

THE
**preacher's
magazine**

DECEMBER '77

**PREACHING
CHRISTIAN
HOLINESS**

inside...

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The End of an Era



THIS ISSUE MARKS THE END OF AN ERA in the publication of the *Preacher's Magazine*.

Beginning with the next issue, we will be published bimonthly. You will receive a "January-February" issue in January, and 6 issues during the year instead of 12.

Each issue will be larger—48 pages instead of the present 32—but the magazine will not be coming into your study as often as in the past.

An explanation is in order, and your editor will do his best to set forth the reasons for this departure from the format which was followed for 51 years.

To put it simply and briefly, the principal reasons are financial. In times like these, with rapidly rising costs, periodicals have been dying like flies. Red ink replaces black, costs outrun income, and managerial headaches multiply. Beacon Hill Press of Kansas City, which publishes our periodical for the Aldersgate Publications Association, has been wrestling with these problems, as have other religious publishers.

In a recent report to his governing board, Beacon Hill Publishing House Manager M. A. (Bud) Lunn discussed the escalating costs of publication, financed by large volume sales and small profits. The cost of paper, for example, increased an average of 5.5 percent annually from 1968 to 1974, and there was a huge 30.2 percent increase in 1974 over 1973.

Paper costs are predicted to continue this rise for the next five years. This industry, as all others, is affected by inflationary pressures in general, and its own problems in particular. One of these is the increasing cost of meeting governmental environmental standards in the production of wood and pulp for the manufacture of paper products.

And then there is the postage problem. Postal rates have risen rapidly during this period and are projected to go higher. Beacon Hill's

annual postage bill in 1968 was approximately \$294,800. For the year 1976, it totaled \$666,250, which is an increase of 126 percent. The postage bill for this year was up 30.4 percent over last year.

With publication of six issues annually, the postage costs obviously will be reduced, and the cost of paper will be down despite the larger size of the bimonthly edition.

So much for the bad news. Now for the good news.

We will continue our policy of improvement, and, more than ever, strive for top quality in editorial materials.

It was five years ago that a giant step was taken. In January, 1973, we broadened our subscription base to include our sister denominations in evangelical holiness circles. The *Preacher's Magazine* was better known and more widely read than at any time previously. Colleges and seminaries began subscribing for their libraries. Interest was significantly increased, and many letters of congratulations were received on the occasion of our 50th anniversary issue (January, 1976).

In 1972, a year before becoming an interdenominational publication, we began using more pictures and artwork. This was made possible by changes in production techniques which permitted the use of such graphics at a more reasonable cost than had been possible.

Most important, with the cooperation of ALL the denominations involved in the magazine, the quality of writing rose steadily and has continued to reach higher standards.

All this means we have endeavored to move toward a more attractive magazine with better articles and editorials. Now, with the beginning of the bimonthly publication, this trend will be intensified. This is our pledge.

So there you have it, the bad news and the good news. They do go together, more often than not.

An amusing story was making the rounds recently. It seems a preacher dreamed he was conversing with an angel, and he took advantage of his rare audience with the heavenly being to satisfy his curiosity. "Will there be golf courses in heaven?" he asked the angel.

"First, I will give you the good news, and then the bad," the angel replied. "The good news is that there will be golf courses in heaven."

"Now, for the bad news," the angel continued. "You will be there to tee off next Monday morning at eight o'clock."

Whether this editorial is good news or bad will depend on how you look at it. Half the number of issues in the future hardly means good news. But on the other hand, publication continues. The *Preacher's Magazine* is not going the way of many other publications which have been forced to stop the presses and cancel production.

We do not know what the future holds. But for now, the promise is six good issues, 48 pages instead of 32, and top quality all the way.

Enjoy this one. It is the last of its kind.



The minister can keep his head and heart above the tidal wave of materialism that would destroy his sense of significance in the high calling of God.

Are You Being Cheated?

MORE THAN ONE MAN, during the course of his ministry, has been cheated and robbed of his sense of worth. Beyond salvation, what greater gift could the Lord God give to a mortal man than His call into the ministry? To answer that call is both the greatest privilege and the highest responsibility known. There is no kingdom, no political office, no corporation presidency to be compared with the call of God to minister His spiritual gifts to men.

When a nation has heard and heeded the pronouncements of the Lord's prophets, she has moved forward and prospered. Contrariwise, when a church or a nation has lost her prophets she has dwindled and died.

Herman Melville, in *Moby Dick*, puts it this way: "The panelled front of the pulpit was in the likeness of a ship's bluff bows, and the Holy Bible rested on a projecting piece of scroll

work, fashioned after a ship's fiddle-headed beak . . . What could be more full of meaning, for the pulpit is ever this earth's foremost part; all the rest comes in the rear; *the pulpit leads the world*. From thence it is the storm of God's quick wrath is first described, and the bow must bear the earliest brunt. From thence it is the God of breezes fair or foul is first invoked for favorable winds. Yes, the world's a ship on its passage out, and not a voyage complete; and the pulpit is its prow."

Since the pulpit leads the world, why is it that any minister of the Lord God should ever feel unimportant or insignificant in his role? It may be because he has allowed himself to be cheated in any one of several ways.

He is cheated when he gets his sense of values from his surroundings instead of from the written and living Word; when he begins to interpret the meaning of life in terms of attendance, finances, professions of faith, big buildings, or even the confidence of the people. To be sure, none of these things are altogether unimportant, but they are not *most* important. The object is so to live in the atmosphere of the Bible and spiritual things that when such temptations occur, there will still be a sense of worth in the approbations of God on



by
Kenneth Vogt

Superintendent,
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a minister's inner life, his prayer life, his intercessions. He will still know that he is giving himself to the things that are high and holy and eternal. He is not overwhelmed by things which are transitory—as transitory as last Sunday's attendance.

He is apt to be cheated of his sense of significance when he does not learn how to shift the load of life into a more comfortable position from time to time. Have you ever backpacked into the high country? Many are trying it these days. Have you felt the straps cutting into your shoulders until your whole body demanded attention to that spot of strain and pain? Then by giving a little shift to the load, the burden became tolerable again. Prayer, the quiet time with God, adjusts the load, and the climb into God's high country is accomplished successfully and with joy.

A called man of God can be cheated of his sense of worth or significance because of what I call the "rub of life." The people complain, are picky and critical, lack vision, and are unresponsive. They never praise the preacher, or their comments at the door are so perfunctory as to be mechanical, indicating no life change at all. "Good message, preacher," is said like "Hello" or "Good morning" for lack of something else to say. The board quibbles about little things and the committee discusses high-sounding philosophy, when action is needed. The children are noisy in worship and the ushers huddle with each other and talk

about last week's weather, while a hapless visitor looks apprehensively for a place to be seated. Then, of course, the finances are balanced precariously on the thin edge of disaster. Have I overdrawn the "rub" of the corporate life of the church? Unless we learn to see in every disruption, every telephone call, every shattered ideal, an opportunity for the Holy Spirit to work, we will be rubbed out by the "cares of the church."

Worth, significance in our task, comes from our constant renewal of our relationship with God in the Holy Spirit. There is no other way to keep our heads and hearts above the tidal wave of materialism and humanism that would destroy our sense of significance in the high calling of God!

But there is a way, thank God. We have been promised the "renewal of the Holy Ghost." And this promise has been validated over and over again in personal experience. We can be growing persons in Christlikeness in the midst of life's realities.

Rollo May states in *Love and Will*, "The human being cannot live in a condition of emptiness [insignificance] for very long; if he is not growing toward something he does not merely stagnate; the pent-up potentialities turn into morbidity and despair, and eventually into destructive activities and attitudes."

Titus 3:5 tells us, "He saved us . . . by the . . . renewing of the Holy Ghost."

One of the great benefits of the baptism of the Holy Spirit is intellectual. George Mueller said that the night the Spirit of God filled him, he learned more in four hours about the Scriptures than he'd learned in the preceding four years that he'd been a Christian.

A pastor looks at the disagreement between the elder brother and his father, and draws a conclusion for today's Christians

The Unsolvable Conflict

By Vaughn R. Davis*

I HAVE A CONFESSION to make. For many years I've been secretly in sympathy with the "elder brother" in the story of the prodigal son. The elder has been condemned in the past because of his attitude toward the younger brother. However, it's humanly possible for anyone in like circumstances to react as he did.

My sympathy, in all probability, stems from my conclusions to the unanswered questions I entertain relative to the parable. I question the reason for the prodigal son's dissatisfaction, the real motive for his leaving the home, and I wonder if he was a pampered and spoiled child. Perhaps my reasoning is faulty, and my answers to these questions but a guess. But the fact remains, the younger son made a decision that brought the father and the elder son into an unsolvable conflict.

The following will reveal some traits in the personality of the younger brother that triggered the upset.

First, he asked for his share of the

family's wealth. It was given him. He severed the ties with the business responsibility, and became a free agent. His pockets were full of money, and his head was full of wild ideas—coupled with no sense of true values. He determined to invest in his ideas away from the restraints of home and parental authority. When he arrived in the land of his dreams, he soon became engulfed in his care-free adventure. At this point the Bible is clear: He "wasted his substance in riotous living." To be frank about it, he began acting like a hog, and it wasn't long until he was living with them and eating with them. His motto was "Eat, drink, spend, and be merry, for tomorrow I'm going home to father."

He came home all right—bankrupt. Broken financially and physically, friendless and guilty, the younger son threw himself on the mercy of the father. He had no other recourse. The father received him openly, forgave him immediately, and reinstated him to the good grace of the home. Dad killed the fatted calf, put a ring on his hand, and shoes on his feet, and celebrated

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hilariously the homecoming of the wanderer, waster, wrongdoer.

I can sympathize with the father. Had I been in his place, I would have done what he did. Any father worth his salt would do the same thing. He would rejoice, be glad, grateful, and pleased that his long-lost son had returned. But the son's return created a rift between the father and the elder brother. It added fuel to the fire that had been smoldering in the heart of the eldest son. And as it burns, he has my sympathy.

