

PREACHER'S MAGAZINE

OCTOBER 1972

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BEWARE OF CONFIRMED IMMATURITY

General Superintendent Coulter

OF PROBLEMS AND PEOPLE

The Editor

A BIBLE READING-PREACHING PROGRAM

Mark E. Moore

HOLD THAT LINE!

W. E. Zimmerman

REVIVAL PREACHING

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TEMPTED TO QUIT?

Wesley D. Tracy

proclaiming Christian Holiness



THE
PREACHER'S
MAGAZINE

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BEWARE of *Confirmed Immaturity*



By General Superintendent Coulter

THERE SHOULD COME A TIME in every preacher's life when he strikes deeper levels of devotion, understanding, and commitment to his task.

Unfortunately, in some men immaturity seems to become a confirmed way of life. In the preacher's beginning years it may be tolerated, but people have a right to expect growth and development with the passing of the years. Youth has its own charm, even in preachers—impulsiveness, aggressiveness, enthusiasm. But some deeper and richer qualities must be added to a man's ministry as time goes by if he is to fulfill his high calling.

Full maturity as a Christian minister is not always a matter of age or experience. Andrew W. Blackwood warned about the danger of "chronic immaturity."

It reveals itself in an attitude of constant restlessness and desire for change. If a preacher's thoughts are constantly fixed on his next church, his big opportunity, or his hoped-for promotion, he is not likely to develop and grow in his present circumstances.

If a minister allows himself to become disillusioned with people and to indulge in self-pity or cynicism, he reveals his own inner immaturity.

How can a growing, maturing ministry be attained? First, by living by realistic ideals and giving his best effort to attain them. Second, by formulating sound patterns of work and conscientiously following those patterns in daily life. Third, by losing oneself in the great cause of serving people and their needs. Fourth, by maintaining a freshness of spiritual blessing by frequent inner renewings from the presence of God.

No God-called minister of the gospel needs to live in a state of confirmed immaturity. He can continue to grow in ministerial stature and strength. He can rise above temptations to despair. He can fulfill his holy calling and finish his course with joy and gladness.

Of Problems and People



IT WAS SATURDAY MORNING at camp meeting, and the scene was pleasant to behold. Volunteer teen-agers were systematically walking over every inch of ground picking up all the little pieces of paper that had been accumulating for several days. Ahead of that line of advancing youth were candy, gum, and ice-cream wrappers, the reminders of tasty snacks which had been consumed by people who had carelessly thrown the wrappings aside with no thought of the work that would be necessary to restore neatness to the grounds. Behind that line of happy, determined youth there was beauty again. The ground was cleared of wastepaper and the litter was gone.

This bit of ecclesiastical ritual, which would be rather amusing were it not so pathetic, portrays on a small scale an epitome of the work of the Church in the world. It is the microcosm of that part of the Church gathered there on the campground for a week of worship and evangelism. It is also representative of the churches from which those worshippers came, and the denominations to which they belong. Some people throw wrappings down on the ground; other people come along later and pick them up! Two life-styles. Of course there is a third life-style there too—those who neither throw papers on the ground nor help to pick them up.

To put it another way, there are people who create problems, there are those who solve problems, and there are those who do not get involved if they can help it, not seeing any reason why they should concern themselves with solutions for problems which they have not caused.

The relatively small number in the group who were picking up the papers is typical of the scarcity of such people everywhere. Of 3,000 or more who came, who saw, who heard, and who experienced together in the camp meeting that week, a score or less were the number who walked, who stooped, and who restored order. One percent got involved, did the job, and made right again something that had gone wrong.

The size of the second group of people, who never think of such details as aiming at trash cans instead of leaving the litter around for

someone else to remove, is large enough to be a cause for concern. It is probably a minority, but it is a very troublesome minority, this society of scrap-happy litterbugs who typify those who cause the problems other people must solve. Their thoughtlessness is no excuse for their way of living. "There is none so ignorant as he who will not learn," so the ancient proverb declared, and these people are ignorant after the manner of those who do not care enough to think about what they are doing.

The third life-style typified in this drama is that of the people who neither cause the problems nor help solve them. They may not have discarded any candy wrappers all week long, but neither have they picked any up; and they have not called out to remind anyone else that he should refrain from throwing trash on the ground. Their attitude is the one that will do more to hinder the Church than either of the others. They represent the uninvolved, the unconcerned, the unimpressed, the uninterested. Theirs is a religion of retreat, a cult of the casual, a witness for withdrawal. The uninvolved are the bane of the Kingdom.

People who cause problems are like the poor; they will always be with us. There are some people who will never be much of an asset to the Church, but the Church may be able to assist them in their sporadic efforts to follow Jesus. We have no other choice than to extend toward them the *agape* love that God is bestowing upon us, which is undeserved.

People who solve problems are the salt of the earth, and it is a pity their number is as small as it is. They have learned the meaning of discipleship, the source of joy, and the key to victorious Christian living. In losing their lives, they have found them. In giving of themselves, they have received the most precious of all gifts, the deep sense of approval from Him whose will for us means more than life itself.

People who do not get involved are the greatest source of frustration and at the same time the most exciting sphere of opportunity for the thoughtful pastor. Can they be motivated to get into the arena where the action is? Before giving up on them, pastor, check this list of strategy items, or devise a plan of your own:

- *Give the uninvolved Christian an example.* The pastor should be "out of breath in pursuit of souls," as was said of Wesley. Sometimes the men of God do get weary, and their nerves become frayed, and they are at wit's end as they feel they are going in circles and getting nowhere. But the good ones have a way of bouncing back. They don't quit, and they don't run. They are themselves examples of total involvement.

- *Give the uninvolved Christian a plan.* Some of them, if not all, would help if they knew where to begin and how to get started. Ambiguous generalities won't help, such as admonitions to "work hard for the Lord." A specific assignment, such as "Will you do *this* with us?" is better.

- *Give the uninvolved Christian the proper motivation.* It was the love of Christ that constrained the Apostle Paul, and it is love that brings people off the benches of inactivity and into the thick of the struggle today. Driving, browbeating, pleading, bribing—everything else falls short of the motivating power of divine LOVE.

Thank God for those who solve the problems; don't stop the flow of patience for those who create them; and by God's help get the uninvolved into the thick of it while there is still time.

A pastor is excited because of a secret source of power in his preaching ministry

A Bible Reading-Preaching Program

IN THE WELL-KNOWN *Halley's Bible Handbook* is the statement on page 69: "The most important page in this book is 662." On page 98 is the statement: "The most important page in this book is 662." On pages 113, 129, and over and over again throughout the book this statement is repeated. What is so important on this page that the eminent Bible scholar, Dr. Halley, feels should have preeminence over the other 675 pages in his handbook? When I turned to it I read:

"The most important thing in this book is this simple suggestion: *That each church have a congregational plan of Bible reading and that the pastor's sermon be from the part of the Bible read the past week.* Thus connecting the pastor's preaching with the people's Bible reading . . .

"It would be best that it be a plan of continuous reading; not the hunting up of scattered or fragmentary passages; but real reading: a book, or group of the smaller books for a week; not less than the equivalent of two or three chapters a day. Reading large, connected portions of Scripture is more apt to give the real meaning, have a cumulative effect, and give balance to our ideas of its truth.

"It should be a schedule that would

cover the Bible every year or two. Then year after year repeat the schedule with variations.

"Have the schedule for the year printed. Distribute it among the church people. From Sunday to Sunday call attention to it . . . Keep this up, till the people come to know that their pastor is in earnest about it."

A Bible reading plan? A printed plan for a year? Come now, Dr. Halley, surely not for an evangelical church! It might work for a straight, old-line church, but we want the leading of the Spirit. We believe in freedom and liberty in our services and messages. Besides, how could I have a Bible reading-preaching plan for a year, when I have difficulty knowing what I want for next Sunday?

Then something happened—over 10 years ago—and my preaching ministry has been forever changed.

It all began when I read the plan by the National Association of Evangelicals to challenge the Church to greater Bible reading with this simple phrase: "Read It Through in '62."

I accepted the challenge and plan for the church. Bible reading progress records were kept and Bible reading mentioned throughout the year. When the year ended, in our church—which had an attendance of about 100—I presented Bible Reading Certificates to over 20 persons who had "Read It

By Mark E. Moore

Pastor, Piqua, Ohio

Through in '62." Several read the Bible through twice. One man, the greatest Bible reader I have ever met, read the Old Testament through four times and the New Testament through 12 times.

Bible reading came alive to me and to our church. Our people welcomed a Bible-reading plan. For over 10 years now I have started each year with a definite Bible reading-preaching plan for the year.

When I accepted this challenge—so new to me and my people—I wanted to start with something that would be easy for all of us to follow. I feel the Lord gave me guidance. I found that the American Bible Society in their *Penny Gospel Portions* covered the New Testament in 11 small booklets. I ordered enough copies of each booklet to distribute to the congregation each month, and they were challenged to read it through that month. From the "Book of the Month" the pastor brought his Sunday morning message. Thus I began the practice of:

1. Following the plan for 11 months of each year, leaving December free for the usual Christmas themes.

2. Capitalizing on Bible Sunday in December as the day for awarding specially printed Bible Reading Certificates to all who had followed the plan that year.

3. Allowing a grace period of December for any who had not fully completed the reading assignment.

4. Using the plan only for the Sunday morning messages, allowing full flexibility for Sunday nights.

Through the years, the Bible reading-preaching plan has varied and it has been thrilling to see the leading of the Lord.

In 1964 the year was divided not only into months, but into quarters, with four main themes for the year: Great Personalities in the Old Testament, Great Prophets of the Old Testament, Great Poetry of the Old Testament, and Great Passages of the

Old Testament. This was a very good year with all messages from the books of Moses, books of poetry, the prophets, and other selected Old Testament books.

In 1965 the theme was "Lift Christ High in '65." The people were challenged to read 65 chapters each month, which covered all the New Testament again, and selected Old Testament books not covered the previous year. Each month followed a theme: Christ the Alpha and Omega, Christ the Lord, Christ the Holy One, Christ the Example, Christ the Miracle Worker, and similar themes.

Space does not allow me to tell of the plans for each year, but some themes included were "The Law Our Schoolmaster to Bring Us unto Christ" (Gal. 3:24), "The Blending of the Old Testament Law and the New Testament Grace." In 1969, "These Times—God Is Able" was based on the power that is ours in Christ.

One of the richest years of preaching had the simplest plan. Each month one of the Gospels was the "Book of the Month." Of course the Gospels were repeated during the year, and one month the Book of Revelation was used. The theme of the year was "Lord, Speak to Me." Each message was based on what Christ had to say—about discipleship, about stewardship, about sanctification, consecration, family life, prayer, His second coming, and other subjects.

Through this year of '72, we are following the plan I call my PLON. The basic format is this: *P*—12 psalms; *L*—1 New Testament letter or two; *O*—Old Testament portion; *N*—New Testament portion. This requires reading an average of 99 chapters a month; but out of an attendance of around 150, over 40 persons, including juniors, teens, and adults, have accepted the challenge to "Read It Through in '72."

I can testify, after following a Bible

(Continued on page 45)

The Delayed Angel

IN THE TENTH CHAPTER of Daniel a story is told that is almost incredible. In fact, it would not be accepted except for the fact that it has the backing of the divine.

This is the account of an angel from heaven being intercepted en route to Daniel with a message from God, and being held for 21 days by "the prince . . . of Persia." More incredible is the fact that he was not able to escape the clutches of this "prince" alone—help had to come from above. "Michael came to help [him]."

The story gives us some very penetrating insights into what is going on in the "high places." There is constant conflict between the "powers of darkness" and the "angels of light."

When an ancient writer tells us that "they fought from heaven; the stars in their courses fought against Sisera" (Judg. 5:20), and the Revelator informs us that "there was a war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels" (Rev. 12:7), they are but reciting chapters from the long history of struggle between the forces of evil and the kingdom of God. This war has

been in progress for ages and ages.

The Apostle Paul tells us of it in his letter to the Ephesians and reminds us that "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. 6:12).

