 38-44)

Jesus gave Lazarus physical life. But He wants to give us eternal life, spiritual life that will last forever.

March 11

THE FRAGRANCE OF GRATEFUL LOVE (12:3)

SCRIPTURE: John 12:1-8

INTRODUCTION: Great events always produce a series of consequences. The anointing by Mary was a beautiful sequel to the raising of Lazarus, which was the climactic miracle of the seven miracles of Jesus recorded by John (before the Resurrection).

I. LOVE EXPRESSED (vv. 1-3)

Jesus had been invited to His favorite home in Bethany for dinner. As usual, "Martha served." Lazarus was reclining at the table with Jesus. Where was Mary?

We can imagine her looking in the room and seeing her brother there. He had been dead, but was now alive. She had lost him but found him again. But even more significantly, she had seemingly lost Jesus as her Lord, but now she believed in Him more than ever before.

Overwhelmed with love, she felt she must do something unusual. So she went to her room and got "a pound of ointment

of spikenard." The "pound" was the *litra*, or Roman pound (12 ounces). The word occurs (in NT) only here and in 19:39. "Ointment" is *myron*. (The name *Muriel* means "perfume") "Spikenard" is two words in the Greek—both of them found only here and in Mark 14:3. The noun *nardos* represents "nard," a plant growing in the Himalayan Mountains between India and Tibet. Obviously it would be "very costly" when brought such a long distance in camel caravans. *Nardos* is modified by the adjective *pisticos*, which probably comes from *pistos*, "faithful," and so means "genuine" (see Moulton and Milligan, VGT, p. 514). The combination means "pure nard."

The guests were reclining on couches around the table, Roman fashion. So Jesus' feet would be at the outside of the couch, where Mary could easily anoint them. (According to Matt. 26:7 and Mark 14:3 she also poured it on His head. A "pound" would be ample for both.)

Then Mary did a thing that would ordinarily seem unmannerly. She stooped over and dried His feet with her long tresses. It was an act of utter devotion and humility, an expression of deepest love.

"The house was filled with the odour of the ointment." This sounds odoriferous! We use "odor" today for unpleasant smells. How much more beautiful—and accurate—for modern readers to say: "The house was filled with the fragrance of the perfume."

II. LOVE OPPOSED (vv. 4-6)

Judas Iscariot was evidently reclining at the table as one of the guests. Instead of being thrilled with the fragrance of the perfume, and with admiration for this woman's love and gratitude to Jesus, he was angry. Finally he exploded: "Why was not this ointment [perfume] sold for three hundred pence, and given to the poor?" (v. 5) The amount he mentioned would represent a year's wages. (At a denarius per day, 300 denarii would be all a man would get, taking out 52 Sabbaths plus the annual feast days.)

But Judas' motive was not concern for the poor. He was the treasurer of the 12 apostles—"had the bag." He "bare" what was put in the bag. But the verb is *bastazo*, which basically means "take up" or "take

away." Here it clearly means "carry off, steal" (Abbott-Smith). Judas was "a thief."

There are always some people around who, instead of expressing love, criticize those who do express it. Such was Judas.

III. LOVE APPRECIATED (vv. 7-8)

Though Judas did not appreciate Mary's act of devotion, Jesus did. His words in verse 7 should probably be rendered: "Let her be, (it was) in order that she might keep it for the day of My burial." She seized the opportunity to anoint Him now. Her whole act was an expression of ardent, spontaneous love, and it thrilled the heart of Jesus.

March 18

THE SYMBOL OF THE TOWEL (13:4-5)

SCRIPTURE: John 13:1-15

INTRODUCTION: What is the main symbol of Christianity? Probably most people would answer: "The Cross." And that is correct. Whenever we see a cross atop any building, we recognize that it is a Christian edifice. It is inspiring to see the cross sometimes towering above everything around it, as on the dome of mighty St. Paul's in London.

But there are other meaningful symbols of Christianity. And among them should be placed the towel.

I. A SYMBOL OF LOVE (v. 1)

Several times in John's Gospel we have found the statement that Jesus' hour had not yet come (2:4; 7:6, 8, 30; 8:20). But here it says that He knew His hour had come for leaving this world—through His death, resurrection, and ascension.