Come with me and let us study the elder brother as he approaches the house. Drained and tired from the day's work in the field, he is stopped in his tracks by the sound of the celebration. Quickly he calls a servant and asks what these things mean.

"Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound," he is told. His face is flushed from the heat of anger as the servant dashes off to the house to warn the father of the return of the elder brother.

Surprised at the bad news, the father takes leave of the jubilee, and rushes out to the field to explain his excitement. He pleads with him to join in the celebration. But the elder son refuses to surrender his position. He states his views emphatically.

The conflict rages. We have a father who is glad and a son who is mad. Their views are diametrically opposite. Each feels he is right in his point of view. The elder can't accept the foolishness of the younger, nor the reception staged by the father. After all, he had stayed by his father's side, faithful and obedient. He had worked without any fringe benefits—not once had the father rewarded him with a goat, much less a fatted calf that he might have a feast with his friends. Little wonder

he was upset, and I pity him as he further states his case.

"But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf." With these words the charge ends.

The father pleads his defense and countercharges:

"Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found." So ends the defense.

No more words were spoken, yet the story doesn't end. Many questions remain unanswered: Did the elder brother change his mind? I don't think so. He wasn't ready to surrender his hurt feelings caused by his father's neglect, shortcomings, and failures. Did the father apologize to the elder son, and try to heal the hurt? Again, I don't think so. There's no mention of it in the parable. So we wind up with an unsolvable conflict.

Another confession, please. In my 25 years as pastor, I have met many people—good people—whose views were different from mine. The situation sometimes called for me to agree with them or collide head on with them. From my standpoint, to surrender my convictions and agree with them was to do wrong. But by the same token the other party felt that to yield to my philosophy would be compromise for them. We were successful in reaching a stalemate.

Deadlocked situations do not happen solely in the church. They sometimes occur in the home. Certainly they can happen among the best of friends. When they happen in the church, they can lead to total abortion of God's work. In the home they often lead to the divorce court. Among friends, they end in bitterness.

Is there an answer to the conflict that ends in stalemate? Maybe. I heard Dr. Vanderpool say, "It's better for a loaded freight train to be delayed on a siding, than to run into a passenger train head on and hurt a lot of people." The siding is a possible solution.

When I use the word *sympathy* with regard to the elder brother, I do not mean that I agree with his pent-up feelings, or his anger, nor his attitude. But I pity him—pity him because apparently he never learned the true value of prayer in the stalemate situation. Prayer often changes one's mind and helps him to understand the other person's point of view.

I pity him because obviously he hadn't learned the lesson of "forgetting those things that are past" and pressing onward.

Certainly he knew not the promise

of God, "All things work together for good to them that love the Lord." However, the principle has always been there.

Another approach to the solution—but one that is very difficult to practice—is to put oneself in the other person's shoes. Evidently the elder son hadn't heard this idiom.

I pity him because he was clinging to the "eye for an eye, and tooth for a tooth" philosophy. Forgiveness on the part of the offended party will often bring about a reconciliation.

Is there such a thing as a stalemate situation in human relationships? As far as human beings are concerned, there may be a certain type conflict that ends in what appears to be an unsolvable situation. But not so with God. For with Him "All things are possible," and with Him and His wisdom, there is no unsolvable conflict.

The Christ of Christmas is

the LORD of the WORKING man



The Lord of the Christmas-tide throws a halo over common toil. The good news was told to shepherds, to working men who were toiling in the fields. The coming King would hallow the common work of man, and in His love and grace all the problems of labour would find a solution.

Some of us can see the light resting upon a bishop's crosier, but we cannot see the radiance on the ordinary shepherd's staff. We can discern the hallowedness of a priest's vocation, but we can see no sanctity in the calling of a grocer. We can see the nimbus on the few, but not on the crowd; on the unusual, but not upon the commonplace. The very birth-hour of Christianity irradiated the humble doings of humble people. When the angels went to the shepherds, common work was encircled with an immortal crown.

—John Henry Jowett

It doesn't matter *who* you know, and only partially on *what* you know. Success depends primarily on *what you are*

Skill Is Not Enough

EVERY DEVELOPING industrial society, by necessity, must place great emphasis on skill. That's "the name of the game" in machinery production on a mass scale. But there comes a time when industry must say, "Skill is not enough." To be accurate, it never was enough, but in the developing industrial society this fact was obscured. Now business leaders are saying audibly that it's not enough. They are stressing integrity over intelligence, steadfastness over skill, what's inside a man as critical factors in success. In other words, "Success depends on character."

Henry O. Golightly, a management consultant, authored an article in *American Way* by that title. In it he quoted 12 leading business executives, and their evaluations of criteria for success make very interesting reading. J. Lucian Smith, president

of Coca-Cola, listed them in this order: integrity of personal conduct; integrity of product; integrity of policy; dedication; sound judgment; initiative; persistence; organizing and planning ability.

Mr. Golightly says: "Motivation is important; capability is necessary; knowledge and experience are required. But these leaders, and others, are placing renewed emphasis on innate strength and integrity as criteria of success. It no longer matters so much *who* you know, and only partially on *what* you know. Success depends primarily on *what you are*."¹

We are apparently entering upon a renewed concern in industry and in government on the basic necessity of integrity and other factors of sound character in success. Thank God for this.

But if industry is saying this, how much more must we reiterate in the church that skill is not enough. This is not to downgrade the constant need for trained minds and hands, but it is to underscore that prior to skill, and exercised with it, character is of fundamental importance.

Church leaders must focus on *what* they are—on whether or not there is integrity communicated through

1. *American Way*, April, 1976 (Magazine of the American Airlines)



by
Neil E. Hightower

Superintendent
Canada Central District
Church of the Nazarene

their relationships. This demands a deepening of their personal devotional strength. Prayer and meditation, for personal growth as well as for professional communication, are required patterns that must be developed.

This kind of focus will necessitate the cultivation of the inward journey of the soul with God. It will require honesty in our prayer life, not for God's sake, but for us. God knows us anyway, but He can't help us deepen spiritually until we are willing to admit our "face" in His sight.

This kind of focus will rearrange our people concerns. We will begin to see them not as statistical report digits but as persons created in the image of God. We will become sensitive to their hurting places. We will

cease placing them in perfect plaster-of-paris moulds, and accept them with all their "warts" of imperfection. We will cease expecting them to accept us as little tin gods, and realize that they will in return accept our "warts." We will be amazed that in that very mutual acceptance of each other, the foundations of the bridges for change and growth will be laid.

No, skill is not enough; but perfect love is. Divine love, poured out in our hearts by the sweet Holy Spirit given to us, will prove adequate for both motivation and method in the work of the church. Love builds bridges for understanding and success. It is the guarantee that character will be the fundament from which skill is applied.

The Christ of Christmas is
the lord of the students



And so the good news came to "wise men," shall we say to students, busying themselves with the vast and intricate problems of the mind. And the evangel offered the students mental satisfaction, bringing the interpreting clue, beaming upon them with the guiding ray which would lead them into perfect noon.

Yes, our wise men must find the key of wisdom in the Lord. To seek mental satisfactions and leave out Jesus is like trying to make a garden and leave out the sun. "Without me ye can do nothing," not even the unravelling of the problems which beset and besiege the mind.

My mental pilgrimage . . . must begin with Jesus, and pay homage to His Kingly and incomparable glory. I must lay my treasures at His feet, "gold, and frankincense, and myrrh." Then he will lead me "into all truth," and "the truth shall make me free."

—John Henry Jowett

Wesleyana



Wesley and the Assistants

By Claude Ries*

ONE GOD-CALLED GROUP of people in the Church of Jesus is seldom given any prominence in ecclesiastical circles, yet they comprise the largest number of those "appointed" by God as an essential part of His laborers in the kingdom of God. I refer to that blessed body of Christians known as "helps" or helpers. In 1 Cor. 12:28 we find first the outstanding spiritual leadership of the church, the apostles, prophets, and teachers. After that miracles, then gifts of healing, helps, capacity to govern, and speaking in tongues.

The so-called "helps" in the Authorized Version are variously translated in different versions as "aptness for helping others," "ability to render assistance," "those who help others," or just "assistants."

I call your attention to the fact that such helpers are God's *gift* to the church. The Apostle Paul points out three men representative of this class of God-called assistants, namely, Stephanas, Fortunatus, and Achaicus (1 Cor. 16:17). "For that which was lacking on your part they have supplied." Of them the Apostle said: "They have refreshed my spirit and yours; therefore acknowledge ye

them that are such." "They have addicted themselves to the ministry of the saints." That is, "they have devoted themselves to the service of the saints."

The men in church leadership need an encouraging word occasionally. A little fellow was running in a race, when he suddenly dropped out. When asked why, he said sorrowfully, "Nobody said, 'Go to it, Jimmy.'"

That is part of the laity's job as an "assistant," to occasionally say to the overburdened pastor or spiritual leader, "Go to it, Pastor, we are with you." And to remember to say to the vexed Christian layman, "Hold steady, Jim, we're praying for you." That is being an "assistant" in God's great cause.

My dear father was a grown man when he was converted. He asked the Lord what He wanted him to do. The Lord's reply was, "Do with thy might what thy hands find to do." And Dad did just that. He was a house painter and painted to the glory of God. When times were hard and linseed oil soared in price, other painters used substitutes, but Dad kept to the pure product and ever sought to do a first-class paint job. When other painters were out of work, Dad was always busy. He was

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God's "assistant" as a painter. He fulfilled his calling from God, and lived and worked for His glory.

I think Malachi, chapter 3, is very pertinent here. In verse 11 is a promise God gave to my father: "I will rebuke the devourer for your sakes."

"What is my devourer?" Dad asked.

God said, "Your doctor bills." And how God made good that promise! "And they shall be mine . . . in that day when I make up my jewels" (v. 17).