The intensity of this struggle and the fierceness with which it is carried on are plainly seen in the angel's helplessness before the "prince of darkness."

God's foe is no weakling, and angels who work on the front lines are quick to admit it.

Even "Michael the archangel, when contending with the devil . . . durst not bring against him a railing accusation, but said, The Lord rebuke thee" (Jude 9). Weak and ignorant Christians may speak lightly of the devil's power, but not angels, who bear their messages from God to men through the hostile territory.

Have times changed? Have wicked spirits become less fierce? Has the war in the heavens ceased to rage? If not, then why do we know so little about it? Why our complacent journey?

The answer is suggested in the story in *Daniel*. What occasioned the celestial conflict? Who started this strenuous encounter in the heavenlies? Let the record speak.

Daniel was trying to pierce his way to the throne of God to obtain information on what had been written concerning his people. It seemed to him that the hour had arrived for the fulfillment of Jeremiah's prophecy concerning his people. He appealed to the heavens



by
T. W. Willingham

Kansas City, Mo.

for the answer.

He was earnest—even desperate. His long fast reflects his deep interest. His prayer was heard and the angel dispatched, then the duel in the heavens. The passionate prayer of the prophet sparked the conflict, and his persistence brought the the answer.

Jesus said, "Think not that I have come to send peace on the earth: I came not to send peace, but a sword" (Matt. 10:34). The sword has been placed in the hand of the Christian, but no battle ensues unless he uses it. The child of God must be the aggressor in this warfare. The sheathed sword of the Christian explains the quietness in the camp of the enemy. Why should the enemy attack us? "The whole world lieth in the wicked one" (I John 5:19, margin). He need not light until someone wages war against his citadel and seeks to rescue those whom he has "taken captive at his will."

It was the pleading, fasting prophet who provoked this battle in the skies. Rest assured that the devil will fight when his kingdom is attacked in faith and power. The lull on the battlefield is the coma of death that is creeping over the children of God.

In Christ's story of the wise and foolish virgins, even the wise had gone to sleep. "The care of this world, and the deceitfulness of riches" are taking their toll of spiritual life, and the cry, "Awake, thou that sleepest," should be carried on a loud-sounding record.

The message of Daniel, although disturbing, ends well. Recruits were sent and the message arrived—delayed, but not damagingly so. In this there is hope—the same hope held out by Jesus in His two stories of importunity—the importunate widow and the neighbor seeking bread.

Does this message speak to us? Does any message from the Word speak to us? Have our ears become dull of hearing? Do we not believe in importunity? Has the sinfulness of our age been

accepted as inevitable? Does the drowning man need no aid? Has our responsibility to let our light shine in this dark hour been cancelled? Just where are we in this story? What are we doing?

Does not the persistent faith of Daniel inspire us? Does not the angel's struggle to break through encourage us? Has God grown disinterested, or have we grown negligent? It is foolish to accept defeat as inevitable until the the instruments of successful conquest have been employed.

"Arise, my soul, arise; shake off thy guilty fears . . ." This has been the theme song of successful warriors of the past, and may well serve our purpose today.

The cutting edge of this war cry is "thy guilty fears." No conquest for righteousness in our day will be attempted until we sense our own guilt: guilt of fear (for we have been commanded to "fear not"), guilt of disobedience, guilt of gross neglect, guilt of idleness, guilt of misspent energies, guilt of empty vaults in the skies, guilt of prayerlessness, guilt of ease and pleasure, guilt of misplaced love—guilt, guilt, and more guilt! May the good Lord have mercy and arouse us, lest we sleep the sleep of death!

Dare we remain "at ease in Zion" while wrestling angels battle our foes to get to us? Shall we sleep on while the ever sleepless Saviour makes constant intercession for us? Shall we take our prayer hours casually while the blessed Holy Spirit makes intercession for us "with groanings which cannot be uttered"?

Dare to be a Daniel! Dare to turn your face toward the heavens in earnest and costly pleading until your enraptured soul hears the warring messenger say, "Thy words were heard, and I am come for thy words." This message will give meaning to the words of Jesus, "Ask, and ye shall receive, that your joy may be full" (John 16:24).

Evangelistically Speaking—

The cost of revival is measured by more than the money required

REVIVAL PREACHING

PASTOR, how much does it cost your church to have a one-week revival?"

"We usually prepare a budget of \$1,300 for a week with a preacher and singer."

This is part of a conversation held recently with a pastor with whom I was working. Frankly, this is enough to force a serious-minded evangelist to pray that he will always give his best to God and the church with whom he is working. Some churches raise more money and some raise less than the above illustration. In all churches, much of the money is given at a great sacrifice.

The money, however, is not the major factor. The spiritual need is the major concern. "Brother Chambers, will you make a covenant of prayer with me? We have the son of a minister in our church. His home is broken, and he is an alcoholic. Please help us pray

for him." Multiply this by thousands of similar needs, and one begins to feel the burden of the church. No service of the revival is unimportant. The evangelist must work and pray to be at his best in every service.

Among human efforts, preaching is the most important factor in winning souls. The soul-winning sermon must be based solidly upon the Bible and Christian doctrine. Christian doctrine is the collective teachings of the Scriptures on a stated subject. With a biblical foundation the sermon should be preached with authority. The listeners must feel the intense conviction of the evangelist. Logic may communicate to the intellect, but only feeling will motivate to action. People live in a world circumscribed and colored by the way they feel about things.

The sermon should make the unsaved feel that they sit before the high and holy God. Through the Holy Spirit's use of the sermon, hearts should be troubled and consciences activated. Such heart-searching preaching can come only from a preacher with a yearning soul. The evangelist must be able to say with Paul, "For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh" (Rom. 9:3). This is the portrait of a brokenhearted evangelist.



By Leon Chambers

Evangelist, Gadsden, Ala.

It is true that the evangelist is not solely responsible for the revival. But it is also true that he will have more to do with the success or failure of the revival than any one person. The church will be better or poorer because he passed that way.

The evangelistic sermon should be primarily aimed for persuasion. This is harvesttime. Such preaching can best be done through the use of old and tried doctrinal sermons. The history of revivals gives an abundance of evidence that doctrinal preaching will bring people face-to-face with their sins and their hope of forgiveness and salvation. The law is proclaimed, but with a broken heart.

When the Holy Spirit moves upon the evangelist, the self-righteous will shed his self-imposed blindness; the backslider, acknowledge his fall; the sleeping sinner will be awakened; and the Christian will grow in grace.

The sermon should be to the point and should be brief enough to allow time for the invitation. The illustrations should be clear, vivid, and relevant to the subject. There is no room for hobbies or for compliment seeking. The sermon is the crucial time when the congregation faces God.

The evangelist will soon find that evangelistic preaching is more than a gift. Any talent that God has given must be cultivated, so that one will give his best to God. This demands mental dedication. A good spirit, nice personality, or gifts are no substitute for hard work. This is true for the experienced preacher as well as the inexperienced.

Evangelistic preaching also demands spiritual agonizing. It is tragic for one to preach on the Cross, judgment, hell, or any Christian doctrine without a soul that has borne a burden of intercessory prayer. Prayer, burdens, and sorrow were a part of the ministry of our Lord, and we should not expect our

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Practical Points

*that make
a difference*

A Little Different— A Marvelous Result!

Dear Son:

Sunday night was a great service! I have never seen one just like it. When there was no response to the altar call, the pastor dimmed the lights and then invited the choir and congregation to the altar to meet God before going out into the world.

As one left the altar another would take his place, and the people moved to the front seats waiting for their turn. The ministerial staff sat in the congregation awaiting their time to pray even as their people did.

Do you know what happened! A son said, "That is the first time I have ever seen my 73-year-old father at an altar." And he was in midweek service the following week. A young married couple held hands tightly as they knelt and committed their lives to the Lord. A teen-ager said, "Say, that was neat; that helped me!"

You see, occasionally we all like to meet our Lord at an altar without the stigma of a broken relationship with God which the altar should not—but many times seems to—imply.

As the lights slowly became brighter and the organ played "Sweeter than All," I felt a new touch from God and a closeness with other members as though we were at last achieving *koinonia* (community). It was a great day!

Love,
Dad



Lessons in Leadership— From a Tow-truck

How long should an ecclesiastical tow chain be?

Wham! Could I control it? Would my car break loose from the other car? Would I hit the other car? My car was being towed 60 miles on a rainy night, and at times it was yanked until it was almost out of control.

Being a trainer of pastors, and a writer, and hoping to make at least something count for Christ at a time when trouble had intruded, I mused on what pastoral leadership should be like.

For one thing, I thought, the pastor should not lead at too close a proximity to his people. The man hired to tow me that night had tied the chain so that a distance of only about three feet separated his car from mine. To avoid hitting his car I drove the entire distance with my foot touching the brake and with my eyes on the lead car's tail-light. I was circumscribed, hemmed in, always uneasy, never free.

That's how it is with the lay people if the pastor leads at too close proximity to them. Certainly he should lead them as a person might lead a motorcade—out ahead of them while they follow under their own spiritual dynamism and make their own Spirit-guided decisions about how to advance, within certain prescribed limits.

If the pastor checks up on the people to the point of being nosy, they might feel legislated in their spiritual life. It will usually be enough to say to someone who has missed a service, "I missed you," instead of, "Where were you?" It will usually be enough to say, "John, I'm sure you will do what you feel the Lord would have you do

in the building fund campaign," instead of asking him privately the amount he intends to give.

On the other hand, even as the man towing my car should not have pulled it at the end of a 40-foot chain, so the pastor should not lead at too great a distance from the people. I could have gotten my front wheels tangled up in a long, loose chain. The people of God can become greatly entangled with that which impedes their progress if the pastor seems to be so far ahead of them spiritually that he isn't really human and would likely not be understanding of their humdrum problems. Likewise if he appears to them to be as theologically alert as an H. Orton Wiley, they might refrain from asking his help on a common Christian belief, lest he think them quite illiterate doctrinally.

Something else I thought of is that even as that tow car really did lead me, so the pastor really does lead the people of God. As the tow car could have led me into the wrong lane on the highway, so a pastor might well lead his people down the wrong lane—since they have such confidence in him. How important it is for him to lead the way properly on such matters as beliefs and practices! He is the most trusted human leader of all, for many of his people—if not most of them. Jesus knew that "if one blind man guides another they will both fall into the ditch" (Matt. 15:14, NEB).

These are some of the thoughts that went through my mind at a time when a small trouble had intruded.

ONE OF OUR MINISTERS was overheard responding to a district superintendent, "I don't mind preaching to the people; I just hate to have to fool with them." Such undisguised honesty from the heart of a good man is rare. But what pastor has not had the same secret frustration? This man had pastored some small, difficult congregations that no one else would take. For many years he had supported himself and his family by working on the side. Now he was one of the older pastors on the district and honestly expressing his feelings. No one ever questioned his spiritual integrity. Many could identify with his objection.

I have never met a Nazarene preacher who disliked pulpit preaching. I have read of some in other denominations who didn't even enjoy preaching, but for most ministers, preaching is a pleasant part of the work. Even less gifted men have experienced seasons of anointing by God as they preached the gospel. While preaching is the most important facet of the ministry, it is neither the most taxing nor the most time-consuming. The complex society in which the church must minister has thrust its complexities upon the shoulders of the pastor.

Success or failure is determined in a man's ministry to a large extent by his relationship to people. Even the man who is making the church "boom" sometimes gets a heavy vote against him because of the way he does the job. The greatest "pulpiteer" the church has ever had may not be the man longest and most fondly remembered. But the man who loved his people will never be forgotten. However difficult some people are, real love will be reciprocated.

Problem people are usually people with problems. The man on the board that gives the most trouble is only reflecting his soul. People have a way of making the church, the pastor, and even God their scapegoat. The man

Successor failure is determined in a man's ministry to a large extent by his relationship to people

Problem People

By Robert E. Maner

Pastor, First Church, Garland, Tex.

thwarted at work or home or in society finds he can throw his weight around at church and get away with it. The solution lies, not in adding another area of defeat, but in locating his basic problem and helping him with a solution.

Problem people need not become our problem. Objectivity may sound impossible when love is the established criterion for success, but the doctor need not catch the disease to cure the patient.