And then comes the beautiful statement: "Having loved his own which were in the world, he loved them unto the end." As would be expected, the verb here is *agapao*. Jesus loved His disciples with a high and holy love that sought their best good. Someone has defined *agape* as "an attitude of undiscouragable goodwill." Regardless of the reaction of those we love, we keep on loving them.

What follows, then, is an act of love. And love is always serving others.

II. A SYMBOL OF SERVICE (vv. 2-11)

At the end of the Last Supper—and probably before the Lord's Supper—Jesus got up and "laid aside his garments." That

is, He took off the long, outer robe, which would have made it awkward for Him to work. (The Greek word is *himation*, which is used primarily for the outer garment.) Then He took a towel and "girded himself." The verb *diazonnymi* is found only here (vv. 4-5) and 21:7. Jesus probably tied the towel around His waist, using it as both an apron and a towel. Pouring water into a basin, He "began to wash the disciples' feet." If they were sitting, medieval and modern style, with their feet under the table—as pictured in Leonardo da Vinci's "Last Supper"—obviously Jesus could not have washed their feet. But they were reclining on couches around the tables—a Roman custom that had been widely adopted. In fact, the common word for a dining table was *triclinium* ("three couches"). It was like a head table with two tables stretching from it. The couches would be around on the three sides (outside), and the waiters would serve inside the horseshoe arrangement. The guests would be reclining on the couches, with their feet at the outer edge, where Jesus could easily reach them.

No one said a word except Peter; he always had something to say. So now he protested: "Thou shalt never wash my feet" (v. 8). When Jesus answered, "Then you have no part with Me," Peter impulsively cried: "Lord, not my feet only, but also my hands and my head."

The Master's reply was, "He that is washed needeth not save to wash his feet" (v. 10). Two different Greek words are translated "wash" here. The first is *lovo*, which was used for bathing the whole body. The second is *nipto*, which was used for washing a part of the body (as in v. 5). So the correct translation here is: "He who has bathed needs only to wash his feet." The picture is that of a person bathing his whole body and then going down to the market. Wearing only sandals on the dusty streets, he would need to wash his feet when he returned—as we wash our hands—but not to take a bath.

The homiletical application of this is very important, especially for young people. After we have experienced "the washing of regeneration," we do not need to go back to the altar for a new experience when we feel contaminated by contact with the world. All we need to do is to wash our

minds with the Word of God, or ask forgiveness if we feel we have failed in any way, and trust the blood of Jesus to wash away any stain immediately.

III. A SYMBOL OF HUMILITY (vv. 12-15)

Though Jesus was conscious of His royalty (v. 3), He took the place ordinarily filled by a slave. Though He was "Master and Lord" (vv. 13-14), He washed His disciples' feet. He concluded by saying: "For I have given you an example, that ye should do as I have done to you" (v. 15). We are to "love one another" with the love of humble service (v. 34). The "badge of discipleship" is given in verse 35.

March 25

ANOTHER COMFORTER (14:16)

SCRIPTURE: John 14:15-18, 25-27; 15:26-27; 16:7-14

INTRODUCTION: The last words of our loved ones are always particularly precious. Here we have Jesus' last words to His disciples before He went to the Cross. They should be especially valuable to us as we read them today.

The subject of this last discourse (cc. 14-16) is the Holy Spirit. He is presented in some half a dozen roles, which we shall investigate.

I. A PERSONAL COMFORTER (14:16)

The word translated "Comforter" is *paracletos*. It comes from the verb *paracaleo*, "call alongside to help." So the Holy Spirit is the One who is called to our side to help us in whatever way we need Him. The noun is translated "Comforter" in KJV, "Counselor" in RSV. The most accurate translation is "Helper" (NASB).

The disciples were sorrowing over the news that their Master was about to leave them (13:33, 36; 14:1-3). But Jesus assured them: "I will not leave you comfortless"—Greek *orphanous*, "orphans"—"I will come to you"—in the person of the Holy Spirit at Pentecost. ("I will come again," in v. 3, refers to the Second Coming.)

The special promise He gave His saddened disciples—those who loved Him and showed it by obeying His commandments (v. 15)—was this: "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever"

(v. 16). The Holy Spirit is our Comforter in those sorrows of life that come to all of us.