Wesley's words are so pertinent here for those in the "assistant" class of God's people. We find them under Wesley's title: "Rules of a Helper":

1. Be diligent. Never be unemployed a moment. Never be triflingly employed. Never while away time; neither spend any more at any place than is strictly necessary.

2. Be serious. Let your motto be: Holiness to the Lord. Avoid all lightness, jesting, and foolish talking.

3. Converse sparingly and cautiously with women; particularly with young women in private.

4. Take no step toward marriage without first acquainting us with your design.

5. Believe evil of no one, unless you see it done, take heed how you credit it. Put the best construction on everything. You know the judge is always supposed to be on the prisoner's side.

6. Speak evil of no one; else your word especially would eat as doth a

canker. Keep your thoughts within your own breast till you come to the person concerned.

7. Tell everyone what you think wrong in him, and that plainly, as soon as may be, else it will fester in your heart. Make all haste to cast the fire out of your bosom.

8. Do not affect the gentleman. You have no more to do with this character than with that of a dancing master. A preacher of the Gospel is the servant of all.

9. Be ashamed of nothing but sin; not of fetching wood (if time permit), or of drawing water; not of cleaning your own shoes or your neighbour's.

10. Be punctual. Do everything exactly at the time. And, in general, do not mend our rules, but keep them; not for wrath but for conscience' sake.

11. You have nothing to do but to save souls; therefore spend and be spent in this work. And go always, not only to those that want [need] you, but to those that want you most.

12. Act in all things, not according to your own will, but as a son in the Gospel; as such, it is your part to employ your time in the manner which we direct; partly in preaching and visiting from house to house; partly in reading, meditation and prayer. Above all, if you labour with us in the Lord's vineyard, it is needful that you should do that part of the work which we advise, at those times and places which we judge most for His glory.

Did you think the star was meant just for the Magi and the shepherds—just for that one night alone?

Oh, no! God hung it there against the ages; it is for all of us. Its radiance enfolds us all, knowing no bound of creed, color, or servitude. It guides the aged home; it is reflected in the eyes of babes, generation after generation, and in the eyes of mothers seeking in their babes the countenance of Christ. All of us are come once more under the spell of *the star*, come to take new hope in peace and *the Prince of Peace*.

—Selected



How to Live on a Pastor's Salary —with Joy

By Thelma Kratzer*

WHEN I WAS ASSIGNED this title, I thought, I can get along fine with the first part—"How to Live on a Pastor's Salary": but it's the "with Joy" that might need to be reexamined. So I decided to study the word *joy*. I have been studying in the Book of Philippians, and over and over Paul shows us that we are to have joy in all things. Joy is not dependent upon outward circumstances. Joy comes from within. Joy is a part of the "fruit of the Spirit." We are not handed joy all wrapped in pink ribbons, but it is cultivated through the power of the Holy Spirit. Someone has said that joy used as an acrostic would be "Just Our Yield-
edness." I believe that is the secret.

Since God has called my husband to be a minister of the gospel, it is my joy and privilege to share with him in this highest of callings. And because I am his wife, I am pledged to be his helpmate—and one of the responsibilities is to balance the budget.

My heart is full of joy because I have great trust in the Lord. I recall an incident that happened while we were in seminary. We received a letter from my husband's mother with a check for \$100 in it. The letter told about how a dear saint in Nampa First Church, who had a hot line to heaven, rushed up to her after church and placed a \$100 bill in her hand and said, "Get this to Ronnie. He needs it." We were a little surprised

and thought that was nice, but we really didn't need it. Then the very next day the motor went out in our car, and it had to be completely overhauled. We thought, "How neat!" Then we remembered the scripture in Matt. 6:8, "Be not ye therefore like unto them: for your Father knoweth what things ye have need of, *before* ye ask him." That scripture has been a constant source of strength to me for many years. Just to know that God knows, brings comfort.

Even though we know that God will provide, He still expects us to do our part. In our great denomination, 50 percent of the churches are smaller congregations, and therefore the salaries are smaller. But it is amazing how far that money can stretch if there is a plan. And there can be real joy in working that plan.

It is my belief that, where at all possible, we must be full-time pastors' wives. We won't be able to afford some of the luxuries, but we will have the satisfaction of knowing that we have been able to balance the budget on our husbands' salaries. Having a plan and working that plan is the secret to financial solvency. Sometimes learning new skills can help immeasurably—such as dressmaking, furniture upholstery and refinishing. Real bargains in furniture can be found through newspaper ads on moving sales, garage sales, etc. Touches of refinement can be added quite reasonably in helping to make our homes castles where

*Pastor's wife, Baker, Ore.

love and happiness are the real luxuries.

Another thing I have found helpful is an "emergency shelf." There have been some weeks when cash was low and I couldn't buy groceries, but I could fix a nice meal if company dropped by.

I am a great "sale" person. I carefully go over the ads in Wednesday's paper and plan my menus for the following week from them. Some items I never buy unless they are on sale, including flour, sugar, shortening, paper products, and special dinner items such as pineapple, olives, etc. I save for these sales and then buy several to last until the next sale. In October I start watching for items on sale that I will need for my cookies and punch for open house or other Christmas entertaining.

You can save money if you purchase Christmas cards, wrappings, and other decorations right after Christmas.

The January white sale is a good time to use some of that Christmas cash gift to purchase a nice set of sheets and towels to be used only when the evangelist or special visitors come, or a nice cloth and napkins for those special dinners.

Take advantage of end-of-season sales for clothing. Ronda's Easter dress has always been one purchased the previous August at the sidewalk sale. We will purchase next winter's coat in March. I also watch for the annual lingerie sales of good brand items that will outlast several of cheaper brands.

Entertaining can be done simply. I used to go "all out" to fix the best, and often spent money on things that should have gone for something else. I have learned that we can have just as great fellowship over something simpler. I can still have a pretty table without a seven-course dinner.

We can save finance charges by buying on layaway rather than charging.

Plan for those semiannual insurance premiums or new tires, for special offerings at Easter, Thanksgiving, and missionaries.

John White, in an article entitled "Priorities" in the *Moody Monthly*, gives us three principles to help us live within our *needs* rather than our *desires*: (1) Don't allow yourself to be burned by

overexposure to the value system of the world. We are bombarded constantly with billboards, TV commercials, magazine and newspaper advertisements. (2) Avoid daydreaming about material possessions. (3) Talk yourself out of large expenditures that are often "pitfalls for Christians."

One thing so important is not to discuss financial struggles with church members. I'm afraid that sometimes this is done in hope that it will result in a special gift. It's like confessing that the Lord and the church are not taking care of us properly. It's a great day when we can commit all of this to the Lord and Him alone—not calling parents or a rich uncle, but trusting in Him completely. When we do get a raise in salary I want it to be because the board feels that we deserve it.

We wives can set a joyful atmosphere in our homes regarding our financial "status quo." No husband enjoys feeling that he is not adequately caring for his family, and parsonage children should never grow up feeling they are poor or deprived. A few weeks ago our little girl came to me and said, "Mother, are we poor?" I said, "Honey, what makes you ask a question like that?"

She replied, "Well, I was just thinking, the house belongs to the church, and the stove and the refrigerator." And I broke in with "and the washer and the dryer, and a bedroom set." She said, "Wow! We really are poor!"

I told her that even though we didn't have a lot of material things we were really rich in many ways. We have never gone without anything we really needed. We are rich because we have so many dear people who care for us. They do provide a home for us, pay our utilities, and give us cash benefits. Then we went around the house and looked at all the pretty little "extras" that decorate our home—nearly all given to us across the years by our dear church people. All of these tip the scales toward a very rich life because her father is a pastor.

When we left seminary, we went to a very small church in Ritzville, Wash. During our second year there we began to feel the pressure financially. We were getting \$30.00 a week, and Ron was

driving a school bus—getting along fine because those dear people cared for us in many other ways. But we were going to have to replace our car, and I was expecting, and we had no insurance. We really prayed about our situation.

Then we received a call to another church, much larger, which paid \$90.00 a week plus insurance and all the extras. I was so excited. Ninety dollars a week! I tried to be objective in my praying, but in prayer all I could see was \$90.00.

Then one afternoon while Ron was driving the bus, our district superintendent, who was also my father-in-law, came by for a fast cup of coffee. He had with him our General Superintendent Powers. Dad had shared with him our call and he was aware of our situation. Then Dr. Powers gave me some wise counsel that has helped me so many times when faced with similar situations. He said, "Thelma, we pray for God to supply our needs, and He always does, but we never know how He is going to do this. Perhaps moving to another church is the way that He will answer your prayer, but never let that be the deciding factor. If He wants you in Ritzville, He'll supply your needs right here."

The more we prayed the smaller that \$90.00 looked, and in a few short days we had peace. We knew we were supposed to stay right there in Ritzville. And in a few days miracles began to happen! Our church, who never suspected that we might be leaving, gave us a \$15.00 raise in salary, plus taking on our insurance, and the amazing thing was that the insurance company accepted us, even though I was expecting, and later paid most of the expenses of the delivery. Then a very dear but frugal aunt and uncle, who were not Christians, felt "impressed" to send us several hundred dollars to help purchase a new car. Another miracle!

God knows our needs and has promised to supply them. As our churches grow, alert church boards usually increase the pastor's income. When this happens, there comes a sense of mutual accomplishment in this "journey of joy." If salary increases are slower or less generous than the growing treasury would warrant, we can refuse to become impatient but wait for God's timing. Contentment brings joy.

Ella Miller, in her Book *I Am a Woman*, says: "Contentment brings happiness, an inner joy and peace of mind. It frees your mind for positive, worthwhile thoughts and actions."

A motto on the wall of a home where there were six or seven children said:

*Eat it up,
Wear it out,
Make it do,
Or do without.*

Make up your mind to be satisfied. I might be dreaming of a new couch or table and chairs. If I get them, I'll be satisfied; but if I don't get them, I'll be satisfied. To be content with what we have is the greatest of all riches.