Lining up two opposing sides like armies in battle can result in a war. While spineless acquiescing in every conflict is no solution, the pastor need not champion the cause of either side. When principles are not at stake, it is far better to keep the love and respect of all than to have your side win the disagreement. Victory sometimes costs more and nets less than defeat. In either case, the people, not a building nor a bus nor a coat of paint, are the most important item in question.

Problem people need not make a problem pastor. A pastor can be a problem to the local church, to the district, to himself, and to God. The Lord has called His men to do a job. The work

was here before we came and will be here long after we are gone. The problems will be here too (that is, unless we are the problems). To allow the difficulties of any given situation to make us bitter and critical is far more tragic than the situation itself. If we allow the problems of the church to wreck our health or our marriage, we have not only done nothing to better the church; we have added immeasurably to the total problem. While it is impossible to divorce ourselves emo-

tionally from a church-related problem, it is necessary to keep its emotional impact from blighting every other relationship in life.

Problems will be with us as long as we are this side of the gates of heaven. But they are God's problems too. Every pastor must learn to lay his burden down at night, turn off his "worrier," commit it all to God, and go to sleep. The problems we cannot solve by prayer and love and wisdom can be endured by grace.

The "up-and-outer" needs Christ as much as the "down-and-outer"

Reaching the Rich with the Gospel

By Roy Wells*

FOR SOME TIME this has borne on my mind. I have hoped that perhaps someone with a more able pen would write an article about this subject, for I feel I do not stand alone in my concern about these people. There are three reasons why I believe we should include the wealthy in our ministry.

First, *they are hungry*. The experience I have had with these people reveals they are hungry. I had been praying for a contractor, from whom we bought the lots on which to build our new church. I had made it a point to visit him and had given him a special invitation to visit with us the first Sunday in our new building. To my sur-

prise he said, "My wife and I have been talking about it and we had already decided to attend church somewhere this Sunday, but we didn't know our visit would be to your church." They came, and they came with hungry hearts. At the close of the service when the invitation was given, they both came forward for prayer and were both saved in the first service. I have know many poor people, or middle-class, who were harder to reach than these.

I was shocked one day to learn that my doctor, who was in his thirties, had died during the night from an overdose of sleeping pills, and left a wife and four young children. I said to myself, Surely there was a hunger that had not been met.

*Pastor, Maryland Ave. Church, Dayton, Ohio

It is true that the congregations of the average Church of the Nazarene are made up of the middle-class and the poor. Very few expensive limousines are found at our parking lots on Sunday morning. Yet there is not a Nazarene preacher who wouldn't feel honored to see a few drive up on Sunday morning.

Yet, I ask you, are not the wealthy neglected in our churches? Have we not left them for the more formal churches? There is a gospel and there is a spirit in the Church of the Nazarene. Our ministers are good preachers, and our message of holiness is the answer. Why not include all men in our mission to save the world?

Second, *they can be reached*. As I checked through the "no church preference" in our local hospital, I came across a name and asked the receptionist about this man. She looked rather surprised and told me he was very wealthy, and the biggest gambler in town. But I told her he needed God just like everyone else, and within a few minutes I was getting acquainted with him. The daily visits that followed proved that the receptionist was right. About the only thing this man could say was that he did believe there was a God somewhere. Yet he was hungry to know more about Him. The attitude that the receptionist had toward him seemed to be typical of most of us. It is the attitude that they have gone too far or are too wicked to be interested in anything but sin. But this idea must be erased from our minds if we are ever to help them. We must have the attitude that all men are hungry for God and can be reached.

One of the leading pastors of my town confronted me one day concerning a member of his own church and said, "If you can help him I would appreciate it. I admit my church can't do anything for him, but I feel you can." What he was really saying was that his church's program of *reformation* couldn't do anything for the man,

but our message of *transformation* could. The Church at Pentecost took people as they came—sidestepping no one. This is still the attitude we must have. We preach that the things of the world will not satisfy. Yet when we see them with so much of this world's good, our attitude is that they have need of nothing. We really ought to change our message or put it into practice. This does not mean that we neglect others in order to reach those who might pad our church treasury; but on the other hand, ought they not to have an equal chance to hear the gospel?

Third, *they have souls*.

It is told that when Peter Cartwright was preaching one night, the pastor nudged him and said, "Kindly take it easy tonight, for Abraham Lincoln has just walked in." Lincoln was then a senator. Mr. Cartwright mumbled something of assent, but before the message was over he said, "I am told that Abraham Lincoln is in the audience, but be it known that unless he repents like everyone else he will go to hell just like every other sinner."

Cartwright saw Lincoln, but he also saw his soul. At the end of the service Mr. Lincoln came around and took him by the hand and gave him a warm handshake, expressing appreciation for his sincerity. Yes, every man is endowed by his Creator with a soul. The rich have their heartaches, burdens, disappointments. Satan is no respecter of persons.

I have visited, counseled, and prayed with these people. The hunger, the need, the desire are just the same as in all others. We don't have to feel we need to change the message, dilute it, or make it any different for them. They may have a university education and know nothing about how to be saved. The price may be high for them, but the power of the gospel is "to every one that believeth." We can reach them. Why not try it?

The name of the game is defense when the opposition threatens to defeat us

Hold That Line!

HOLD THAT LINE! Hold that line!" A great crowd of college students and rooters chanted for their home team as they were being pressed to their goal line by their rival opponents. What a tense moment it was! "Third down and one yard to the goal," said the announcer. A great roar went up from the crowd. They did not make it. "Fourth down and a foot to go!" said the announcer. "Hold that line! Hold that line!" came from the bleachers. Again the opposing team plunged, but they did not make it. The referee motioned for the home team to take possession of the ball.

There come times in the religious struggle when we need to "hold that line." I believe Paul had this in mind when he wrote the Ephesian church and exhorted them to put on the whole armor of God, that they might stand against the wiles of the devil—"and having done all, to stand" (Eph. 6:13).

I believe we have reached a day in our church when we need to "hold that line" against some things that are pressing in upon us. Modern evan-

gelism is sweeping many off their feet. Too often this means "making decisions" for Christ instead of getting a real experience of salvation; "accepting Christ" instead of repenting for sin; giving oneself to Christian service instead of dying out to self and being sanctified wholly; joining a church and becoming a Christian professor instead of getting a Christian possession.

Here is a report on a youth camp which says, "When the last altar call was made, everyone had chosen Christ and made a commitment to Him." Now that is not the language to describe what takes place at our Nazarene altars. When people come to the altar in our camps, they come to get *saved*, i.e., converted, reclaimed, or sanctified. This "accept Christ," "make a decision for Christ," or "make a commitment to Christian service" is the language of the modern church and the popular revival. It is not the language of the holiness church.

This leads me to say that we need to "hold the line" for a real work of divine grace to be done at our altars. Recently I have heard some slighting remarks on the matter of "praying through." Now I realize there are some things that take place at our altars that do not make sense to some onlookers, but when the results are all tabulated, it is still the best place for sinners to come and find their way through to God; and for Christians that are sick of their carnal spells to die out to themselves, make a complete consecration and have



by
**W. E.
Zimmerman**

Nazarene Evangelist,
Marion, Ohio

the thrill of being sanctified by the baptism with the Holy Spirit. Just last evening in the midst of an altar service, I heard a pastor giving one of his members, who was at the altar seeking the experience of holiness, such marvelous instruction that I believe he received more theological training in five minutes than he could have gained by reading books for hours. When people come to the altar, they are in such a humble spirit and attitude of soul that they can receive the truth.

Here is another report on a retreat: "So many young adults came forward and made a recommitment of themselves to the Lord." This sounds like the old jargon that we heard in the dead churches from which we came out. The program that we were supposed to carry out in those days was to have a consecration service once a month. This was to give all members who had carnal spells during the month a chance to come to the altar with a lot of other folk and get "fixed up." But this must not be the program in our holiness churches. The only way to deal with carnality is to have the old man crucified. You do not get the old man crucified by coming to the altar with a whole group of church members and reconsecrating yourself to the Lord and His service. A consecration that brings a person into the experience of holiness is a once-for-all consecration and not a once-a-month trial. It is easy to get folk to come to the altar to reconsecrate, and get a little closer to the Lord. It is not so easy to get them to come to die out to themselves and sin, once and for all. Let's "hold that line" for a real, definite experience of second-blessing holiness.

We need to "hold that line" for a "heartfelt religion." These are days

when we are substituting education for revelation. By the process of instruction we can tell a man how to get saved, but it takes the revelation of the Spirit to let him *know* he is saved.

We need to "hold that line" in giving testimony to the experience of holiness. This holds for the preachers as well as for the laymen. I have listened to some of our camp meeting preachers preach for 10 days and never once have I heard them give testimony of how or when they received the experience of holiness. Of course they preached some about holiness and invited folk to seek the experience, but not once did they give their testimonies.

Before I became a Nazarene, I published and edited the *Christian Witness* paper, which was the official organ of the National Holiness Association. In this capacity I received many inquiries concerning camp meeting preachers. Two questions they always asked: Does he preach second-blessing holiness, and, Does he testify to having the experience? It was our privilege to sit under the ministry of some of those great holiness preachers of the early twentieth century, and one thing they always did before they went far into their meetings was to give a personal testimony. Read after writers like Hills, Wood, Carradine, and others and you will not read far until they will tell when they sought and found the blessing of holiness.

Indeed we want to make numerical gains and make a few touchdowns, but remember sometimes games are won not only by making touchdowns, but by "holding the line." If Paul thought it was good advice for the Ephesian church in his day, I believe it is good advice for us in this very day.

Some of us "kick against the pricks" for a lifetime, all the while believing that we are surrendered to the will of God.

—A. W. Tozer

MEN of STRENGTH

By Hubert Helling

Missionary, Japan

SOMEONE HAS SAID, "All the water in the ocean cannot sink a ship unless the water starts getting inside." Another writing in response to this said, "All the troubles in the world cannot sink a human being unless those troubles invade his inner life." Inward strength is really what counts in the long run, and as Dr. Chapman once said, "It's the long run we're in." It's not how strong a man seems to be on the outside, but it's the resilience, the bounce-back, the inner tenacity that makes him really strong.

There's quite a difference between toughness and hardness. Some men may be just hard or inflexible or unyielding. They won't ever give, but when the pressure gets too heavy, some of these break. Without inner strength, we will cave in, collapse. Toughness comes from within. It comes from the development of our inner resources. It's what helps make a man a good finisher. After all, it's the finish that counts, not just the beginning.

There's quite a thrill to hear the countdown, 5-4-3-2-1, blast-off! There's a thrill in hearing the sound of the whirring motors and the tremendous pressure. But it's not just the

blast-off that counts; it's the finish. Some don't carry through to the target. Their energy is spent before they reach it. It is spent before it is actually most needed.

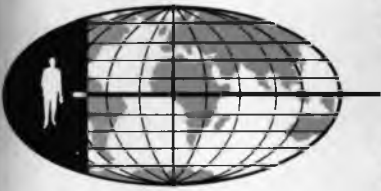
Then there are those who may start slow, but they endure. They get hit sometimes, but they bounce back. Troubles seem to converge on them until it might seem as though they would be wrecked, but they plow right through. They may lose a battle once in a while, but they are winning the war. These are those who have the inner resource, the response that comes from being in touch with God down deep in their hearts. They respond offensively every time things get rugged.

Time alone with God is absolutely imperative for the man who desires to be at his best. It tempers, it seasons and settles a man. It builds strength into the very fiber of his life. Isaiah in 40:31 wrote: "They that wait upon the Lord shall renew their strength."

Let us be men of strength—inner strength.



**... FOR FIELDS
ALREADY
WHITE
UNTO
HARVEST
GIVE
THANKSGIVING
OFFERING
CHURCH OF THE NAZARENE**



The

PASTOR'S SUPPLEMENT

.....
Compiled by The General Stewardship Committee /

Harold O. Parry, Editor

STEWARDSHIP

HAVING PROBLEMS DECIDING WHAT TO DO ON LAYMEN'S SUNDAY?