II. A PERSONAL COMPANION (14:16)

We not only need a personal Comforter in times of sorrow, but also a personal Companion in times of joy. For the good experiences of life can be enjoyed in largest measure only when we share them with someone else. This is one of the important reasons for marriage. But when no human being is around, we can share all our daily happenings with the Holy Spirit.

III. A PERSONAL COUNSELOR (14:26)

Here we have another function of the Holy Spirit: He teaches. But we must be teachable if we are going to learn from Him.

He not only comforts, but He counsels. We all like to be made to feel comfortable. But the Holy Spirit knows that sometimes we need to be made to feel uncomfortable! So He acts as a wise Teacher and Disciplinarian.

IV. A PERSONAL CO-WITNESS (15:26-27)

The Holy Spirit witnesses through us and with us as we witness (cf. Acts 1:8). That is what makes our witness effective. ("Testify" in v. 26 and "bear witness" in v. 27 are the same verb in Greek, *martyreo*. It should be translated "witness" or "testify" in both places.)

V. A PERSONAL CONVICTOR (16:7-8)

The verb *elencho* is translated "reprove" in KJV, "convince" in RSV, and "convict" in NASB. It means all three of these. But in the first century it was a technical judicial term, meaning to convict in court. Here it should be given that strong meaning. The Holy Spirit does not just "reprove" people for their sins. He convicts them of being guilty and on their way to eternal punishment. Primarily they are convicted "because they believe not on me" (v. 9). That is the crowning sin of the human heart.

VI. A PERSONAL CONDUCTOR (16:13)

Jesus said that the Holy Spirit will "guide you into all truth." The Bible is our Road Map to heaven. If we follow its guidance we shall without fail enter those pearly gates.

But there are a lot of detailed decisions we have to make from time to time for which we find no definite help in the Scrip-

tures. Both alternatives—job, house, etc.—seem equally right, scriptural, reasonable, and providential. But we have to choose. That is when we hear the voice of the Holy Spirit within, saying, “This is the way, walk ye in it.” We all need Him as our personal Conductor if we are to live life at its best. Like a good conductor on a tour, He will help us to get the most out of our trip to heaven.



Justification by Faith

SCRIPTURE: Romans 5

- I. The ingredients of justification (v. 1)
- II. The intercession for the justified (v. 2)
- III. The inversion of justification (v. 3)
- IV. The indwelling Spirit of the justified (v. 5)
- V. The inward strength of the justified (v. 6)—pre-loved (v. 8), prepared (v. 9), pre-proven (v. 10)
- VI. The indescribable reconciliation of the justified (v. 11)—“atonement”
- VII. The irreplaceable substitute of justification (vv. 12-20)

CONCLUSION: Adam—death both physical and spiritual; complete and eternal
Second Adam, Christ Jesus—life both now and forever, abundant, complete, and eternal

ED IRWIN

False Judgment— True Judgment

TEXT: Romans 2

- I. THE JUDGMENTS OF MAN (vv. 1-2)—false judgment
 - A. Man condemns himself who judges (1).
 - B. Man often does the same things (1, 22-23).

- C. Man must remember he shall be judged (3).
- D. Man despises the riches of God’s goodness (4).
- E. Man treasures up wrath against himself (5).
- F. Man is legalistic (17).
We feel we are right; we fancy ourselves leaders of the blind and teachers and preachers of the knowledge of God.

THE JUDGMENTS OF GOD

- A. According to truth (2)
- B. Inescapable (3)
- C. Follows only after forbearance, long-suffering, goodness (4)
- D. A righteous judgment (5)
- E. Rendered according to man’s deeds (6)
- F. Glory, honor, peace, immortality, eternal life to the righteous (6, 10)
- G. Tribulation and anguish for the impenitent and wicked (8-9)
- H. Those by law who have sinned in the law (12)
 - I. The secrets of men (16)—according to the gospel of Jesus Christ
- III. TRUE JUDGMENT IS INWARD, NOT OUTWARD
 - A. Not the keeping of the law alone (25)
 - B. Keeping the righteousness of law counted as keeping the law (26)
 - C. Not by letter nor by circumcision (27)
 - D. You are of the Israel of God when such inwardly and only then (29).
Of the heart, of the spirit; then the praise of God is incurred.