Nothing is more attractive to a congregation than a pastor's wife who radiates joy. Nothing is more defeating than one who constantly complains about insufficient funds.

Two passages of scripture have been a source of strength to me: "Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee" (Heb. 13:5). And, "Not that I speak in respect of want: for I have learned in whatsoever state I am, therewith to be content" (Phil. 4:11).

So I can live on a pastor's salary with joy because He has promised to take care of me. "But my God shall supply all your needs according to his riches in glory by Christ Jesus" (Phil. 4:19).

Always it has been through preaching that revivals have come: always by preaching that the Spirit has made the tired Church young again. . . . If history is any guide, if you are to win back the world for God, it will far likeliest be through preaching.

—Arthur John Gossip

God hates sin, but He loves sinners.
The ark symbolizes both aspects of
His nature

Make Yourself an Ark

By Wayne Duncan*

IN THE BOOK OF GENESIS, the chapters record as follows:

- 1—2, Creation, with God making man in His own image.
- 3, The first sin
- 4, The first murder
- 5, Genealogy of Noah
- 6, The story of the flood that destroyed the world.

The Bible contains 1,189 chapters, but with the first 6 God passes judgment and punishment upon sin. He did so, not because of the stars being in a certain order, not because a certain number of years had elapsed on a calendar and something dreadful always happens every so many years, nor was it due to any other mystical reason. Rather, the Bible says it was the result of one thing—God always punishes sin! Yet, before He did, three things are worthy of notice:

I. WHAT NOAH WAS LIKE. The Bible pays Noah one of the greatest compliments in the Holy Account by saying, “Noah walked with God” (Gen. 6:9).

II. WHAT OTHER PEOPLE WERE LIKE. It was a day when people lived for hundreds of years, but their hearts were evil continually. King Solomon said, “There’s nothing new under the sun.” Then it’s very possible that their generation was corrupted by the same things that corrupt ours. Is it important to know for certain? Yes. Very. For Jesus said that He would return when the days were as

they were in the time of Noah. Of all generations and societies, Jesus pointed out that His return to earth was directly related to the world being corrupted as it was in Noah’s day, for they were “eating, drinking, marrying, giving in marriage” (Matt. 24:38). Note that He didn’t say it was a day of murder, rape, or adultery, which are in direct violation of the Ten Commandments. Rather, they were judged and punished by the things that God had given and, at one time, sanctioned as being good. When Jesus returns for His Church, it will be a day in which the God-given things have become corrupt, for they are the very balance by which the world is to be weighed.

III. WHAT GOD WAS LIKE. In the first two chapters of Genesis, God was excited and delighted about what He had made—and said it was all good. In chapter 6, it had all been degraded and had become repulsive to Him. He actually regretted having made it. Something had to be done. Two characteristics of God were incorporated at the same time—love and punishment. Noah had to be preserved. Sin had to be punished. It’s hard to understand that the same God who loves and always preserves His people also hates and will always punish sin. However, these are both characteristics of God.

The Hebrew language used different names for God when speaking of His different characteristics. It often referred

*Pastor, Church of the Nazarene, Macomb, Ill.

to God as Elohim or Jehovah. We translate these as Lord or God, but each has a different meaning.

The Bible says that Elohim commanded Noah to build the ark and to put the animals and his family in it. Elohim was the name which referred to God while He was pouring out His righteousness and judgment. But when Noah and His family were safe aboard the ark, it was Jehovah, the covenant-making God of love, that closed the door and sealed Noah safely within.

God loves people but God hates sin.

Which characteristic has a greater influence over His being? Love! God's love preserved Noah before God's wrath punished sin. Though all the world was corrupt, one man was righteous. That righteous man was provided for out of love before sin was punished.

We as Christians—people who walk with God—have a responsibility to this corrupted world to tell them that our God loves them more than He hates their sin. Then let's encourage them to come within the ark of Christ where there is still shelter in the time of storm.



The Key to World Peace

By Joseph T. Larson*

A military general of the United States Army at the close of World War I, in an address at Chicago said, "There have been 3,770 years of war in 4,000 years of history. You cannot tell me that there will not be another war!" History has proven this statement to be true.

Christians do not want war and are often asked to pray for and promote ways of peace among men.

Men of all nations have hoped for a peaceful world, but satanic methods of strife have robbed them of the blessings of peace. There is strife in homes, in political circles, and in every society. Only Jesus Christ can bring peace.

Jesus Christ is the key to international peace among nations. He is the "Prince of peace" (Isa. 9:6). He desires to give men peace with God by atoning for their sins and giving them new hearts. "Blessed are the peacemakers: for they shall be called the children of God" (Matt. 5:9). Diplomats and rulers should hearken to the Word of God and listen to the advice of Jesus Christ who is called "Wonderful, Counsellor."

Many evil things must be ousted from the world scene before righteousness can

triumph. Christ alone has the power to do this.

When Christ comes to reign for 1,000 years, a kingdom of righteousness and peace will be ushered in. All despots and dictators will be deposed and judged. Satan will be bound, and the Antichrist and the false prophet will be placed into the lake of fire (Rev. 19:11—20:15). "Of the increase of his government and peace there shall be no end upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this" (Isa. 9:7). This scripture tells plainly which government shall endure. All forms of past and present governments will perish. Theocracy, the government by one God, is what God has planned for the whole world for 1,000 years.

At the close of a great war, one general, willing to surrender, extended his hand to the victorious general. The victorious general said, "Your sword, first, if you please." After the surrender of his sword, both generals shook hands and were at peace.

So men must surrender to God all weapons and all hostile attitudes, and accept Him who is the Prince of Peace. After centuries of failure to bring peace, there is no other alternative than to allow Christ His rightful place as King of Kings.

*Spring Valley, Calif.

DECEMBER

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PALCON Plus

AS I WRITE THIS EDITORIAL, the schedule of Pastors' Leadership Conferences is half completed. PALCON seems to be a glowing success. Never has the general superintendents' mail bag bulged with more complimentary mail. We sincerely appreciate your enthusiastic response to this monumental effort to bring first-class continuing education to every Nazarene pastor.

But now what? Several months have passed since your PALCON. Has it made any real difference in your ministry? Have you read those books and listened to those tapes? Would you take a reading on your personal improvement in the four major areas of study?

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2. **BIBLICAL PREACHING.** Has your pulpit ministry been affected by the basic concepts of expository holiness preaching and sermon planning proposed by W. T. Purkiser, William McCumber, and Alex Deasley?

3. **FAMILY LIFE.** How are things in your home? Did the things which James Hamilton, Cecil Paul, and Jarrell Garsee said make a difference in your family life and that of your parishioners?

4. **ADMINISTRATION.** Are your board meetings any better after hearing Leslie Parrott and Ponder Gilliland? Did you get some help from Robert Scott and Mark Moore on financing your church? And has your philosophy of church management changed since you heard those dynamic laymen—Dick Jones, Bob Wilfong, Lee Shevel, Ron Mercer, and Dale Beckman?

Are the ideas of "How to Grow a Church" given by Chic Shaver, H. B. London, Morris Wilson, Keith Wright, Don Wellman, and Clarence Jacobs helping your church to grow?

Are your Sunday services better planned and more productive since hearing Bill Sullivan and Jim Van Hook?

Have you kept the promises you made to God and the other members of your colleague group?

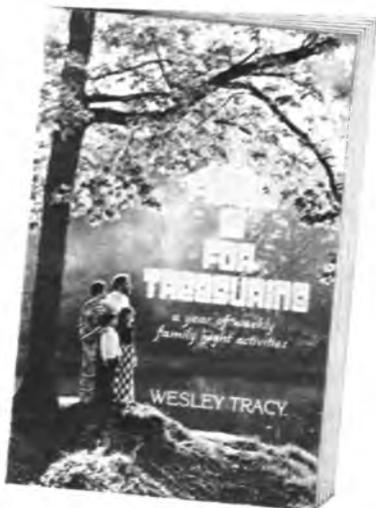
If your score on this test is not as high as you wish it were, don't be discouraged. PALCON was never envisioned as a magic fetish which would work instant miracles in every phase of your ministry. This is *continuing* education—PALCON *plus* daily application to learning the principles which will upgrade practice.

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by Wesley Tracy



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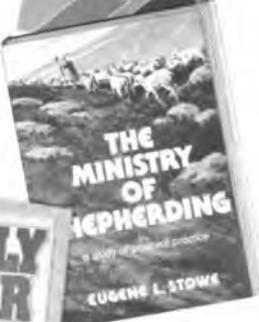
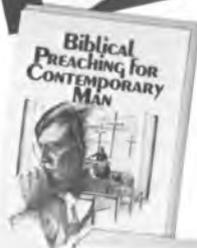
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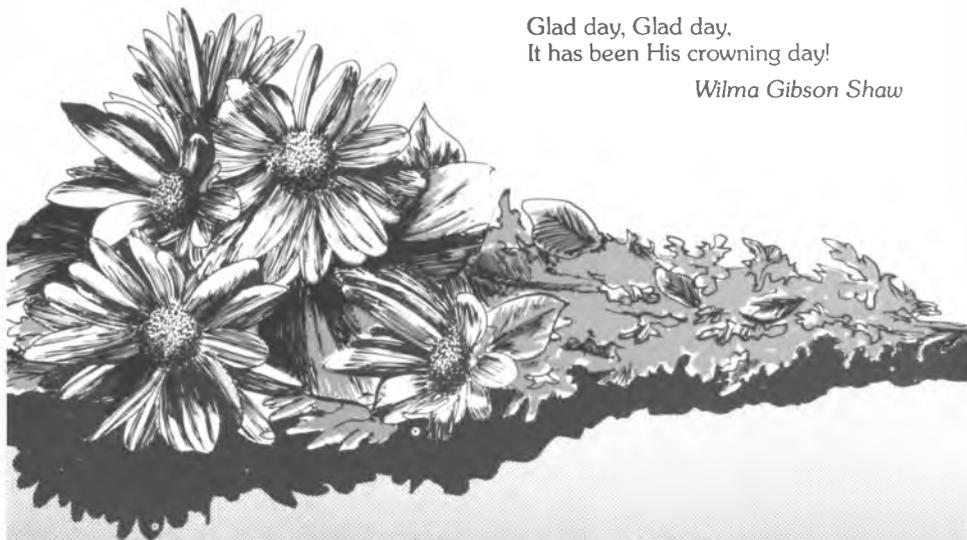
Pastor— Lest We Forget That Crowning Day

It was the crowning day
that day; it seemeth sad,
And yet, a crowning day
is not sad, but glad—
to exchange pain and suffering,
all sorrow and discord;
to remove the cross, its burden
which life thus did afford;
to understand the paths and steps
as ordered by the Lord;
to see unfolded in full view
the glories of God's Word.