WHY NOT CHECK THE
LAYMEN'S SUNDAY BRO-
CHURE IN YOUR 1972-73
STEWARDSHIP KIT?



**DON'T BE TEMPTED TO OVERLOOK OR UNDER-
ESTIMATE ANYONE. EVERY LAYMAN IS IM-
PORTANT!**



Why Use Full-Time Commissioned Evangelists?

1. They have a sense of being *called* to full-time evangelism.
2. They have *prepared* themselves for full-time evangelism.
3. They are *acquainted* with the latest evangelistic means and methods.
4. They are *commissioned* by the district assembly and *approved* laborers in full-time evangelism.
5. They offer *specialized* skills in soul winning.
6. They *understand* pastoral responsibilities.

Support your *full-time* evangelists this year!

Contact your district superintendent for an
“Open Date Listing” of evangelists.



ACHIEVEMENT AWARD

REQUIREMENTS:

PRAYER and SELF-DENIAL COMMITMENTS
70% of Total NWMS Membership

KNOW: Readers—70% of Total NWMS Membership and Complete the Study

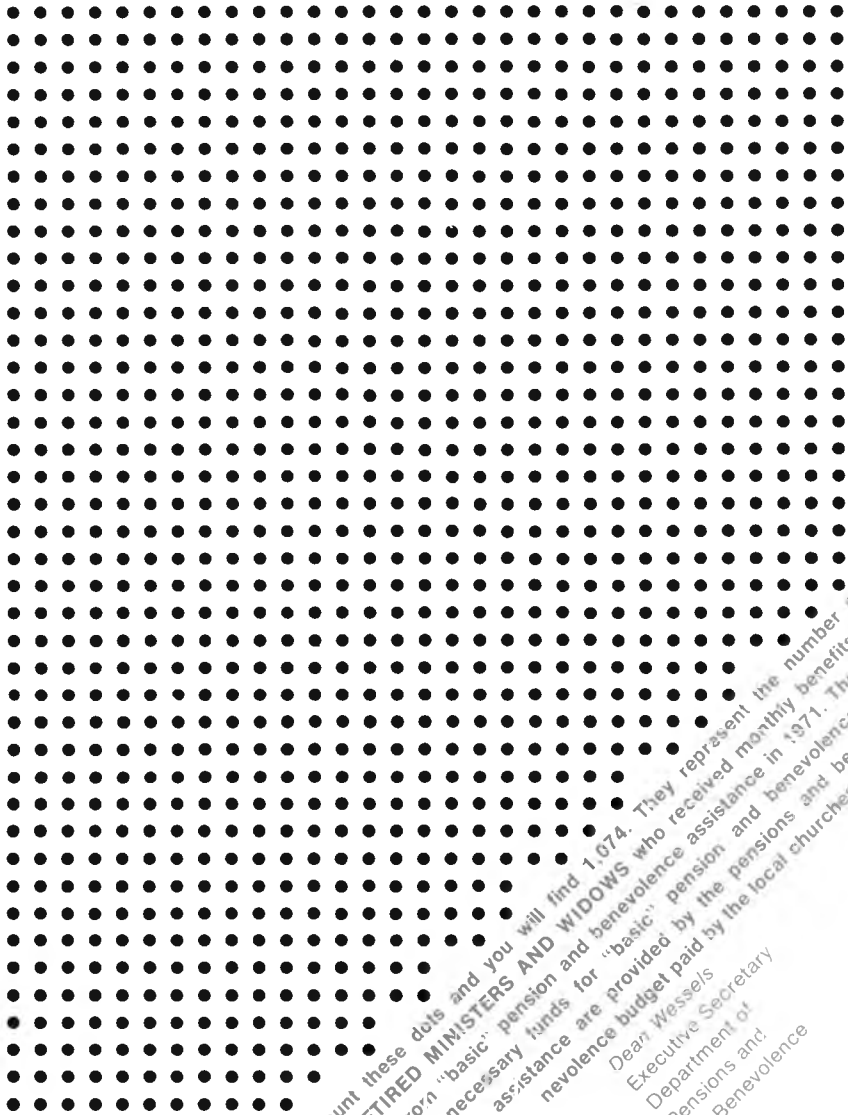
CARE: Members—70% of Church Membership

GIVE: General and District Obligations Paid in Full

SHARE: *Other Sheep* Subscriptions—40% of Total NWMS Membership

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or Cable**

We Can Reach the World With Radio

COMMUNICATIONS COMMISSION

Radio Division



NOW

IS THE TIME TO START A CST TRAINING PROGRAM! HERE'S HOW

1. *Select a CST Director.* (Get his name in the district minutes).
2. *Establish a training committee.* This committee could be made up of the following representatives from each area of the church.

- | | |
|-------------------------------|-----------------|
| —SS Superintendent | —NWMS President |
| —Church School Board Chairman | —Music Director |
| —NYPS President | —CST Director |

This committee would recommend:

- What training programs are needed
- When to schedule the courses (Since all department heads are present, it will be easier to schedule a meeting time without conflicting with SS, Sunday evening, Wednesday evening, or other activities.)

3. *Purchase a "Prepare to Share Library" or bring yours up to date.*

4. *Set up an individual file of training completed, using the R-43 card.* Here are some suggestions for this project.

- Make two cards for each person: one for the file, one for the individual. (This saves you from a constant barrage of questions.)
- Bring your records up to date. Keep current, by listing Home Study credits and class reports.
- If you need copies of class reports for the past 10 years, your CST office will provide them free upon request.

5. *Secure a Teacher Training Poster.* List names of teachers, substitutes, and prospective teachers, giving record of training. Post on the bulletin board.

6. *Consider paying evaluation fee for Home Study work completed by volunteer workers.* It can be charged to SS account when requested.

TRAINING PAYS OFF!

NOW!
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NOW!

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R

*the biggest reason for
"Big E" months*

**Plan your efforts and receive
members**


The goal: 5 percent of Sunday school members joining
the church by profession of faith. Write for the bro-
chure—

"The Sunday School Winning Souls"


LAYMEN'S




The hour for action is here.



There are areas near you where the gospel is not being preached. Your district superintendent can supply a list of target cities where new churches are needed.



Support the L.A.N.D.S. program to raise money to buy home mission sites (Locating Another Nazarene Development Site). It is a 10 Percent Missionary Special.



If your area has few challenges, select a companion area with great needs and lend a helping hand.

SUNDAY

OCTOBER 8, 1972

“BIG BROTHER” DISTRICTS—

Some areas of need:

1. Canadian districts where there are 154 cities over 10,000 population that do not have a Church of the Nazarene.
2. A western Canadian city of 1 million population, a new church that desperately needs help.
3. A city of 80,000 population in New York where some holiness people are interested in joining with us in starting a Church of the Nazarene.
4. A city in New Jersey near a huge army base; we have many local contacts as well as servicemen.
5. A New Jersey city in a Negro area where prayer meetings are held in a home.

The Department of Home Missions has many more on record just like these. Write us for details.

Name _____

Address _____ Zip _____

I have been challenged to action. Please send me more information on:

- ☐ Locating Another Nazarene Development Site—a 10 Percent Special
- ☐ Black Work
- ☐ Other _____
- ☐ We would “double team” to help start a new church.

mail to: Department of Home Missions
6401 The Paseo
Kansas City, Mo. 64131



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READING LAYMEN BUILD AN ALERT, GROWING, EFFECTIVE CHURCH!

John Wesley once said: **Let us unite the two so long divided: knowledge and vital piety.**

That's what *ETC.*
is all about.



Let *ETC.* help you in your equipping ministry among the young adults of your congregation. Make certain they get a chance to read *ETC.* regularly—and they may not get that chance without your help.

Check with your church schools literature ordering secretary. Make certain that enough copies of *ETC.* are coming every month for every young adult in your church to have a copy.

... and for those young adults away at college, send them a year's subscription for \$2.50.

You'll also want to see that every military person in your congregation is registered with the Servicemen's Division of the Department of Youth. That way, they'll receive *ETC.* free.

A SUCCESSFUL MISSIONARY CONFERENCE

I. PREPARATION OF THE PASTOR

- A. Seek a world vision and burden by studying the missionary emphasis in the Bible and reading missionary books.
- B. Get acquainted with the Department of World Missions.
- C. Expect great things and plan carefully.

II. PREPARATION OF THE CHURCH AS A WHOLE

Preparation of the church as a whole centers on group participation in various activities:

- A. Decorating the church
- B. Setting up schedules of meals for missionary personnel
- C. Distribution of announcements
- D. Community visitation and invitation
- E. Setting up special meetings for children in the community, using the missionaries to speak to them
- F. Prayer meetings for the conference in homes
- G. Planning for ladies to care for the nursery during all services

III. PROGRAMMING

A varied and challenging program each year stimulates interest and avoids a set pattern. The program should also be planned to involve every age-group.

A. Children included in the program

1. First 15 minutes of the weekday evening services can be for them.
2. Missionary outline from the Bible developed a bit each evening.
3. Something on their level from the missionary—a curio explanation, a custom, something about a child on a mission field.
4. A continued missionary story can be given a bit each evening.
5. A children's attendance contest, with children receiving credit for anyone they bring to the meeting.

B. Youth involvement in the program

1. Audiovisual methods will help. Maps, charts, outlines, projected on the screen by the overhead backview projector, create interest.
2. Case histories from the mission field given by the missionaries challenge young people.
3. Some unusual incident in a missionary's life and insight into culture and customs appeal to this age.
4. Personal testimonies of missionaries as to the

Lord's leading in their lives are helpful.

C. Number of speakers on the program

1. Only on special occasions should one speaker be used for the evening meetings.
2. Two to four can be used each session.
3. Changing personnel on the platform creates anticipation and stimulates interest.
4. Most messages, except the Sunday morning worship service and perhaps the final challenge message of the conference, can be held to 15 minutes. Short five-minute features may be given before the messages or between messages.

D. Special features on the program

1. Informative drama—a skit that portrays cultural life, Christian characters, and the missionary at work. Monologues and pantomimes can be used occasionally.
2. Curio talks—three to five minutes, explaining a curio or drawing a lesson from it.
3. The missionary giving a short account of a typical day.
4. A couple of minutes of acting out greetings or a particular custom.

IV. SAMPLE EVENING PROGRAM

The length of service: about an hour and a half, with few preliminaries, to give all time possible to the missionary thrust.

Opening song, prayer, verse or two of song

Children's Moments (15 minutes)

Greetings from Other Lands (5 minutes)

Message or Slides (15 minutes)

Special Musical Number (3 minutes)

Case History of a National on the Mission Field

OR

A Short Skit (10 minutes)

Message

V. PROMOTION

- A. Talk about the conference as there is opportunity. Announce it in all the services. Sunday school teachers talk about it to their classes. Announce it in church bulletins, local newspapers, and spot announcements on the radio. Print simple, attractive flyers, using pictures of the missionaries, for distribution or mailing. Let the community know what is going on in your church.
- B. Poster contest for the children. Poster board 22 x 28 inches

bought and sold to those who desire to enter the contest. They may cut out pictures of people and countries from magazines, use crayons, do artwork, and print missionary slogans or Bible verses. One good prize may be offered each age-group, and participants must do their own work. Posters will be on display during the whole conference and judged Saturday night.

- C. Banner with conference theme should be made to hang in front of church auditorium. For example, "SO SEND I YOU." A world map should be placed in a prominent place before the audience. If a globe can be obtained, place it on a stand near the front of the church.

VI. PROGRAM

- A. *Special Music:* From the missionaries, youth, or anyone qualified. The special number can be during the offering time or at beginning of service. Keep congregational singing to a minimum. Your thrust is presenting missionary work.
- B. *Theme chorus:* Choose a short, suitable chorus that goes with the theme of the conference. Print it on song sheets or on the back of the program.
- C. *Conference theme, slogan, or verse:* This and the theme chorus should tie together.
- D. *Tapes:* Portions of tapes giving a song or testimony from a mission field create interest. Cultural sounds or anything that portrays life in the country helps the audience understand the field. Tapes from known missionaries on the field are good for conference time.
- E. *Films and slides:* Available through the Nazarene Publishing House, P.O. Box 327, Kansas City, Mo. 64111.
- F. *Fellowship supper:* Have it the most suitable evening of the conference. It helps people feel acquainted with the missionaries and be free to ask them questions.