ED IRWIN

Law and Grace

SCRIPTURE: Romans 3

- I. GOD COMMANDS: The Holy Oracles are given unto us (v. 2).
 - A. Unbelief does not change them (vv 3-4).
 - B. To do evil doesn’t bring good (v. 8).
 - C. None of us is holy by nature (v. 9).

- II. GOD CARES: He gives us the diagnosis of sin (v. 20).
 A. All the world is guilty (v. 19).
 B. All have sinned (v. 24).
- III. GOD'S CURE: The cure for sin—
 A. His grace to redeem (v. 24)
 B. His righteousness to remit our sins (v. 25)
 C. His faith to justify (vv. 27-31)

ED IRWIN

Christ and His Work

SCRIPTURE: John 5

- I. The performance of His work (6-8)
 II. The perfecting of His work (8)
 III. The persecution against His work (8)
 IV. The propriety concerning His work (17, 19-47)
 V. Promise concerning His work (24)

ED IRWIN

BULLETIN



BARREL

QUARRELSOME!

*When you hark to the voice of the knocker,
 As you list to his hammer fall,
 Remember the fact that the knocking act
 Requires no brains at all.*

*When you list to the growl of the growler,
 As you hark to his ceaseless growl,
 You will please recall that a dog is all
 It takes for an endless howl.*

*As you watch for the kick of the kicker,
 As you notice his strenuous kick,
 You'll observe the rule that a stubborn mule
 Is great at the same old trick.*

*The knocker, the growler, the kicker;
 Faultfinder, large and small;
 What do they need for each day's need?
 No brains, no sense—just gall!*

Author unknown

WOULD YOU DO IT FOR MONEY?

If the Lord should pay you \$50.00 every Sunday you attended church or Sunday school, would you attend any more than you do now? If He should offer you \$100 for each person you brought to church and Sunday school, would you try to bring more than you are bringing now? If God would give \$1,000 to the person in each class who knew his lesson best, would you study your Bible any more than you do now?

A church in east Texas has producing oil wells on its property. On the Sunday when the income from the wells was to be distributed among the members there was 100 percent attendance, because *if a member was absent that day he lost his share.*

Mary Jones, whose "parents forced her to go to church when she was a child and who doesn't want to go now," was there. Joe Smith, who "works all week and has only Sunday off," was there. The Blacks, "who just have to run home and see Mother every week," were there. Even old Uncle John, who has "chronic illness which keeps him from getting there very often," was there. Yes, young Jim, who is always "up late on Saturday nights so that he cannot get up in time on Sunday morning," was there.

They were all there for money. How about you? Would you come for money?

LAYAWAY FOR EASTER

Have you ever bought an Easter outfit on layaway, paying so much each week or month until it was paid for? Someone suggested that it is a good plan to have a "layaway Easter offering." Start weeks in advance putting aside a certain amount week by week for the Easter Offering for world evangelism. Perhaps some of the Easter outfits we buy represent wants rather than needs. If this is the case, why not invest the price of an Easter outfit to tell others of the resurrected Christ, and lay up treasures in heaven?

Silence is not always golden—sometimes it is just guilt.

○ ○ ○

Christianity should be a heart stimulant—not a mouthwash.



HERE AND THERE

AMONG BOOKS



Conducted by the Editor

All books reviewed may be ordered from
your Publishing House.

A Pulpit Manual (Preaching Help Series)

By Donald E. Demaray (Baker Book House, 1971. Paperback, \$1.50.)

Invocations, prayers, benedictions, and—most important—sample services for various special days and special occasions in the church.

Eat, Drink and Be Merry

By Ronald C. Starenko (Concordia Publishing House, 1971. Paperback, \$1.50.)

The celebration of faith and the enjoyment of Christian living are presented as much needed aspects of today's church.

Helps for Church Business Meetings

By Milton L. Bunker (Nazarene Publishing House, 1972. Paper, 56 pp., \$1.00.)

Practical help in conducting the business of a church and the meetings necessary to the business of the Kingdom. Organizational structure, nominations and elections, boards and committees, and many other matters are briefly treated. Some vital questions and answers are discussed in the last chapter, such as filing papers for tax exemption of church property, pastor's income tax deductions, and others.