It was the crowning day
that day; it seemeth sad,
And yet, a crowning day
is not sad, but glad—
to view the magnificence
and the brilliance of God;
to see the Lamb's book of life,
the King's scepter and His rod;
to behold the Christ whose death
and resurrection millions awed;
to fall gratefully at His feet
to thank, praise, and laud.

Glad day, Glad day,
It has been His crowning day!

Wilma Gibson Shaw



Place Their Name
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Dr. Neil B. Wiseman joins Department of Education and the Ministry



Dr. Neil B. Wiseman, former college chaplain and chairman of the Department of Religion at Trevecca Nazarene College, Nashville, Tenn., became an associate in the Department of Education and the Ministry on September 1, 1977.

Dr. Wiseman holds three degrees—Th.B., Olivet Nazarene College, 1955; M.Div., Nazarene Theological Seminary, 1960; D.Min., Vanderbilt Divinity School, 1974. His work in Christian education includes 15 years in the local church as pastor and director of Christian education. Early in his ministry, he was involved in producing Caravan materials and Sunday school audiovisual productions. He also served as director of Christian education at First Church of the Nazarene in Flint, Mich.

After chairing the Church School Board on the Colorado District, Dr. Wiseman returned to the Department of Church Schools at Kansas City as program associate, editor, and research director. He was the first editor of *Dialogue*, the young adult elective Sunday school curriculum, and the first producer of the *Sunday School Superintendents' Resource* packet. He has authored two books, *The Sunday School Supervisor* and *To the City with Love*. His writing appears frequently in Christian education journals, including *Edge*.

Dr. Wiseman has just concluded 15 months of intensive work as director of the innovative and highly successful Pastors' Leadership Conferences. To thousands of pastors in the United States, Canada, and Europe, he is known as "Mr. PALCON." His new assignment in the Department of Education and the Ministry will be to develop and expand the program of continuing education for ministers. He will also have charge of the recently revised courses of study for ministers in the Church of the Nazarene.

The Wiseman family includes two teenage sons. They reside in Olathe, Kans.



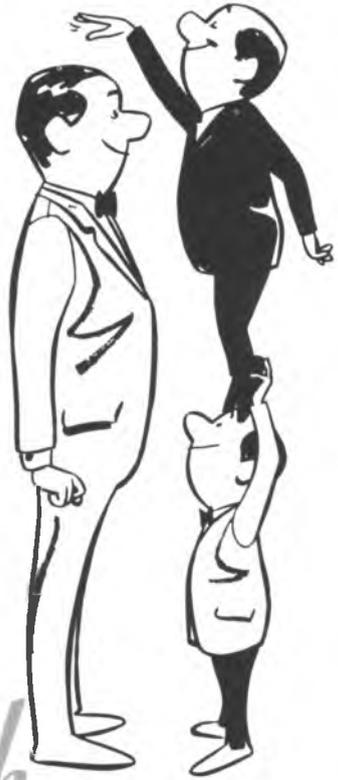
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Melvin McCullough, Executive Director of the Department of Youth Ministries (pictured right), presents the record-breaking check to Arthur Borden, A.B.S. representative (pictured left).



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2. WE WISH all pastors would send the evangelists who held a revival in their church in 1977 a Christmas gift of \$10.00 to \$25.00 to help them over this holiday season when they are not usually scheduled in revivals.
3. WE WISH every pastor who has not had the opportunity of being trained in personal evangelism to be able to take the basic training offered by the Department of Evangelism, and those pastors who have been trained to take the advanced training in discipling in 1978. This method demonstrates how you can train your laymen to win people to Christ.
4. WE WISH all pastors, evangelists, and laymen would attend the Mid-Quadrennial Conference on Evangelism to be held January 10-12, 1978, in Oklahoma City, Oklahoma.
5. WE WISH we could set a Nazarene record and win more people to Christ next year than in any other year.

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Dr. Stowe

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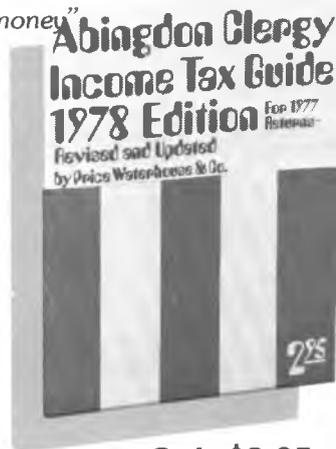
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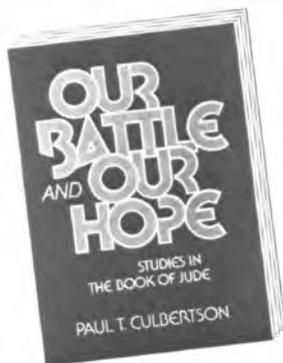


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What Wives Want from Their Husbands

WE WIVES are getting hit right and left with our role as a wife these days. But—confess it, girls—most of us need it. I think I'm safe in saying we all do. I am constantly finding out things I can do or be or say to make my husband happy.

Last week three of our ministerial staff couples were talking about the big emphasis on women today. I said, "I think we need a crash program for men and their role as husbands." To my surprise they all agreed with me and they put it to us point blank, "What do women want from men?"

Now a woman doesn't get asked that every day, and we all sat looking at each other blankly. It took me a while to get my mind in gear and gather up the fragments of many counselling sessions.

Perhaps what a woman wants from a man depends on the woman. Since Christians are usually the most willing to adjust, and really the only standpoint from which I can speak, I'll confine my views to the Christian woman.

1. *A woman wants a man to take strong Christian leadership.*

If a woman is already dominant she should have a frank talk with her husband and tell him she's giving him the responsibility. Most men will assume this leadership if they are

not coerced, intimidated, or shamed into it. If a woman tells him she respects him and feels a need for this, and doesn't correct his efforts, he will very likely take over.

2. *A woman wants a man to lead the home.*

Women may struggle for a freedom they will eventually hate. When all the family votes are in, it's still the man who should make the final decision. God has given him this appointed place. Anything short of masculine leadership in the home is confusion of God's ordained plan.

3. *A woman wants a man to love her.*

She wants to be told that she's loved. She needs to be told she's beautiful. A loved woman usually has a special glow. If she misuses the gentle love of her husband, she will have to pay the penalty. Many women are starved for love words and love expressions from their husbands. However, a man who loves his wife but doesn't demand the respect of strong leadership when there are issues to be decided on in the homes sometimes finds that passivity blocks the respect which he wants from his wife.

4. *A woman wants a man to take an active part in teaching and disciplining the children.*

He should be as concerned about

the children's development as the mother. Very often the father is not as strict as the mother. A balance in the home brings security to the child.

5. *A wife wants a man who is industrious and happy in his work—whatever it is.*

A man who barely serves his employer or church and begrudges every new day doesn't lend his family adequate security even though he brings a weekly paycheck. His family can almost feel guilty for thrusting unwanted responsibility on him. Some children suffer all their lives from even eating a complete meal because their father begrudged the food they ate as a child. A man's job takes on a sacred air when he loves and blesses his occupation. One man said he would feel like a sinner to remain occupied in a job he loathed. The Bible tells us whatever our hands find to do, to do it with all our might. Serve cheerfully and industriously.

6. *A woman wants to know, and needs to know, about the business affairs of the family.*

I know several men who buy all the groceries for the family. It's hard for me to comprehend this, but this is smothering to a woman's natural gifts and qualities for caring for her family. A long acquaintance of ours died recently, and his wife had no idea as to how the financial affairs of the couple stood, let alone knowing anything about what to do in such an emergency. She was like a frightened child. She not only was in a state of grief and shock, but in complete confusion about how much money she had, where it was, and how much was owed. It was a sad commentary on a man and woman who had lived together for over 40 years.

7. *A woman wants her husband to look neat.*

Her own appearance will be a great incentive for this. A man usually

allows the wife to pick out his clothes, or at least influence his opinions a great deal. A clean, sweet-smelling husband who is well groomed is easier to love. If a man expects a romantic wife, he needs to keep himself in good repair. She wants to be proud to be his wife.

8. *A woman wants a positive husband.*

Nothing hurts a marriage more than negativism. Fear of the future, fear of debts, fear of calamity, fear of sickness inject a home with insecurity. The woman needs to feel her future is secure with a self-confident husband to provide for her.

9. *A woman wants a home with short-range and long-range goals.*

A man who always reaches beyond his grasp has a sense of mystery. This sense of mystery keeps life from getting monotonous and routine.

10. *A woman appreciates a husband with a sense of humor.*

A husband who gives you the silent treatment when he's angry—and you don't know why—has found a slow means of torture for his wife. A lot of tense situations could be broken by a good laugh at one's situation. A merry heart is like medicine. It makes hubby's entrance at the front door a joy to look forward to.

11. *A woman wants a husband to listen.*

Her world is the most important to her, and she needs to feel he is interested in her activities during the day. The husband and wife who are best friends have a continual romance. There are no worries about the man or woman finding a more understanding or sympathetic ear outside the home if they each take time to listen and be interested in the needs, activities, and feelings of the other person.