Four *P* ingredients for a Successful Missionary conference:

1. Prayer
2. Preparation
3. Program
4. Participation

Set up a missionary committee for the conference and get as much participation from as many as possible.

The contribution of the conference to your church should first of all be information, secondly inspiration, and then activity leading the people of God to accomplish the task of worldwide evangelism.

Those Who Love God Love All People Everywhere.



HOW?

BY:

- praying for the conversion of those who do not know Christ
- supporting our missionaries with our prayers
- generously giving of our means to support the cause of world evangelism
- giving of ourselves in service on the foreign field or homeland

**ENCOURAGE EVERYONE TO SHOW HIS LOVE BY GIVING
IN THE THANKSGIVING OFFERING ON NOVEMBER 19
GOAL—\$3,200,000**

Good Neighbor Newspapers

A GOOD NEWSPAPER is responsive to reader interests. It had better be or it soon withers and dies.

A listener or viewer can tune out, but does the station respond? Usually the same disc jockey or entertainer is flaunting his stuff if the station is retuned.

Subscriber Is "King"

But not so at the newspaper. When a subscriber doesn't like something, he often cancels the subscription.

That is why a competent editor continually studies the coverage area and its families to determine tastes and interests.

This does not mean a newspaper consciously "~~shades~~" its news reporting. It means that, if a community becomes minority-conscious, an alert newspaper will publish more objective and interpretive articles on the subject.

Churches Make News

And when a church surges forward, builds a larger sanctuary, helps to meet needs in the area, a newspaper is anxious to cooperate with news stories of the events.

Newspapers continually listen to panels of its readers. They invite critical analysis.

Such a panel of four persons in the East included a young mother, a Negro, who had served on the school board.

She asked reporters to get closer to every segment of the community "to take a deeper look at frustrations and

concerns of minority and majority groups."

A young minister asked for more columns of news and asked the newspaper to localize national stories—to "edit the news through the eyes of the reader."

The third panelist, an ex-marine and former FBI agent, now a corporation executive, asked the newspaper to do all in its power to "minimize the alienation in today's society, to help maintain a sense of values, and to increase respect for law and order."

He underlined that newspapers are not a neutral influence in a community, but the chief source of information and influence.

Within Local Framework

"You must report the facts within the framework of your community so that the community can understand them," he told the newspaper editors.

The concluding panelist was a criminal lawyer who asked for more aggressive editorial positions and "much more knowledgeable editorial research."

Summarizing the panel's views:

"Our readers are faced with a complex and difficult world. Most established institutions seem either unresponsive or irresponsible to them.

"A good newspaper helps to lead to a sense of community for all."

Church outreach is news.

O. JOE OLSON



20 MILLION AMERICANS ARE 65 AND OVER

(1 out of 10)

MANY ARE LONELY
AND FEEL USELESS

Forced retirement, inactivity, poverty, and uselessness make the "golden years" a bad joke for thousands.

The Home Department Can Minister to These Needs

- Social Contact *through activities*
- The Word *through private study and classes*
- Usefulness *through service to God and others*

Don't forget . . .

HOME DEPARTMENT SUNDAY

November 5

Christmas

AT YOUR CHURCH

with the NEW . . .

CHRISTMAS PROGRAM BUILDER No. 25



The answer for those responsible for planning GRACE RAMQUIST compiles an outstanding variety of time- and work-saving material for all ages from which you can easily put together a meaningful, well-balanced program.

Includes several pages of age-group material, a play using three women, an all-department service, and Christmas scenes for adult and youth choir. Minimum of three copies needed.

MC-125

75c

with a NEW drama . . .

THE LITTLE LAME SHEPHERD



By MILDRED L. WILLS. Wonderful things take place in this five-scene play when a motherless crippled boy is reunited with his father and miraculously healed at the manger. Requires three women, six girls, eight men, one boy. Performance time, approximately 40 minutes. Ten copies needed for production.

MC-241

75c

with our latest worship service

CHRIST IS BORN TODAY



Here is a service of Christmas music and narration for congregation, choir, and minister, by BOB BORROUGHS.

Original and familiar music, scripture reading, and selected talks blend into an inspirational and rewarding occasion. Takes a minimum of rehearsals.

MC-22

60c

with our latest cantata
REJOICE!



This Christmas cantata of praise is from one of today's outstanding composers, OTIS SKILLINGS.

Many of the old and favorite carols are arranged into a contemporary setting, giving a beautiful presentation of the events of Christ's birth. Includes six solo passages and an opportunity for several instrumental numbers. 64 pages.

MC-25

\$1.50

Director's Kit and Service Folder Also Available. Write for Information.

Photo: (OPPOSITE PAGE) by artist; inside: the international Nazarene Press.

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THE PREACHER'S WIFE

Mrs. B. Edgar Johnson

About Jack-o'-lanterns and Christians

THE CHILDREN were carving jack-o'-lanterns from pumpkins for Halloween. "I'm going to make mine real scary-looking!" exclaimed one. "Not me," responded the other. "Mine is going to be a friendly pumpkin with a nice smile." A third "carver" decided to experiment a bit. After removing the seedy portion, she painstakingly began to "spoon" out the pulp, bit by bit, until the shell was very thin, so when the candle was placed inside, the whole pumpkin would glow.

Christians are something like jack-o'-lanterns. God puts His light within, but we are free to carve the kind of face or personality through which that light may shine. I know some Christians who have the Light within, but it comes through rather "scary" sometimes. Others present an appealing and winsome impression.

Pumpkins can be carved in a matter of minutes and there is little chance to change them. Spiritual figures are "carved" more slowly, and we can seek God's help if the image is not to our satisfaction.

The third carver, who was trying to make the pumpkin glow, reminded me of the words of John the Baptist concerning Jesus, "He must increase, but I must decrease." These words seem like a good motto for the sanctified Christian. The initial cleansing of the carnal self—which "is not subject to the law of God, neither indeed can be"—is accomplished. But the "growth in grace" is in progress. The "human

self" remains, with many undesirable traits of disposition and personality, many un-refinements and infirmities of the flesh and of the mind. This human self must decrease, that Christ-likeness may increase.

Rufus Mosley, in his book *Perfect Everything*, says, "At the point of entire yieldingness and response on our part, God is ready to take the entire free possession of us and give us as much of the Holy Spirit as we are capable of receiving." Filled with His Spirit, but capable of increasing our capacity! The "human" can be "pared" as we die daily to every form of selfishness, to every assertion of the self.

A real example was the saintly Rev. E. B. Galloway, whom we had the privilege of pastoring until his death at 102 years of age. As his body became more fragile, his spirit seemed to grow more robust. I came to feel that he was almost transparent—his spirit seemed to shine through. He talked to "his Father" as intimately and readily as if He were a visible companion. Indeed, the ineffable union with the indwelling Spirit is much closer than a visible companion. Brother Galloway had never been in a hospital until the last weeks of his life. Typical of his spirit, he declared, "This is a new experience, and God is making it a wonderful one."

Lord, help me to "carve" carefully today. And help me to increase the measure of my receptivity and response.

Faith in **ACTION**

God Is Able and Willing

By Warren E. Foxworthy*

After preaching for over 10 years, having been ordained for five years and presently pastoring my third church, I have just discovered the secret of true power in both my life and my pastorate.

That is not to say that my ministry has been completely uneventful. To the contrary, God has blessed my ministry beyond my wildest expectations. However, I now realize that He has done this without my help in a very real sense.

All of my life I have been taught the power of prayer. I was well aware of the standard prayer-promise scriptures such as: "Ask, and it shall be given you" (Matt. 7:7); "He that asketh receiveth" (Matt. 7:8); "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son" (John 14:13).

Answers to prayer have come my way occasionally. Right there, however, was my problem. God wants to answer prayer more than just occasionally. He wants to answer prayer daily. He desires that answered prayer become a way of life, a life-style for the believer.

This revelation dawned upon me a few weeks ago as I was reading a little book, *The Power of Positive Praying*, by John Bisagno. One sentence in that book has revolutionized my life. Because of that one line that leaped into my consciousness from the written page, I have moved from the negative to the positive side of Christian living.

*Pastor, First Church, Port Arthur, Tex.

(I trust that the reader will not be unduly hard on me for making this revelation, for I feel that many people still exist in the grey area of life where I used to live.)

The one written line that has so completely changed my life read as follows: "Faith is not believing God can; faith is believing God will."

The moment the full significance of that passage dawned upon me, I became a changed person. It was as if some particle of faith was lying dormant within me just awaiting such a bold suggestion as this.

Since that moment every sermon I have preached, every action I have taken, every word I have spoken has been screened through the mesh of that one sentence. Intimated by that thought is the idea that the true prayer of faith releases the hands of God on behalf of the believer. Also implied is the realization that specific, faith-filled prayer always brings results—always without exception! When the true believer prays the prayer of faith and fully expects God to answer, then God has obligated himself by His Word to answer that prayer.

Indeed, my life has been changed. I no longer sing, "Faith in God can move a mighty mountain," but rather I now sing, "Faith in God *will* move a mighty mountain; faith *will* calm the troubled sea. Faith *will* make the desert like a fountain; faith *will* bring the victory." And whereas many people pray so generally that they can't be sure whether or not God ever answers

their prayers, I have learned to pray specifically, expecting God to answer. And PRAISE THE LORD, He has answered every prayer I have prayed since discovering this power formula!

Such Bible passages as: "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you" (Matt. 17:20); "All things, whatsoever ye shall ask in prayer, *believing*, ye shall receive" (Matt. 21:22); "All things are possible to him that

believeth" (Mark 9:23); and, "Therefore I say unto you, All things whatsoever ye pray and ask for, *believe* that ye receive them, and ye shall have them" (Mark 11:24, ASV), have taken on entirely new meaning. The key thought in each passage being that of faith, the key word being "believe."

Answers to prayer are now coming my way every day, and my faith increases as a result of each answer. This has become a way of life and ministry for me. Faith is not just believing God *can*; faith is also believing God *will*!

A Venture in Faith

Stepping out on faith in 1970-71, a church that had averaged 71 in Sunday school the previous year promised \$4,500 in a "Faith Promise Offering" for world evangelism. Over 96 percent, or \$4,340, was given. (The General Budget for that year was \$1,370.)

This venture in faith produced other benefits to the church besides an increase in giving. To quote the pastor, "Last year for the first time in six years we had an increase in Sunday school attendance. We averaged 85, which was a 20 percent increase over the average of the previous year. As far as I have been able to find (searching back records), last year was the first time in the history of the church that all budgets were paid in full. We are showing nearly a 20 percent gain in tithes and offerings, and our build-

ing fund is about the same or slightly higher than last year. Our Sunday school offerings have also increased."

This last October in their second missionary convention, the people of the Drexel Church of the Nazarene in Dayton, Ohio, promised \$7,000 for world evangelism. The convention had been preceded by prayer and preparation by both pastor, missionary president, and people. A goal of \$5,000 had been set; but the missionary president, 21-year-old Shirley Phelps, was hoping for \$6,000. On Sunday morning, at the request of the pastor, Clyde O. Waits, I read the amounts promised. They included such pledges as \$5.00 per week, \$10.00 per month, \$500 annually, \$30.00 per week, \$832 annually, and as much as \$100 per month. With the missionary president keeping total on a board covered with a map of the world, we saw the amount go to \$7,000. That day there were about 110 in Sunday school. These were ordinary working people, great in faith, claiming the promises of God and believing that He will open to them the windows of heaven and pour out a blessing that there shall not be room enough to receive it.



By John R. Clayton

Missionary, Taiwan

Had I not been there on that Sunday morning I would have doubted that such a small group of people could do such great things for God. It was indeed a joy and privilege to be there and see their faith expressed not only in word but in deed.

Tempted to QUIT?

By Wesley D. Tracy*

THE CHURCH IS SO WORLDLY and liberal anymore that I am seriously tempted to try to find and join a more spiritual church," commented one minister.