Sodom Had No Bible

By Leonard Ravenhill (Fires of Revival Publishers, 1971. Paperback, \$1.50.)

One of Leonard Ravenhill's hardest-hitting books, designed to shatter apathy in Christian circles, and stir to action in revival and evangelism. First section contains essays on revival. Second section offers portraits of great revival preachers of history.

Written in Blood

By Robert E. Coleman (Fleming H. Revell, 1972. Paperback, \$1.50.)

Asbury's professor of evangelism presents a devotional Bible study of the blood of Christ. Designed to penetrate the deeper meaning of this cardinal doctrine, the chapters are divided into short meditations to facilitate reading at brief intervals. Questions for thought follow each section.

Designed to Be like Him

By J. Dwight Pentecost (Moody Press, 1972. 288 pp., paper, \$2.95.)

Bible studies in Christian fellowship, conduct, conflict, and maturity, with scripture index. This should prove helpful to the busy pastor who needs stimulation of thought for sermon preparation.

Jerusalem

By G. Frederick Owen (Beacon Hill Press, 1972. 180 pp., cloth, \$4.95.)

This is a book about Jerusalem, the Holy City for three religions. Christians, Jews, and Mohammedans should all find it interesting, and Christians especially will appreciate the 45 years of research Author Owen devoted to its contents and the resulting treasure of factual materials related to the city and its surroundings.

Lowell Thomas, famous writer, world traveler, and news commentator, writes the introduction. He notes, "Jerusalem is the most sacred site of all," and in this volume the author and his illustrators combine to "give us a guided tour through the ages. Here you will find tangible things that give substance to the Bible."

Dr. Owen has gathered his subject mat-

ter together under the chapter headings: The History of Jerusalem, The Famous Valleys of Jerusalem, Hills of the Holy City, Walls About Jerusalem, City Gates and Streets, Historic Sites Surrounding Jerusalem, and The Jerusalem of Today.

Forty illustrations support the text, and extensive reference notes and a bibliography will assist readers who desire further study.

Tongues of Men and Angels

By William J. Samarin (Macmillan Co., 1972. 277 pp., cloth, \$5.95.)

What happens when a former missionary, now a university professor highly trained in linguistics and anthropology, intensively studies the current phenomena of unknown tongues?

The answer in full can be learned only by reading Dr. Samarin's wide-ranging treatment in *Tongues of Men and Angels*, his latest writing on the subject.

The answer, in brief, is that speaking in tongues is an evidence of neither abnormal psychology nor superior piety. Glossolalia, Samarin concludes, is normal—a pseudo-language that may be a "linguistic symbol of the sacred" (p. 231).

Judged from a purely linguistic point of view, tape-recorded and reduced to phonetic symbols, glossolalia exhibits none of the semantic features of human language. It has no meaningful structure; it shows no evidence of serving any communicative function.

A similar conclusion was reached by John Kildahl, the Lutheran layman and clinical psychologist, who played tape-recorded glossolalia to different interpreters and received widely divergent interpretations (*The Psychology of Speaking in Tongues*, Harper and Row, 1972, \$4.95).

Samarin differs from Kildahl, however, to the degree that Kildahl deemed the glossolalists he studied to be slightly more suggestible than other religionists. Samarin sees no psychological differences between religious people who speak in tongues and those who do not.

The dust jacket of *Tongues of Men and Angels* proclaims it "a controversial and sympathetic analysis of Speaking in Tongues." It will undoubtedly be judged controversial. It neither condemns nor approves, and those who wish either out-of-

hand rejection or acceptance will be disappointed.

All who read it, however, will profit by a competent scholar's careful study of a widespread phenomenon in religious circles.

Those who approach glossolalia from the biblical and theological standpoint finally have to decide whether 1 Corinthians 14 should be interpreted in the light of Acts 2, whether the reverse procedure should be followed, or whether the two accounts are to be understood as totally different.

Since the Book of Acts was written not less than eight years after 1 Corinthians, and by an author who was a close companion of the Apostle Paul, there is at least some reason to believe that Luke's careful description of the languages at Pentecost is one way of saying, "This is what the New Testament gift of tongues is really like."