12. *A woman wants a husband to communicate.*

Communication is not constant

chatter. It's feeling comfortable with the other person because of spoken or unspoken approval. Many couples live together and don't know each other. There is an invisible wall which creates a bondage to the other person so that there's a constant strain to make conversation or find something to do.

13. *A woman wants togetherness.*

A couple who does everything together is a happy couple. A man can learn to enjoy drying dishes just because he's near his wife. He can make grocery shopping a special treat because they are together. He can make a game out of ordinary household chores. My husband and I say we're playing house. When he was a little boy he had a clubhouse. When I was

little I had a playhouse. Now we're just big children, and we like to think we're children sweeping, washing dishes, and tidying up our clubhouse and playhouse. Maintain childlike simplicity and you'll be much happier.

14. *A woman likes a special night a week out.*

My husband jealously guards Monday morning for breakfast out together. He also takes me out for shrimp on Friday night, not because he's so fond of shrimp, but I am. He loves to please me and I love to let him know he does please me.

15. *A woman wants to know her husband's love is unconditional.*

Marriage is not a trial, and each person needs to have the security

Practical Points

that make a difference

Headquarters Is Really Trying to Help You!

Dear Son:

I know how you feel at times with various departments and bureaus of the church flooding your desk with all kinds of material. You wonder sometimes if we might increase our missionary giving by saving on the tons of paper that immediately end in file 13. By the time community, educational, district, and general interests vie for your attention, the morning is fragmented with differing priorities. If I gave to every agency that asked me these days, I would end up in the hole every week with no place to hide.

But this is where discernment comes into the picture. Son, they are all try-

ing to help, and need your cooperation in making the church-international a unit of endeavor.

The Department of Evangelism is only one illustration. Did you know that you can use their open number, tell them the new members by profession of faith and from other denominations, and the Board of General Superintendents will send a personal letter of greetings? It takes only a few minutes—but look at the blessing for the new member and the relationship it holds for pastor and people.

Reports are in the same category. Actually they take little time to fill out, but they show in one dimension what the church is doing in any given area.

How about making up your mind right from the first that you will read what comes across your desk, discern what is important, and immediately respond as you can to those items that are imperative.

Love,
Dad

that it's forever. Sickness, loss of youth, nothing will threaten that love because it is built on integrity, godly integrity.

It's not easy for me to speak from the woman's needs, because I truly feel the greatest power to make the marriage most often lays with the woman. However, in this day when

the home is continually threatened by unparalleled temptations, it takes two working, praying, loving, dreaming, laughing, crying, hoping, believing together. Don't wait for your partner to improve. You be first, because God must have somewhere to start. Your marriage can be a blessed marriage. Happy living to you.

THE STARTING POINT

Concepts of Prayer

John W. Rilling, in his column "Word in Season" in *The Clergy Journal*, shares this interesting idea that could be carried out in a sermon. Mr. Rilling relates how many of us turn to prayer only in the crises of life. He calls this conception of prayer the "For Emergency Use Only" idea.

The Preacher and Preaching

Bishop Quayle, a noted preacher in his day, one time said: "Preaching is not the art of making a sermon and delivering it but of making a preacher and delivering that."

Every preacher needs to hear, ever and again, the authentic and confirming Word—in his own heart—before he is adequate for the task of preaching. And for every man who has the authentic Word, preaching, then, is truly an event.



by
C. Neil Strait

Pastor, First
Church of the Nazarene
Lansing, Mich.

The Minister as "Interrupter"!

Dr. Caryle Marney has said that the minister is "... one sent to change, by interruption."

Certainly the minister's proclamation—if it is biblically based—often interrupts the life-style of people. Let us take courage that the great change-agents of history have been "interrupters."

Three Pictures of Jesus

There are three accounts in the Gospels that give us a glimpse of Jesus and His life-style.

One is found in Matt. 26:26-27: "And while they were eating, Jesus took some bread, and after a blessing, He broke it and gave it to the disciples, and said, 'Take, eat; this is My body.' And He took a cup and gave thanks, and gave it to them, saying, 'Drink from it, all of you'" (NASB).¹ "The phrase "He . . . gave . . . to the disciples" pictures *the sharing hand* of Jesus.

The "sharing hand" had been a symbol of His ministry. He is our model for sharing.

A second picture is recorded in John 13:1-20. Here Jesus washes the disciples' feet. I call it *the serving Host*.

Again, it is a vivid reminder of what Jesus had done throughout His short years of ministry. Always He was the "serving Host." Service was His mission, and we have no greater example than the washing of the disciples' feet.

A first picture is seen in Luke 22:20: "This cup which is poured out for you is the new covenant in My blood" (NASB). It is a picture of *the spent heart*. Jesus emptied himself for us. Paul's words are

adequate: "For you know the grace of our Lord Jesus Christ, that though He was rich, yet for your sake He became poor, that you through His poverty might become rich" (2 Cor. 8:9, NASB).

The "spent heart" is the example that challenges the church to a depth of commitment which clarifies every priority and sets the heart doing the mission of its Master.

Commitment

The Living Bible paraphrases Psalm 37:5 to read: "Commit everything you do to the Lord. Trust him to help you do it and he will."² There are three dimensions to commitment: (1) The *scope* of our commitment—everything. (2) The *security* of our commitment—"Commit everything you do to the Lord . . . and he will . . ." (3) The *strength* of our commitment—"Trust him . . ." Every relationship built on trust has a built-in strength,

for out of trust comes confidence, and hence strength. This is how Paul put it in 2 Tim. 1:12: "For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."

A Word About Preaching

In the foreword to Colin Morris' book *The Word and the Words*, Donald Cantaur highlights the philosophy of preaching as held by Morris in these words: "The articulation of God's imperious demand, the offer of his forgiveness and the gift of his peace."

It would be hard to improve on this concept or philosophy of preaching.

1. From the *New American Standard Bible*, copyright © the Lockman Foundation, 1960, 1962, 1963, 1968, 1971.

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IN THE STUDY

Seeds for Sermons

This month, read the last three minor prophets—Haggai, Zechariah, Malachi—and the Christmas story from Matthew. Through the eyes of the prophets see the advent of Christ who alone was Prophet, Priest, and King.



by
Mark E. Moore

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December 4

A CHRISTMAS EARTHQUAKE

TEXT: "For thus saith the Lord of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts" (Hag. 2:6-7).

INTRODUCTION: This first Sunday of Advent we see God's Christmas Earthquake. It is different from the Palm Sunday earthquake in Alaska not many years ago. Handel, in his *Messiah*, uses this portion in a great soul-shaking section of

his oratorio. When the "desire of all nations"—the Messiah—came, it was an earthshaking event!

I. THE WORD OF THE LORD CAME UNTO ME

As you have read the minor prophets week by week, have you noticed that the common opening statement of each prophet is basically: "The word of the Lord came unto me"? It is the thrill of knowing the Lord speaks to us and has a message for us today. For Haggai it was the building of the Temple, and the glory of it. He even foresaw the greater glory when "a greater than Solomon" has appeared, even Jesus Christ. How often we have heard fellow Christians testify, "The Lord spoke to me." Praise God for a speaking Lord!

II. THE WORD OF THE LORD CAME

Haggai spoke of the "desire of all nations" coming, but John in his Gospel testifies that the eternal *Word* of the Lord came (1:1, 14). John testifies of His glory. This is the message of Christmas! Though we sing, "Word of the Father, now in flesh appearing," we cannot grasp the earthshaking event that really took place. So great was God's Christmas earthquake, the earth still shakes as His name is proclaimed. And the glory is that in the shaking, only Satan's empire falls!

III. THE WORD OF THE LORD CAME UNTO ME

The glory of the Christmas earthquake is that one day my sand castles fell, and I saw that it was the loving hand of Jesus that had shaken my insecure world. When Sir James Simpson, the discoverer of chloroform, was asked: "What was your greatest discovery?" his striking reply was, "On the morning of Christmas Day, 1861, I discovered that I was a sinner and that Jesus Christ was my Saviour." Oh, the glory of Christmas when the WORD of the Lord came even to you, to me!

CONCLUSION: The story is told that a minor earthquake tremor shook a church where a group of the "saints" had met. When the shaking started, they fell on their knees and started praying. When the tremor stopped, they stopped praying. The faithful custodian looking on

said, "O Lord, shake 'em again, shake 'em again!"

My prayer is, Lord, send a Christmas earthquake. Shake us again! Shake us again!

December 11

A CHRISTMAS FOUNTAIN

TEXT: "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness" (Zech. 13:1).

INTRODUCTION: It is difficult to select a theme verse for Zechariah because the book is more a compilation of sermons than a single message. For example, chapters 1, 7, 8, 9, and 12 all begin with a fresh message from "the word of the Lord." Dr. J. B. Chapman's choice of 13:1 as best portraying Christ is my choice today. Zechariah is a fitting study for this second Sunday in Advent, for so many references tell of Jesus and His mission on earth.

I. A FOUNTAIN OF CLEANSING

For this message, open your hymnals to that great hymn of Augustus Toplady—"Rock of Ages." Notice, it was from the wounded side of Jesus that this fountain of cleansing was opened. It is "the double cure." It is for sin, and it is for cleansing. Zechariah even saw a glorious day when *holiness unto the Lord* will be triumphant (14:20). When salvation is mine and my heart has been cleansed, then I know the joy of the King—the King of Kings—coming unto me, even me (9:9).

II. A FOUNTAIN OF TEARS

The second stanza of "Rock of Ages" begins by speaking of the flowing tears. I know tears cannot save me, but let tears come to my eyes as I behold the wounds of Jesus. Zechariah said, having looked at the wounded form of Jesus, "They shall mourn for him" (12:10; 13:6). The more you gaze upon Jesus and see His love wounds for you, the more you will find tears of love flowing from your eyes. The next time you take the Communion bread and wine, look at the love wounds of Jesus.