In the same meeting in another conversation another pastor remarked, "We are so hung up on legalism and narrow-mindedness that I don't know how much longer I can take it."

The church was too liberal for one, too conservative for the other. In a strange way their differences brought them together at one point—both were tempted to walk out.

Could they both be right? Or both be wrong? Right or wrong, we know that the Church on earth is imperfect—always has been and always will be. But we must guard against allowing the imperfections of the Church (or a church) to keep us from being fruitful servants within it. We can't hold out until everything shapes up to suit us before we unwrap our talents and put them to work. The fact is that if the church were perfect we wouldn't know it. We are so imperfect ourselves, we wouldn't be able to recognize it.

If the imperfections of the church are tempting you to quit, consider the sword in Edward R. Sill's poem "Op-

portunity." In the poem the author views a battle on a dusty plain. As the battle raged

*A prince's banner
Wavered, then staggered backward,
hemmed by foes.
A craven hung along the battle's edge,
And thought, "Had I a sword of keener
steel—
That blue blade that the king's son
bears—but this
Blunt thing!" He snapped and flung it
from his hand
And, lowering, crept away and left the
field.
Then came the king's son, wounded,
sore bestead,
And weaponless, and saw the broken
sword,
Hilt-buried in the dry and trodden
sand,
And ran and snatched it, and with
battle-shout
Lifted afresh he hewed his enemy
down,
And saved a great cause that heroic
day.*

Now your church, pastor, is the weapon which God in His wise providence has given you to hack out significant spiritual, moral, and social victories for His kingdom.

True, it may resemble the sword in the poem. It may be blunted by worldliness and materialism, nicked by hack-marks of legalism; portions of the cutting edge may be chipped away by lethargy. It may be out of balance toward secondary standards of success or twisted with dogmatic adherence to antiquated methods—certainly it isn't perfect. *No one ever said it was!* But it is still the weapon that God has put into your hand. It is still the best weapon you can find to wield against sin and Satan.

So fussing about bluntness or tossing our weapons away because they have weaknesses is not the path of wisdom. Perhaps we should take our swords "with battle-shout lifted afresh" and, like the prince in the poem, we just might see a "great cause" saved.

*Kansas City, Mo.

GLEANINGS

from the Greek



I Cor. 7:1-9

"Fornication" or "The Fornications"?

"Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband" (v. 2). This seems to suggest a low motive for marriage. But instead of "to avoid fornication," the Greek reads: "on account of the fornications." The NASB renders it correctly, "because of immoralities," for *porneia* is used in the New Testament for all kinds of immorality, including adultery and homosexuality.

The reason for Paul's admonition was that Corinth was at that time perhaps the most immoral city in the world. Cases of immorality were to be seen on every side. The NEB puts it well: "because there is so much immorality." The Christians at Corinth were safer to be married, since they had to live in such immoral surroundings.

"Due Benevolence"

The Greek is simply *ten opheilen* (v. 3). This comes from the verb *opheilo*, which means, "I owe." So it means "one's due." The correct translation is "what is due her" (NEB). The context suggests that the reference is to "her conjugal rights," that is, normal marriage relationships. Both husband and wife owe this to each other. People who are not prepared to do this should not be married.

"Defraud" or "Deprive"?

The verb is *apostereo* (v. 5). Its earliest meaning was "steal, rob." Then it came to signify "defraud," as we use that term today. But the context (cf. v. 3) suggests that Paul is saying, "Do not deprive one another" (Weymouth). One could say "refuse" (RSV) or "deny" (NEB). Phillips, with his paraphrase, spells it all out: "Do not cheat each other of normal sexual intercourse." This is rather obviously the correct meaning.

"Consent" or "Agreement"?

It is the adjective *sympnonos*, which is compounded of *syn*, "together," and

phone, "sound." So the literal meaning is "agreeing in sound." Metaphorically it is used in the sense of "harmonious, agreeing." So the phrase here means "by agreement."

This adjective occurs only here in the New Testament. The same is true of the noun *symphonia* (Luke 15:25), which meant a musical symphony. All this suggests that married life should be a true symphony, with no jarring, discordant sounds. It's the "sour notes" in marriage that ruin the symphony. We keep in tune with each other when we all follow the Maestro, Christ.

"Give" or "Devote"?

We do not find here the common word for "give"—*didomi*. Rather the verb is *scholasete*, from which we get "scholastic." What's the connection?

The verb *scholazo* comes from the noun *schole*. Originally this meant "freedom from labor, leisure." In later Greek it was used for "a place where there is leisure for anything, a school" (Thayer). This is its meaning in the only place where it is found in the New Testament, Acts 19:9. Learning takes time. Someone has said, "Without leisure there is no true education." Probably that is the reason there are so few really educated people today. Most of us don't take time to think. Even in school there is so much busy work that the students have little time for thinking through the meaning of life.

The verb used here originally meant "to cease from labor"; then "to be free from labor, to be at leisure . . . to have leisure for a thing, i.e. to give one's self to a thing" (Thayer). Abbott-Smith spells it out even more clearly: "to be at leisure, hence, to have time or opportunity for, to devote oneself to." The best translation here is "devote."



By Ralph Earle

Professor of New Testament
Nazarene Theological Seminary
Kansas City, Mo.

"Fasting"?

Paul says that the husband and wife should not deprive each other of normal married relationship except by mutual agreement for a short time, "that ye may give yourselves to fasting and prayer." But the oldest and best Greek manuscripts—the third-century Papyrus 46, together with all the fourth- and fifth-century manuscripts and the earliest versions—do not have "fasting" here. They simply mention "prayer." The strong emphasis on fasting was a part of the development of asceticism in the Early Church, under the evil influence of Gnosticism. This heresy taught that all spirit is good and all matter is evil; so the physical body must be suppressed as an evil thing. The first chapter of Genesis teaches that God created matter and called it "good." When He crowned it all with the creation of man, He surveyed the results and pronounced them "very good" (Gen. 1:31). Asceticism is a denial of biblical theology.

"Incontinency"

This is an archaic translation of *akrasia* (only here and Matt. 23:25). The proper rendering today is "lack of self-control" (Weymouth, RSV, NEB, NASB).

"Permission" or "Concession"?

The apostle states that the advice given in verse 5 he speaks "by permission, and not of commandment." The noun *syn-gnome* means "concession." Robertson and Plummer write: "The word occurs nowhere else in N.T. and is very rare in LXX." In a footnote they comment: "'By permission' (AV) is ambiguous; it might mean, 'I am permitted by God to say as much as this' . . . It means 'By way of concession': he is telling people that they may marry, not that they must do so" (ICC, p. 135).

"Contain" or "Have Self-control"?

The verb *egkrateuo* (v. 9) occurs only here and in 9:25. It means "to exercise self-control," and that is the way to translate it here.

"Burn" or "Be Aflame"?

On the surface, verse 9 could be taken as meaning: "It is better to marry than to burn forever in hell." It is true that the verb *pyroo* (from *pyr*, "fire") means "to be set on fire, to burn" (Abbott-Smith)—it is

always passive in the New Testament. But almost all the modern translations agree that the correct meaning is "to be aflame with passion" (RSV). Weymouth had: "For marriage is better than the fever of passion." As usual, the NASB gives a literal rendering, "to burn," but it adds in the margin: "i.e., *burn with passion*."

Robertson and Plummer call attention to the fact that the verbs "contain" and "burn" are in the present tense of continuous action. They comment: "A prolonged and painful struggle seems to be intended; a condition quite fatal to spiritual peace and growth" (*ibid.*, p. 139).

It is true that in our day, as at ancient Corinth, when the Christian is surrounded by flagrant, blatant immorality, the safest condition for most people is a normal married life. That was what God ordained in Eden, and it is still His pattern for human beings.



God's Day Will Surely Come

TEXT: II Pet. 3:10

INTRODUCTION: Peter's prophecy in this verse requires no stretch of the imagination in these days of nuclear fission.

Not only the Hebrew and Christian prophets, but even the ancient Greek philosophers, taught of a coming geological conflagration.

The day of the Lord is an important doctrine in biblical prophecy. Nothing is more certain, more disconcerting, more devastating.

J. B. Phillips' translation is graphic: "Yet it remains true that the day of the Lord will come as suddenly and unexpectedly as a thief. In that day the heavens will disappear in a terrific tearing blast; the very elements will disintegrate in heat and the earth and all that is in it will be burned up to nothing."

I. THE DAY OF THE LORD IS SIGNIFICANT

A. *God's day in history*

1. It is God's decisive day of intervention in history for the judgment of mankind, the vindication of His kingly rule, the redemption of His people, and the consummation of His purposes.

2. It is a supra-historical day, when God's foes, celestial and terrestrial, are destroyed and His universal reign established.

B. *As predicted in prophecy*

1. It is a concept that increases in detail and portent from the earliest of the writing prophets to the New Testament apostles.

2. It is ushered in by Christ's return and is filled with cataclysmic portents in the physical world. Its chief concern is with moral issues, however. It is probably an indefinite time span, rather than a single 24-hour day. It is always twofold in the biblical picture: redemptive and retributive. It brings deliverance to God's people and destruction and judgment to His foes. It culminates in the conflagration and judgment and is succeeded by the new heavens and new earth.

3. After Noah's flood, it is the second great world cataclysm.

II. THE DAY OF THE LORD IS CERTAIN.

A. *In spite of delays it WILL come.*

1. Peter's expression "will come" is emphatic here.

2. Though still future it is nonetheless certain.

3. We are now 2,000 years nearer to it than when Peter spoke.

B. *God has the time appointed.*

1. In spite of the mockers.

2. In the secret councils of His own wisdom.

III. THE DAY OF THE LORD IS SUDDEN.

A. *Unexpected*

1. "With a sudden surprise to the skeptic scoffers, it will catch them in the midst of their scoffs and rob them of their argument" (Whedon).

2. Note the emphasis upon this suddenness in Rev. 3:3; 16:15.

3. Yet it need not be so to those who watch and observe the signs of its coming.

B. *Unannounced*

1. "Like a thief in the night," without warning. Matt. 24:43; Mark 13:33; Luke 12:39.

2. Peter remembered Christ's answers to his own questions about it.

IV. THE DAY OF THE LORD IS SEARING.

A. *Dissolving all things with its burning heat* (v. 11).

1. The heavens depart with a loud blast. The Greek indicates a "crashing roar." Isa. 34:4; Rev. 6:14.

2. The elements will disintegrate with scorching heat. By elements we may understand simply the rudiments of which anything is compounded. For the ancient Greeks these were earth, air, water, and fire.

3. The "earth-works" will disappear in consuming fire. We say "burned up"; the Greek here says "burned down."

B. *Thus will the theatre of human history go down into nonexistence.*

Some manuscripts read: "The earth and the works therein shall not be found."

V. THE DAY OF THE LORD IS SUMMARY.

A. *Without ceremony or delay.* Cataclysmic, in other words. Rev. 20:11; 1 John 2:17.

B. *The great consummation*

1. The final great summation of events in world history.

2. A final dramatic completion of the divine program on a worldwide scale.

3. After this comes the "new heavens" and the "new earth." (See Wiley, *Christian Theology*, Vol. III, pp. 387-93.)

CONCLUSION: God's day will surely come—what then?

Respite runs out.

Retribution returns.

Today is "man's little day"; tomorrow is "God's great day."

"Watch ye therefore," says Jesus. Mark 13:32-37.

(Further theological study on this theme might include: A. B. Davidson, *Theology of the Old Testament*, pp. 374-84; H. Orton Wiley, *Christian Theology*, Vol. III, pp. 306-19; and for a good general discussion of New Testament eschatology see Floyd V. Filson, *Jesus Christ the Risen Lord*, Chapter 11.)

ROSS E. PRICE

The Need for Spiritual Strength

TEXT: Isa. 40:28-31

PURPOSE: To show that, for holy living, spiritual power and strength come to the Christian by God's graciousness.

INTRODUCTION: Strength for holy living is needed by all Christians and is received from God by faith and trust in His omnipotence. This strength can and must be utilized in the Christian's daily walk.