Samarin's book would confirm that judgment.

W. T. PURKISER

How to Build a Bus Ministry

By James E. Coggin and Bernard M. Spencer (Broadman Press, 1971. 32 pp., 65c.)

"On the first Sunday our very first bus ran, a 13-year-old girl made her profession in Christ. By the end of the first year of a bus ministry at Travis Avenue Baptist Church, more than 250 boys, girls, and adult riders had presented themselves on profession of faith in Christ and united with our church" (from the back cover).

Such was the success of this church which is shared inside this short booklet. Originally Chapter Five and the Appendix of *You Can Reach People Now*, \$3.95, Broadman Press, 1971, by the same authors, this brief introduction to the bus ministry of the Travis Avenue Baptist Church has many fresh and different ideas from which any bus ministry could profit. Included in the booklet are ideas on scheduling and organization that this reviewer has not found in other books on the subject. One such concept is expressed on page 31, "Don't assume that your church must set up a separate organization for bus outreach. The Sunday school is the organization to do this job." Most bus ministries presently operating do have a separate organization formed for this purpose.

PAUL LORENZEN

All About the Bus Ministry

By Wally Beebe (Sword of the Lord, 1970. 88 pp., paper, \$1.00.)

Presently associate pastor at First Baptist Church of Hammond, Ind., in charge of the bus ministry, Rev. Wally Beebe wrote this book out of his experiences while he was associate pastor of Trinity Baptist Church, Jacksonville, Fla. While at Trinity he increased the bus ministry from 30 to 360 in attendance, and had tremendous success in evangelism at the same time. He reached entire families for Christ through the bus outreach program.

Written for the purpose of introducing the interested person to the principles and methods of the bus ministry, this book is very basic in content and approach. Beebe deals with the "why," "what," "where," and "how" of beginning a bus ministry. Although the composition and grammar of the book leave somewhat to be desired, the information is present and serves its purpose well.

This book was included in the *Sunday School Superintendent's Resource Packet* for the fall quarter of 1972, available through the Nazarene Publishing House.

PAUL LORENZEN

Preachers' Exchange



WANTED—To buy: *The Works of Wesley*, Vols. VII and VIII, by Jackson; *The Rediscovery of John Wesley*, by George Croft Cell; *The Life and Times of the Rev. John Wesley, M.A.*, 3 vols., by Luke Tyerman.—Rev. Archie R. George, R.F.D. 3, Pleasant Dr., Londonderry, N.H. 03054.

FOR SALE—Complete set of *Biblical Illustrator*, 57 vols. About 50 vols. in new, unused condition. Sell for less than half price—\$150, or nearest offer. (These are a reprint made by Baker in 1950's.)—Harold W. Hoffman, 2022 Centre St. North, Calgary, Alberta, Canada, T2E 2T1.

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.

COMING
next month

● Not Slothful in Business

Spring cleaning is a traditional event, and so might be the attention to those details that can help or hinder the Kingdom.

● A Credo for Christian Leaders

A few basic principles can make a vast difference in the effectiveness of the Christian shepherd.

● Who Were the 3,000?

Paul Martin's own unique style makes Pentecost seem very much alive in terms of today's holiness church.



AMONG OURSELVES

Our worship is something we do not want to talk about too much, because too much talk about anything tends to defeat its own purpose. Concern for the health, for example, is good, but too much concern for the health can be abnormal. The hypochondriac is to be pitied. At the risk of thinking "too much" about worship, it is worth our prayerful consideration to read Dr. Barth Smith's article on page 3. Worship can indeed be either dangerous or delightful. One thing that can make it delightful is to achieve the kind of spirit in the service that Ron Lush portrays in his "stereo-phonic choir" (p. 8). This writer has experienced some delightful moments of worship in such an atmosphere. It is a happy coincidence that Evangelist Wachtel suggests how all this relates to that revival crusade (p. 19). And with that thought, you may be surprised to discover a different approach to the question, "Who is the key man?" (p. 22). So our best wishes for this season of the year when we renew our efforts in outreach and evangelism is that renewal shall be yours, and shall be in your church and among your people, and may your times of worship be more exciting than ever during these days.

Yours for souls,

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