III. A FOUNTAIN FOR ALL

The third and last stanza of "Rock of Ages" speaks of seeing Jesus on the throne. All my life I have lived on the opposite side of the earth from where Jesus lived and died. I am grateful that this Fountain was opened to all. It reaches beyond the house of David and the inhabitants of Jerusalem. It reaches you. It reaches me!

CONCLUSION: Have you ever looked at the shape of the Bethlehem star? It is not the common five-pointed star, nor the six-pointed Jewish star. It is the star of the Cross. The Bethlehem star fits perfectly over the Calvary Cross. This is the fuller message of Christmas.

December 18

A CHRISTMAS SUNRISE

TEXT: "But unto you that fear my name shall the Sun of righteousness arise with healing in his wings" (Mal. 4:2).

INTRODUCTION: How fitting that this Sunday before Christmas we should conclude our study of the minor prophets. How significant that the Old Testament should end with the promise of the coming of Christ. Our thoughts will be on two main prophecies of Christ—Mal. 3:1-2 and 4:2.

I. THE LORD WILL COME ONLY IF WE PREPARE (3:1-2)

Dr. E. P. Ellyson, writing the Sunday school exposition on this verse (Dec. 22, 1935), said: "The reason we do not see more manifestations of the divine presence is because the way is not prepared. We cry for God to come into our hearts, and into our churches, but we expect Him to come over the rubbish. We are always disappointed. Can we never learn the lesson?" How much we need to apply the words of "Joy to the World": "Let every heart prepare Him room."

II. THE LORD WILL HEAL IF ONLY WE PERMIT

Malachi 3:1-2 is sung in the early part of Handel's *Messiah*. The summer of 1741 was a time of extreme depression for Handel. London had ill received his music, and he felt rejection and failure.

A friend, Charles Jænnens, gave Handel a compilation of Bible verses that became the scriptural inspiration of the *Messiah*. Early in his oratorio, Handel knew Mal. 3:1-2 was fulfilled in his life. The Lord had suddenly come. Many can testify that after a time of darkness and despair there came that glorious moment when the Sun broke through!

Charles Wesley, in "Hark! the Herald Angels Sing," wrote: "Hail, the Sun of Righteousness! Light and life to all He brings, Ris'n with healing in His wings."

III. HE WILL LOVE IF ONLY WE PERCEIVE

Malachi begins (1:2) with a testimony of God's love, and His disappointment that men cannot perceive it. John 3:16-17 is a testimony of God's love, and vv. 18-19 of His disappointment that men cannot perceive it. What a tragedy that we who live this side of Christmas should not perceive the love of God in Christ! Joseph Mohr, in the best-loved of all carols, "Silent Night," magnifies our text and God's love. "Silent night! Holy night! Son of God, love's pure light . . ."

CONCLUSION: One Christmas season many years ago I wrote a letter to a Christian professor confessing and apologizing that on one occasion I had cheated on a test. His reply was centered in Phillips Brooks's beautiful carol, "O Little Town of Bethlehem": "O holy Child of Bethlehem, Descend on us, we pray. Cast out our sin, and enter in; Be born in us today."

My prayer this Christmas is that if there are any hurts in your heart, you may find His gracious healing and perceive His infinite love.

December 25

THE CHRIST OF BETHLEHEM

TEXT: "And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel" (Matt. 2:6).

INTRODUCTION: This Christmas Day we conclude our Bible Reading-Preaching Plan for 1977. We have covered over one-half of the Old Testament books. Having just completed the 12 minor prophets,

this thirteenth Sunday we look to Matthew's account of Old Testament prophecy fulfilled in the birth of Jesus. With a sense of holy reverence in this last outline, I have laid aside my thoughts and gleaned seeds from the Christmas message of Dr. P. F. Bresee on this text, December 24, 1899.* The title is his, the organization and outline are mine.

I. THE PROPHETS DID NOT THINK OF THEMSELVES

"The great multitude of men are, and have been, interested only in themselves—blindly interested." Nevertheless, "There were those who were the seers of the old world, all along through the ages, who saw the vision of the Christ": Balaam, Daniel, Isaiah, Malachi. "We stand by His cradle this morning . . . It is impossible for me to stand by this manger-cradle and think of Him only as a child. . . . The eternity past centers in this child. All heaven and all earth of the past are here . . . And all the future is here also. . . . The eternities, the past and the future meet in Him. Heaven and earth meet in Him. He is the Son of Mary. He is the Son of God."

II. BETHLEHEM DID NOT BECOME GREAT OF HERSELF

"Here is littleness made great . . . Here is a little city, scarcely more than a village, lifted into prominence, shedding the luster of its presence over the ages. Why? Because here the Christ came . . . So it is in all life. . . . Were not Simon and Andrew and James and John but ordinary fishermen just casting their nets? Yes, but one day Jesus came along and said, 'Follow me . . .'" And we could add: Mary and Egypt were exalted because of Jesus and prophecy of old that was fulfilled (Matt. 1:22-23; 2:14-15).

III. THE GOVERNOR IS NOT RULER OF HIMSELF

"King, Prince, Ruler, Governor—the embodiment of government means not simply power and dominion but in that it is the act of care, provision, protection. . . . We live under the government of the United States. It means something

*From *Sermons from Matthew's Gospel*, by P. F. Bresee, Nazarene Publishing House. Undated.

more than that there is loyalty and obedience. It means that, but it also means that my life, my home, my property are protected. . . . This is true of Jesus Christ. There is loyalty, there is obedience . . . It means that He cares for and delivers me."

CONCLUSION: "What is there in human greatness? . . . How thy glory and honor fade away." That is, Alexander, Caesar, Napoleon, Socrates, Cicero. "The glorified men and women of this world are not glorified by genius or position or wealth, but by the indwelling Christ."

By
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Gleanings
from the Greek

2 Corinthians 13

"Mouth" or "Testimony"? (13:1)

The second sentence of this verse is a free quotation from Deut. 19:15. Probably the meaning is clear enough. Today, however, we would not say "in the mouth" (a literal, Hebraistic expression), but "by the testimony" (NASB,¹ NIV²).

"Word" or "Matter"? (13:1)

Abbott-Smith notes that *hrema* is used "properly, of that which is said or spoken," and so "a word." Then it was extended to mean "a saying, statement." Parallel to the Hebrew *davar*, it finally came to be used, as here, for "a thing, matter," as "that which is the subject

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2. From the *New International Version*, copyright © 1973 by New York Bible Society International. Used by permission.

of speech" (p. 397). It is interesting to note that in the KJV "matter" is used in Deut. 19:15, where the Septuagint has *hrema*. What is stated or reported has to be confirmed by two or three witnesses.

Still sinning (13:2)

The verb *proamartano* is found only here and in 12:21 (the immediate context). Properly it means "to sin before" (A-S, p. 378)—from *pro*, "before," and *hamartano*, "sin." In 12:21 it is translated "have sinned already," and in 13:2 "heretofore have sinned."

In both cases it is the perfect active participle, which not only indicates completed action but also emphasizes a continuing state. So these incorrigible opponents of Paul at Corinth were still sinning.

The first part of the verse in the KJV is a literal translation of the Greek; but it makes rather awkward English and can be misunderstood. It is given more clearly in the NIV: "I already gave you a warning when I was with you the second time. I now repeat it while absent . . ."

"Mighty" or "Powerful"? (13:3)

At the end of v. 3 we find the verb *dynamai* translated "is mighty," whereas in v. 4 the noun *dynamis* is twice rendered "power." By using "is powerful" in v. 3 the NIV points up the connection.

"Examine . . . prove" (13:5)

The two verbs are *peirazo* and *dokimazo*. Thayer defines the first as "to try, make trial of, test: [someone], for the purpose of ascertaining his quality . . ." (p. 498). The second, he says, means "to test, examine, prove, scrutinize [to see whether a thing be genuine or not], as metals" (p. 154).

While these two terms seem to be used rather interchangeably in the NT, Trench warns us that "they are not perfectly synonymous." He goes on to say: "As employed in the NT, *dokimazein* almost always implies that the proof is victoriously surmounted, the *proved* is also *approved* . . . just as in English we speak of *tried men* . . . meaning not merely those who have been tested, but who have stood the test" (*Synonyms*, p. 278).

On the other hand, *peirazo* "means properly no more than to make experi-

ence of . . . to pierce or search into . . ." Trench continues: "It came next to signify the trying intentionally, and with the purpose of discovering what of good or evil, of power or weakness, was in a person or thing . . . or . . . revealing the same to the tried themselves; as when St. Paul addresses the Corinthians . . . 'examine yourselves'" (p. 280).

The two verbs may be translated "examine . . . prove" (KJV), "test . . . examine" (NASB), or "Examine . . . test" (RSV, NIV). They have much the same meaning here.

"Reprobates" (13:5, 6, 7)

The word is *adokimoi*. It means "rejected after testing" (see *Word Meanings*, 3:38-39). The term *reprobates* is hardly contemporary. Today we would probably say "fail the test" (NASB, NIV). Paul affirms that he has not failed the test, and he hopes that his readers will not.

In the middle of v. 7 we have "approved" and at the end "reprobates." The Greek has "*dokimoi . . . adokimoi*." The NASB expresses well this play on words by using "approved . . . unapproved." On the other hand, the NIV preserves the continuity of the three occurrences of *adokimoi* by having in v. 7: "stood the test . . . may seem to have failed."

"Wish" or "Pray"? (13:9)

The verb is *euchomai*, which is correctly translated "pray" in v. 7. That is the only meaning that Abbott-Smith's *Lexicon* gives for this word, though others allow "wish." But we would agree with Greeven when he writes: "In 2 Cor. 13:7 Paul expressly mentions God, to whom he prays that the Corinthians may do no evil. We should understand v. 9 also of intercessory prayer rather than as a mere wish" (TDNT, 2:776).

The verb *euchomai* occurs only 7 times in the NT. Already the compound *proseuchomai* had begun to supplant the simple verb in the Septuagint, and in the NT it became dominant (87 times).