During the construction of one of the East River bridges in New York City, the engineers were baffled by an old sunken barge which lay embedded in the river bottom. Powerful engines, steel cables, derricks, and rafts were all powerless to move the obstruction. A young man, fresh out of technical college, received permission to try his hand at moving the barge. At low tide he had a large barge towed to the spot and the ends of it tied to the sunken barge. As the tide came in, the floating barge rose, pulling with it the sunken wreck. The young engineer had linked to his task the limitless power of the ocean tides. Christians can link the might of God with their tasks if they want to be effective. Whoever consecrates himself to any aim or task that is in accordance with God's will always has the limitless power of God linked with his own effort. Let us look at the words of the prophet Isaiah to see what suggestions he has for strength in holy living.

I. The Source of This Strength

- A. God gives power and strength (v. 29).
 - 1. Acts 1:8—God's Spirit empowering man for service and dedication.
 - 2. The Holy Spirit is the needed factor in man's life. Illus.: disciples before and after Pentecost.
- B. God's power is everlasting (v. 28).
 - 1. Man's ability is not enough.
 - 2. Even the strength and power of youth fail.

II. The Need of This Strength

Many in the Church are in need of spiritual strength:

- A. The joyless person—no joy in serving God and man.
- B. The halfhearted—will not give God his all.
- C. The fainthearted—has no courage to try, therefore never succeeds or fails.
- D. The tempted—open to undue temptation.

III. The Method of Receiving This Strength

- A. It is received as a gift from God.
- B. The key to receiving is "waiting" (v. 31).
 - 1. A confidence, trust, faith that God *will not* desert His people. Illus.: Israelites waiting upon God throughout their history.
 - 2. *Not* a "rocking chair" faith, but *confidence in action*—faith at work.
 - 3. "Waiting while you work." Believing God for the moment and the next minute.

IV. The Adaptability of this Strength

- A. God's strength for holy living can meet the situation, whatever it might be.
 - 1. Causes the weary to run (v. 31)
 - 2. Causes the faint to walk (v. 31)
- B. God's strength can enable man to:
 - 1. Resist temptation
 - 2. Endure trials and problems
 - 3. Become more like Christ
 - 4. Be steadfast in faith
 - 5. Be joyful in the midst of sorrow
 - 6. Be perseverant

CONCLUSION: God's power and strength can help you reach higher levels of holy living and deeper depths of consecration to Him and His service.

Do you have this strength?

Do you trust God for every moment of every day and have that confidence in action?

HAROLD O. PARRY

Entire Sanctification Is for Believers

SCRIPTURE: 1 Thess. 3:13; 5:23-24

INTRODUCTION: The Apostle Paul was very much concerned about the church at Thessalonica. He wanted to see them established and in the highest possible experience. The church was founded on the second missionary journey (Acts 17:1-10).

Paul, Silas, and Timothy were forced to leave after three Sabbaths. In his concern, Paul sent Timothy to them. Timothy returned with a good report.

It is from Paul's expression of his regard for the Thessalonians and the prayers in our text that we have one of the strongest arguments for entire sanctification in the New Testament.

I. CHARACTERISTICS OF THE CHURCH

A. Called brethren by Paul (1:2, 4; 2:1; 5:14—14 times altogether).

B. They had accepted the gospel.

1. Had been persecuted (1:6; 2:14).
2. Were examples to others (1:7-8).

C. Paul spoke highly of their Christian lives (1:3).

1. Work of faith
2. Labor of love (Cf. 1:8.)
3. Patience of hope
4. A people possessing active faith, laboring to bring others in, and enduring patiently the trials of life (not letting outward conditions make slaves of them)

D. Other high commendations

1. Lovers of the brethren (4:9).
2. Received the truth as the Word of God and not as of men (2:13).
3. They were looking for the return of the Lord (4:13 ff.).

E. The Thessalonians were exemplary Christians to the extent that Paul called them his crown of rejoicing. They were his glory and joy (2:19-20). They were proof that God had sent Paul and his fellow workers to Thessalonica as true messengers of the gospel.

II. PAUL'S PRAYERS FOR THE THESSALONIANS

- A. That they be established "unblameable in holiness" (3:10-13). They were *not yet established*.
- B. That they be sanctified wholly (5:23)
 1. After all his commendations and instructions, his prayer is that "the very God of peace sanctify you wholly."
 2. Word means "to purify" or "to make holy."
 3. The life Paul prays for them to have in the prayer in the last of 3:13, he here prays for them to obtain.
 4. Why? So that they would be preserved blameless unto the coming of the Lord.
 5. Not that they be sanctified at death, in purgatorial fires, or grow into it, but *now*, so they can be preserved.

Illus.: Housewife preserves only fruit that is sound and whole—cuts out spots and core. "God does not propose to preserve men with sin in their hearts; He first cleanses the heart from all sin by the baptism with the Holy Ghost and fire, and then preserves blameless" (C. W. Ruth).

6. Whole being can be sanctified by God—spirit, soul, and body.
7. The promise: "Faithful is he that calleth you, who also will do it."

CONCLUSION: Here is the picture of a church of which Paul thought very highly. He had reason to think this way, as we have seen. Any church should rejoice to receive these commendations. Yet Paul's prayer is that they be sanctified. Here is clear, biblical proof that entire sanctification is for believers only.

ALLAN W. MILLER

The Pentecostal Preaching

SCRIPTURE: Acts 2:14-42 (RSV)

TEXT: vv. 21-42

The coming of the Spirit at Pentecost launched the Church upon a ministry that

we attempt to emulate today. Let us study Peter's message and the crowd's response in order to understand better what we are trying to achieve in our services today.

I. THE SERMON (vv. 21-36)

- A. Text: v. 21, quoted from Joel 2:32
- B. Proposition: Jesus is that Lord upon whom men may call for salvation.
- C. Argument:
 - 1. He was crucified as planned by God (vv. 22-23).
 - 2. He was raised as promised by God (vv. 24-35).
 - a. David prophesied the Resurrection.
 - b. The outpoured Spirit evidenced the Resurrection.
- D. Conclusion: "God has made him both Lord and Christ, this Jesus whom you crucified" (v. 36).

Throughout, the emphasis is upon the acts of God (vv. 23-24, 32, 36).

II. THE INVITATION (vv. 37-40)

- A. The hearers convicted: "What shall we do?" (v. 37)
- B. The convicted instructed: "Repent, and be baptized . . . for the forgiveness of sins" (vv. 38-39).
 - 1. Blended divine grace and human responsibility
 - 2. Fortified appeal with promise
- C. The instructed exhorted: "Save yourselves . . ." (v. 40).

III. THE RESPONSE (vv. 41-42)

- A. Faith: "Received his word . . ." (v. 41)
- B. New Life (v. 42)
 - 1. Intellectually: "The apostles' doctrine . . ."
 - 2. Socially: "Fellowship . . ."
 - 3. Spiritually: "The breaking of bread, and in prayers . . ."

The acts of God upon which the message and response were grounded are enduring in their merit and power and claims and effects. To us God addresses His Word, setting the risen Jesus before us as Lord and Christ, calling us to repent and believe, and promising us new life and forgiveness and cleansing by His outpoured Spirit.

W. E. McCUMBER

A Sincere Prayer Heard

SCRIPTURE: Matt. 9:18-26

INTRODUCTION: Jesus' ears are always open to the faintest cry of those who call upon Him in the hour of great need. Whenever a man relies upon Jesus in great distress, He is always near to lend a helping hand. From this scripture we see:

I. A FATHER WHO WAS DETERMINED TO GET HELP FOR ONE HE LOVED—"My daughter."

- A. His concern was greatly manifested.
 - 1. This daughter was the "apple of his eye."
 - 2. He would not be thwarted in his efforts for her healing.
- B. Her condition demanded immediate attention. Divine intervention was necessary.

II. A FATHER WHO WAS DEVOTED TO GOD AND HIS HOUSE—"A certain ruler . . . worshipped him."

- A. His prayer and desire were not superficial.
- B. His position and prestige did not lessen his faith in God. He desperately held to the promises of God.

III. A FATHER WHO WAS DELIGHTED IN HIS DAUGHTER'S RESTORATION—"The maid arose."

- A. A demonstration of Christ's power was manifested.
- B. Christ can raise those who are dead in sin to newness of life.
- C. Christ can furnish the power of deliverance when we exercise the faith.
- D. Christ rewards those who diligently seek Him.

CONCLUSION: Christ is the Answer to our needs, whether there be sickness or death, or whatever. A sincere plea for mercy will not go unnoticed or unheard.

HENRY T. BEYER, JR.

Some Marks of a Christian

SCRIPTURE: I Pet. 1:17-25

INTRODUCTION: If you profess to be a Christian, certain things should be characteristic of your life:

- I. You will live a reverent, careful life (v. 17).
- II. You will pray regularly (v. 17).
- III. You were redeemed by the precious blood of Christ (vv. 18-19).
- IV. You believe in God through Jesus Christ (v. 21).
- V. You have faith and hope (v. 21).
- VI. You are entirely sanctified (v. 22).
- VII. You will love others (v. 22).
- VIII. You have a scriptural experience (vv. 23-25).

WILLIAM C. SUMMERS

Neglected Salvation

TEXT: Heb. 2:1

INTRODUCTION: This text should be the concern of every individual today. Failing to give heed to God's Word will only jeopardize one's destiny. We need grace to carry out the demands suggested in this verse of scripture. Let us understand the importance of this tremendous text.

- I. WHY IS THIS SALVATION SO GREAT?
 - A. Because its Author is great (Ps. 104:1).
 1. He possesses unerring ability and creative skill (Ps. 78:72).
 2. He has absolute sovereignty and authority (Ps. 105:39, 41).
 3. He is unchanging in veracity and faithfulness (Ps. 33:4).
 - B. Because of His plan and purpose for man's redemption (Rom. 5:21).
- II. WHY IS THIS SALVATION SO TERRIBLY NEGLECTED?
 - A. Because of the hardness of man's heart (Acts 28:27). Neglect means to disregard or to overlook.

- B. Because of the blindness of man's eyes (I Cor. 4:4). He fails to see the seriousness of sheer neglect and its consequences (Gal. 6:8).
Illus.: Bitter consequences result when a man neglects his family, job, body, soul, etc.

III. WHY IS THIS ESCAPE SO IMPOSSIBLE?

- A. He cannot evade a guilty conscience. Why? Ps. 51:9. It is an inseparable companion (Ps. 51:3).
 - B. He cannot escape the damnation of hell (Rev. 20:13-14). He stands alone at judgment when sentence is passed (Rom. 14:12).

IV. WHAT IS THE ONLY MEANS OF ESCAPE?

- A. Faith in Christ and genuine repentance (John 14:5; Rom. 5:1; I John 1:9)
 - B. Full reliance upon the saving and keeping power of our Lord (Jude 24).

CONCLUSION: If there is the slightest provocation concerning your rejection of truth and light, and you have thereby resolved to give your heart and life to Jesus in full surrender, I beg of you to trust Him now.

HENRY T. BEYER, JR.

Election year—

Many politicians who have been swept into office should have been brushed aside.

.

Better be one-sided than two-faced.

COUNT YOUR TREASURE

*Count your garden by the flowers,
Never by the leaves that fall.*

*Count your day by golden hours;
Don't remember clouds at all.*

Count your nights by stars, not shadows;

*Count your life by smiles, not tears;
And, with joy on every birthday,*

Count your age by friends—not years.

AUTHOR UNKNOWN



By Asa H. Sparks*

Sunday School Administration

1. *When the education committee* gets ready to appoint Sunday school teachers, instead of asking for another request to serve, ask for a worker-interest survey. Prepare a questionnaire on which people can answer such questions as: What has been personally satisfying this year? What has been difficult? How do you feel the Lord leads for the future? Are you willing to take CST courses? Do you wish to discuss matters with the pastor?

2. *A balloon launch* can really be exciting for your Sunday school. Have your balloons all ready at the close of the morning worship. It will take about 30 seconds to fill and launch each balloon. Have each person present sign a single card of invitation. An award can be promised to the person who mails in the card from the balloon that travels the greatest distance.