"Perfection" (13:9, 11)

In v. 11 it is the verb *katartizo* (see WM, 3:196). In v. 9 it is the derivative noun *katartisis* (only here in NT). On

the latter Delling writes: "Similarly *katartisis* denotes inner strength whether of the community [*oikodome*] in its organic relationship, or of the character of its members, i.e., their maturity as Christians (2 Cor. 13:9)" (TDNT, 1:476). Both "perfection" (KJV, NIV) and "completion" (NASB) fit well here. But the verb in v. 11 must be translated consistently with this.

"Sharpness" (13:10)

It is the adverb *apotomos* (only here and Titus 1:13). Abbott-Smith says it means: "abruptly, curtly," and so "sharply, severely" (p. 55). Plummer says of Paul, "He writes sharply, that he may not have to act sharply" (p. 378). This was the part of wisdom.

"Edification . . . Destruction" (13:10)

The first noun is *oikodome*, which literally means "building up." The second is *kathairesis* (see comments on 10:4, 8), which means "pulling down." So the correct translation here is: "for building up and not for tearing down" (NASB: cf. NIV).



Christmas outline

Missing the Miracle

(Matt. 2:1-12)

- I. THE ONES WHO MISSED THE MIRACLE
 - A. The Innkeeper
 - B. King Herod
 - C. The religious leaders
- II. THE ONES WHO FOUND THE MIRACLE
 - A. The shepherds
 - B. The wise men
 - C. Simeon and Anna
- III. WHY DID THESE PEOPLE FIND THE MIRACLE?
 - A. Honest enough to admit their need

B. Humble enough to receive the Lord

RONALD FRY

Series of Advent Outlines

By Derl Keefer

(I used these sermons in a series from Advent Sunday through Christmas. I had an Advent wreath made, and each service a candle was lighted as I explained what each represented, and then, of course, the center one was lighted.)

THE GREAT PROMISE

INTRODUCTION: On every package sent out by a certain printer was an impressive trademark. It was simply a circle, within which was the name of the printer and these words: "I never disappoint." Every promise of the Lord bears this trademark.

- I. GOD PROMISED AN ADVENT ". . . He shall bruise you on the head, and you shall bruise him on the heel" (Gen. 3:15, NASB).
- II. AN ADVENT OF A MESSIAH (Isaiah 11; John 1:41)
- III. A MESSIAH WHO WILL REDEEM US (Isa. 9:4)
- IV. A MESSIAH WHO WILL REDEEM US from sin, distress, darkness, depletion, defeat, and destruction, and has named Him "Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace" (Isa. 9:6).
- V. HE HAS COME IN THE PERSON OF JESUS CHRIST (Luke 2:11)

CONCLUSION: The Messiah-Jesus has come that you and I might be redeemed and have life, that we might be rescued from evil and hell. The promise—the great promise—has been kept. Let's accept the promise of God.

THE GREAT LIGHT

SCRIPTURE: Isa. 60:1-5; 9:2

TEXT: John 8:12

INTRODUCTION: Jesus said of himself: "I am the light of the world." A light has many characteristics, and we would like to examine them today. This light of Jesus is—

- I. A GUILDING LIGHT
- II. A CHEERING AND GLADDENING LIGHT
- III. A HEALING LIGHT
- IV. A LIBERATING LIGHT
- V. A PURIFYING LIGHT
- VI. A REVEALING LIGHT
- VII. A PENETRATING AND POWERFUL LIGHT
- VIII. AN ILLUMINATING LIGHT
- IX. AN AVAILABLE LIGHT
- X. AN EXPERIENCED LIGHT

CONCLUSION: Holman Hunt's famous picture depicts Christ standing at the heart's door, waiting to be invited inside. The title of the picture is "The Light of the World," and in a very truthful way it shows that the real Light of the world wants to enter the hearts of people. Will you let Him in at this Christmas season?

* * *

THE GREAT LOVE

SCRIPTURE: Luke 2:1-20

TEXT: John 3:16

INTRODUCTION: God wants all the people of the world to know how much He loves them. There is a Sunday school song that reminds us of this great love—"Jesus loves the little children . . . of the world. Red and yellow, black and white, They are precious in His sight."

In one church a special Advent wreath used is so large, none of us could get our arms around it. It is composed of red, yellow, black, and white, just like the song. The candles represent the people of the world. As each different candle is lighted during Advent, members pray especially for those nations and often collect money to help minister to them.

I. THE GREAT LOVE ORIGINATES FROM GOD

- A. It is written from beginning to end in His Word.
- B. It is personified for us.
- C. It is in action for us.
- D. It is for all of us.

II. THE GREAT LOVE CONTINUES FROM GOD (1 John 4:19)

- A. It did not stop at the manger.
- B. It did not stop at the Cross.
- C. It did not stop at the Resurrection.
- D. It continues on today's scene.
- E. It continues on tomorrow's scene.

III. THE GREAT LOVE SHOWN FROM GOD'S FAMILY

- A. The great love that stirs (Heb. 10:24)
- B. Love that shows (Matt. 5:44)
- C. Love that strengthens (1 Thess. 5:11)
- D. Love that spreads (Matt. 28:19)

CONCLUSION: What greater love than to see the Creator sending His only begotten Son to die for His creation's sins.

* * *

THE GREAT HOPE

SCRIPTURE: Luke 2:8-20

TEXT: John 14:3

INTRODUCTION: Arch Edwards wrote in *Come Ye Apart*, November 28, 1976: "Hope, in one sense, is the oil which lubricates the vehicle of life. Life without hope becomes existence without meaning." The coming of Jesus the Messiah gives us the great hope of life.

I. THE GREAT HOPE IS TO DISCOVER HIM

- A. His love
- B. His peace
- C. His spirit

II. THE GREAT HOPE IS TO EXPERIENCE HIM

- A. His forgiveness
- B. His transformation
- C. His comforting

III. THE GREAT HOPE IS TO SHARE HIM

- A. What He has done
- B. What He is doing
- C. What He will do

CONCLUSION: Edward Mote wrote the song "The Solid Rock" (quote these meaningful words).

Christmas brings us that great hope!

BULLETIN



BARREL

A CHRISTMAS CANDLE

A Christmas candle is a lovely thing;
It makes no noise at all,
But softly gives itself away—
While, quite unselfish, it grows
small.

Eva Nicholson



TRUE CHRISTMAS

If one should walk the midnight hills
Outside a quiet town
And suddenly should see the sight
Of glory blazing down;

If one should search with humble men
To find a manger dim
And kneel in simple worship there
As welcoming for Him;

Then would this season hold much less
Of tinsel, gilt, and sound,
For peace would fill the heart that
came

To seek the Christ, and found.

—Selected

LET HIM IN

*There was no room for Christ in crowded
Bethlehem.*

*Only a star beneath the heaven's diadem.
How many times since then has He been
turned aside,*

*His pleas to enter in impatiently denied.
He asks no garnished room, no chamber
set apart,*

*But just the simple gift of shelter in your
heart.*

—Marjorie Hunt Pettit

REVIVAL NOTES—

Newspapermen went down from London to report firsthand the marvelous happenings of the great Welsh revival at the turn of the century. On their arrival in Wales, one of them asked a policeman where the Welsh revival was. Drawing himself to his full height, he laid his hand over his heart and said, "Gentlemen, the Welsh revival is inside this uniform!" He had caught the holy fire.

—Selected

CHRISTMAS FOR A DAY?

"When Christmas is over," said a merchant to a minister, "it's over, and it's our job to rid this store completely of Christmas in a day."

"Well," said the minister, "I've a bigger job—to keep Christmas in the hearts of my people for all year."

*He who has not Christmas in his heart
will never find it under a tree.*

CHRISTMAS ETERNAL

The presents are put up, the tree is torn down, the toys are tossed about, the stores have sales, and the bills begin. Yet the best part—the Christ Child—is not seasonal but eternal. He remains as long as the heart is open to Him.

When Christmas is over, what will you have left? —Jim Christy



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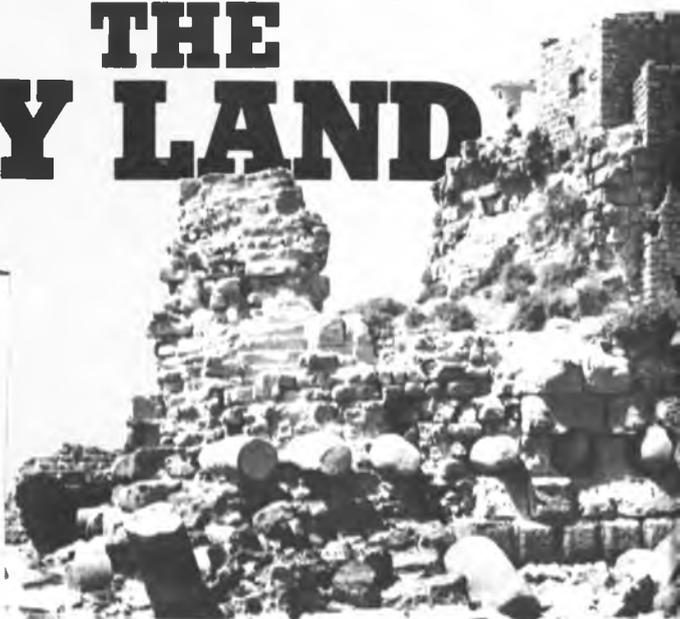
A rut, so someone says, is a grave with both ends pushed out. Who wants to stay in a grave, or even a rut? Maybe our plans to go bimonthly with the January-February issue will help us avoid "rutdom" with all its dire consequences. We think we mean this—but could be a bit of whistling in the dark going on, for to be honest, the editor would like to keep coming your way every month. However, back to the first statement, it is always exciting to try something new and different. We will be hoping you like what we are doing when you receive your next issue of the magazine. Meantime, it may sound like we are in a rut, but we again send you our warm and sincere greetings for the Christmas season. May your celebration of it be the most joyful yet—even above those you experienced in childhood, which are indeed hard to top.

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