3. *For your next Valentine's attendance promotion*, try sending half a heart to people, telling them you will give them the other half of the heart when they come on Sunday.—Crestview, Ill.

4. *Old-timers' day* at Louisville First Church brought out six who were over 100 years of age. A choir was made up of those 80 years and older. A sermon was delivered by a retired preacher—in this case, only 115 years old.

5. *Stir a little excitement* into your Sunday school with an All-States Day. Announce that you will check the states to see where people were born.

6. *A color-coded visitation system* may put life into your calling program. Use green cards for contacting a new prospect;

a yellow card the first Sunday when someone is absent; a caution card of orange for two Sundays' absence; a danger card of red for missing three Sundays; a casualty card of gray for those missing a month. Have a hook for each class in the Sunday school and hang the cards on the hooks each Sunday morning or evening.

7. *A workable visitation program* can be designed by selecting a specific group of 10 visitors for a specific length of 10 weeks and giving them specific prospects of two per week, leaving the time of visit up to them. Several of these small groups can be reappointed periodically and rotated in the church.

8. *It will amaze you* to learn how much your children in Sunday school know or don't know. Try a group of insight questions such as: Why do we pray? What is sin? Where is heaven? Although the answers will seem humorous, they will reveal our tragic weaknesses.

9. *An easy theme to build* a special-day program around is railroads. Classes can be Beginnersville, Primary Junction, etc. For the program use timetables.

10. *Child Evangelism Fellowship*, Box 1156, Grand Rapids, Mich., provides many special flannelgraph stories which can be used effectively by the children's teacher. These, of course, should be a supplement to the superb Nu-Vu materials provided by the Nazarene Publishing House.

11. *No one likes to be last*, and you have all heard of "skunk" awards. Have you tried an "awful cup"? This is awarded to the class with the lowest attendance each Sunday. This can be made from an old lard can.

12. *Daytimer Corp.*, Allentown, Pa. 18105, has several tips on time use that are helpful to pastors. Write them for their catalog.

REVIVAL

A revival is no more a miracle than a crop of wheat. In any community revival can be secured from heaven when heroic souls enter the conflict determined to win or die—or if need be to win and die!

—CHARLES G. FINNEY

*Pastor, Gastonia, N.C.



A Bible Reading-Preaching Program

(Continued from page 5)

A Layman's Prayer—

God bless our church and Sunday school
And those who gather there,
And bring their hearts to Thee, dear Lord,
In fellowship and prayer.

God bless the trustees of our church;
Help them in every way.
Give them the strength to work for Thee
Through every passing day.

God bless the children of our church;
Shield them from every wrong,
Help them to follow in Thy steps,
And keep them well and strong.

God bless the pastor of our church.
Teach him to preach Thy Word;
Give him the power to tell of Thee
"Til every heart is stirred.

God bless the stewards of our church;
Keep them faithful day by day,
That they may help some soul that's lost
Or one that's gone astray.

With heart uplifted now, dear Lord,
These thoughts I bring to Thee.
God bless our church and Sunday school.
They mean so much to me!

Author unknown
Dundee Hills Messenger

AN EFFICIENT CHURCH—

- Maintains a devotional atmosphere
- Exalts Jesus Christ
- Stimulates evangelistic passion
- Carries out an educational ideal
- Exercises fraternal sympathy
- Fosters wholesome social contacts
- Creates a missionary spirit
- Requires a sacrificial life
- Gives the tithe to the Lord
- Worships the Lord in the beauty of holiness

—First Church, Ashland, Ky.

° ° °

You can't get a grain of faith into a disobedient heart.

reading-preaching plan for over 10 years, it is the strong point of my ministry. I am amazed how God opens scripture. Some scripture I might normally bypass has been the ideal theme for a certain time of the year. For example, an Easter message from Revelation: "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death."

On occasion a touchy situation has arisen in the church, and I marvel how God has had the right scripture for the situation. While the Word would hit hard, I was not preaching at people, but preaching the Bible and letting God's Word do its work.

Now in response to Dr. Hally's exhortation mentioned earlier, I wish to say that a Bible reading-preaching program is confining. Yes! Confining as a highway is confining. I suppose, if you wished, in driving in the West you could leave the highway, go through the sagebrush and the tumbleweeds, and kick up a big cloud of dust. But if you want to go where the people are and make definite progress, you accept the confinement of the highway. If you want to stay out of the sagebrush and a lot of windblown tumbleweed, ponder the testimony of this ordinary preacher who rejoices in the strength of God's Word in his ministry through a *planned preaching program*.

Experience is not what happens to a man. It is what a man does with what happens to him.

—Aldous Huxley

° ° °

Voter: "Why, I wouldn't vote for you if you were St. Peter himself."

Candidate: "If I were St. Peter, you wouldn't be in my district."

Revival Preaching

(Continued from page 9)

ministry to escape suffering.

The evangelist must never think primarily of what the church can do for him, but of how God can use him to be a blessing. The preacher may not see the world just as Jesus did, but he must try. One may not feel the tragedy of a soul being lost as the Father does, but he must pray that God will help him to do so.

If the evangelist prays, studies, and prepares each sermon to the reasonable best of his ability, he will find it

easier to trust the Lord for the outcome. And he will find needed unction when the hour to preach arrives.

My prayer is that in these last days God will make each evangelist a strong preacher of the Word, powerful in feeling and thought, consecrated to God's will, dedicated to the great truths of biblical doctrine, and a warrior against evil. May the blessed Holy Spirit make every evangelist a son of thunder who is fearless in the face of all men and all evil, but who is as gentle as a lamb, bringing healing to the hurts of men.



Conducted by the Editor

All books reviewed may be ordered from
Nazarene Publishing House, Box 527, Kansas City, Mo. 64141

Great Verses Through the Bible

By F. B. Meyer (Zondervan, 1972. 469 pp., cloth, \$7.95.)

Formerly published as *Our Daily Homily*, this book offers a devotional commentary on key verses in the Bible from the pen of one of the great Bible expositors of all time, F. B. Meyer. His influence was felt not only in his native Britain, but throughout the world.

Not every verse is treated, but just about every chapter in the Bible has a commentary on some key verse which offers a stimulus for meditation. The author intended these comments to be useful as devotional guides for Bible study, but they are equally valuable as sermon starters and biblical exposition.

F. B. Meyer has many "fans," and they will all add this book to their libraries and use it often in their studies of the Word.

The Mental Health Ministry of the Local Church

By Howard J. Clinebell, Jr. (Abingdon, 1972. 292 pp., paper, \$2.95.)

A little more than a century ago in the United States of America, attendants at jails and almshouses often charged visitors 10 to 25 cents for visits to the "crazy house." For the entertainment of visitors, the insane were goaded to rage by being prodded with sticks. Since those days of darkness there has been a welcome change in the attitudes of people toward mental illness, and Christians are slowly learning not only how to have compassion for human beings who suffer from such afflictions, but also how to understand them and help them.

Well known among pastoral counselors and educators who have led in the battle against ignorance is Howard J. Clinebell, Jr., of Claremont. His book, now in paperback, provides a scholarly yet practical approach to the Church's ministry of mental health. The Christian message, the worship service, the preaching of the Word, the church school, the small-group life of the church, the family as a unit, the pastor and his laymen working together—all these and more are dealt with in the book, which also includes a list of publications, organizations, and resources available for those involved in this ministry.

How to Build an Evangelistic Church

By John R. Bisagno (Broadman Press, 1971. 160 pp., cloth, \$3.95.)

This is a hard-driving book with a series of short chapters, each dealing with some way to make your church successfully evangelistic. Some chapters deal with the preacher's attitudes, such as "Think Big." Some cover mechanics, such as how to give

an "Invitation." Some instruct in the use of a program for evangelistic purposes—"Busy as a Softball." Bisagno has seen what he preaches work in practice at Baptist churches in Del City, Okla., and Houston, Tex. The title aptly describes the content of the book. Many chapters will speak powerfully and directly to Nazarene pastors and churches. No doctrinal or ethical problems.

CHARLES SHAVER

The Psychology of Speaking in Tongues

By John P. Kildahl (Harper and Row, 1972. 110 pp., cloth, \$4.95.)

This is a balanced, thoroughly researched psychological study, complimentary to individual Pentecostals, but finally critical of the movement's divisive impact on the churches. Divinely inspired words and messages are discounted, and the primary good of speaking in tongues seems to be the practicers' feeling of well-being. Though brief and thus limited in material, this book is informative and keeps its perspective while treating a controversial subject.

GERARD REED

All the Apostles of the Bible

By Herbert Lockyer (Zondervan, 1972. 278 pp., cloth, \$5.95.)

This is a reference book containing much information which would aid preachers and teachers; clearly committed to a conservative attitude toward scripture—a worthwhile book. It is based largely (almost solely) on the Bible and lacks the broader resources historians might demand, and the style is not overly engaging, but it certainly achieves its purpose and could be profitably used by many people.

GERARD REED

Preachers' Exchange



WANTED TO BUY—*A Study of Holiness from the Early Church Fathers*, by J. B. Galloway, Beacon Hill Press, 1950. Lindsay A. Enderby, 11 Hooper Crescent, Mt. Stuart, Tasmania, Australia 7000.

WANTED TO BUY—*Peace like a River*, by Vance Havner, Danny Minnix, Rte. 5, Scottsboro, Ala. 35768.

WANTED—at reasonable cost, *Preacher's Magazine*, Vols. 1-10, etc. from the 1920's and 1930's. Also *Pulpit Digest* for the same period, plus June, Nov., 1971; April, May, and June, 1972. David Long, Box 26, Altus, Ark. 72821.

CALENDAR DIGEST

OCTOBER—

- PASS-ALONG CONQUEST IMPACT
- 8 Laymen's Sunday
- 9 Canadian Thanksgiving
- 15 Bible College Offering Caravan Sunday
- 22 Rally Day

NOVEMBER—

- 5 Servicemen's Sunday
- Home Department Sunday
- 19 Thanksgiving Offering for World Evangelism
- 23 Thanksgiving Day

DECEMBER—

- NMBF Christmas Love Offering
- Evangelists' Love Offering
- NWMS Memorial Certificates
- 10 American Bible Society Offering
- 25 Christmas Day
- 31 Watch-Night Service

COMING

next month

● There's Music in Your Church

Dr. Hugh C. Benner, general superintendent emeritus, writes the first in a new series of articles on a much neglected but vitally important aspect of our worship service.

● The Art of Praising God Continually

Thanksgiving time should be more than a pleasant interlude between leaf raking and snow shoveling.

● Random Thoughts on Ministers' Salaries

An anonymous layman comes forth with ideas on a delicate subject, and pastors are going to love what he has to say about it.



AMONG OURSELVES

"How do you get lay people more involved in the work of the Church?" This is the question being asked these days by concerned clergymen everywhere who have come to realize that there is no way the pastor can "do it all." The secret of that elusive, indefinable concept we call "success" (if there is any secret about it) is in getting everybody busy working for the Lord. So how does it happen? Some pastors do it with their *charisma*, some by vigorous leadership, some by their own example, some by "cracking the whip," and some by a little bit of all of these. It is certainly true, as one has wryly remarked, that the Church languishes when she admires her medals in the grandstand; she prevails and conquers when she fights and bleeds in the arena! More on this matter in the editorial page. But one exciting possibility is suggested by Pastor Mark E. Moore in his article. People can get involved with their pastor by reading the Scriptures each week as he preaches through a book of the Bible, or a planned program of exposition and study. Pastor Moore's people responded so enthusiastically to this idea that he thinks it is too good to keep a secret. The editor hopes you will get as excited as he is about it. You will be interested to know of plans to begin with our January, 1973, issue a series of biblical expositions in the Book of John, written by Dr. Ralph Earle. Under the general title "Journeying with Jesus Through John," sermon ideas and outlines will be presented for each Sunday during the year, with in-depth insights designed to help in the preparation of messages. This series will replace "Gleanings from the Greek New Testament," which Dr. Earle has presented for several years. It may be that the best answer of all is found in getting our people involved in reading the Scriptures with us as we preach through the Word of God.

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