

7-1-1972

Preacher's Magazine Volume 47 Number 07

James McGraw (Editor)
Olivet Nazarene University

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Recommended Citation

McGraw, James (Editor), "Preacher's Magazine Volume 47 Number 07" (1972). *Preacher's Magazine*. 499.
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THE

PREACHER'S MAGAZINE

JULY 1972

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UNCTION—OUTDATED OR UPDATED?

General Superintendent Lawlor

INTRODUCING THE NEW EDITOR

General Superintendent Coulter

STRESS POINTS IN SANCTIFICATION

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TONIGHT I CUT HIS HAIR

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Sermon from the Past—

TWENTIETH-CENTURY CHRISTIANITY

W. S. Purinton

—proclaiming Christian Holiness



THE
PREACHER'S
MAGAZINE

JAMES McGRAW
Editor

Contributing Editors

Samuel Young
V. H. Lewis
George Coulter
Edward Lawlor
Eugene L. Stowe
Orville W. Jenkins

General Superintendents
Church of the Nazarene



JULY, 1972

Volume 47

Number 7

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Unction—Outdated or Updated?

By General Superintendent Lawlor

IS THE UNIQUE CONDITION of the minister in the pulpit which our unaffected forefathers called "unction" outmoded today, or is a re-assessment of it in order?

Certainly "unction" is a word little used among the ministry now. What is unction? It is a quality that can be seen and felt by those who listen to the one who preaches the Word of God. It is not some sort of animation or sentimentality, nor is it basically only emotion. Unction is a quality that pervades a man of God and his preaching. It is *the anointing of the Holy One*, and Webster seems to give that meaning in his dictionary.

We must take care in this contemporary day with the professionalism that has surrounded the pulpit ministry that we do not obscure the great need for this unique pulpit quality. One of the greatest needs of this hour is for the man of God entering the pulpit to be able to say and to have said of him, "Ye have an unction from the Holy One" (1 John 2:20).

Preachers cannot manufacture unction; it must be sought from God. What we are, what we say, and how we say it are part of that unction. Our own character is important in its demonstration; for this unction will show in our eyes, our voices, our points of emphasis, and our entire demeanor while we are in the pulpit. There will be a humility, a devotion, a dependence upon God that will permeate everything we say. Hard, harsh, cruel attitudes are not part of this unction.

Unction has many elements—fullness of heart, keen perception, unique sympathy, humble dependence upon the Spirit. But above all, unction is exemplified by profound compassion. Men of unction recognize the significance of life and death, love and eternity, heaven and hell, the Incarnation and Calvary, the Resurrection and Pentecost. Indeed, every element in the relationship of God and man becomes of tremendous significance to the man of unction.

If we are to be preachers of this caliber, we ourselves will have to be involved in deep emotion and vast expenditure of our personalities. I am not speaking now of exploitation of the pulpit by shallow emotionalism; I am speaking of a profound depth of feeling which is utterly genuine. Unction, to the man of God, is the quality of qualities.

As I read of the Master Preacher, our Lord, it seems to me that He worked and preached in an atmosphere of divine unction. His perpetual earnestness and emotion are evident on every page of the Gospel story. There is a solemnness even about His rebukes. There is unction in His speech as He speaks with authority and not as the scribes.

Paul was a man of unction. In the Acts he is spoken of as pleading "night and day with tears." John Knox, Wesley, Whitefield, Spurgeon,

(Continued on page 11)

Introducing—

Dr. James McGraw

Editor, the *Preacher's Magazine*



Since January, 1972, Dr. James McGraw has been serving as editor of the *Preacher's Magazine*. With this issue, the first under his supervision is published.

In January, 1953, Dr. McGraw came to Nazarene Theological Seminary as professor of preaching and pastoral ministry. He was ordained in 1937 and served as pastor in Ballinger and Fort Worth, Tex; and in Norman, Okla., before joining the faculty at Northwest Nazarene College. He served as dean of the School of Religion and assistant to the president there from 1946 until 1949, then returned to the pastoral ministry to serve a second term in Fort Worth. His last pastorate before coming to the seminary was in Sacramento, Calif.

A graduate of Bethany Nazarene College, he received a master's degree from Texas Christian University and earned his doctor of philosophy degree at the University of Kansas. His alma mater, Bethany Nazarene College, conferred an honorary doctor of divinity degree upon him in 1969.

As a pastor, Dr. McGraw was a soul winner, adding members by profession of faith and pushing the program of the church. He served on the advisory board, as chairman of the board of orders and relations, as chairman of the church school board, on the college board of trustees, and on various other assignments for the church. He was also active in civic affairs. While pastor in Fort Worth, he was president of the General Ministers Association representing all denominations of greater Fort Worth, and was a member of the Mayor's Traffic Committee.

Dr. McGraw is remembered by the readers of the *Preacher's Magazine* for his series of articles on notable preachers of the past, featuring information about their biographical backgrounds, their preparation methods, their styles of delivery, and their unique contributions. As a writer he has produced three books, one of which, *Great Evangelical Preachers of Yesterday*, published by Abingdon, was the book-of-the-month selection of the Evangelical Book Club.

He is a frequent preacher in revivals, camp meetings, and conventions, preaching on the campus of each of the Nazarene colleges in the United States and Canada and in several preachers' conventions and retreats.

George Coulter
Board of General Superintendents

.....From the.....EDITOR



The Torch Is Passed

DID YOU EVER WONDER what a runner thinks about, and how he feels, when the torch which has been brought this far by all those who have run in the race to this point is now in his hands? Will he fly with it or will he falter? Will its flame be preserved and intensified or will it flicker and die?

To put it another way, what does an editor think about and what are his feelings when he begins to put together the first issue of a magazine such as this? What are his thoughts when he writes his first editorial?

Since you asked, and “yours truly” just happens to be in a position to discuss it—not the runner, but the editor with the “torch”—this just may be the most appropriate topic for his first editorial.

By the way, it is a torch; make no mistake about that. The *Preacher's Magazine* may not light up the big city and it may not be noticed by everybody, but for these 46 years—some lean years and some less lean, if not exactly fat—it has trudged right ahead bringing ideas and inspiration to these men and women we call “PREACHERS.”

It all started in 1926, and James B. Chapman was its first editor. Adjectives which do justice to a description of his writing and preaching are hard to find, for his work reflected that rare combination of a keen wit and a warm heart together with a superior ability to use words as his obedient slaves. He is still remembered by many as THE editor, and it is small wonder he continued this ministry for 20 years.

In 1947, Sylvester T. Ludwig took the torch. Remember the promising young president of Bresee College, later to serve as president of Bethany Nazarene College, and then to be General Secretary until his death?

D. Shelby Corlett, another name the readers of the *Preacher's Magazine* will not forget, was managing editor while Dr. Chapman continued writing as general superintendent. Dr. Corlett was editor in 1948, then again assumed this responsibility in 1953 and 1954. Tough-minded thinker, masterful writer, model preacher, Dr. Corlett bore the torch well.

L. A. Reed, first professor of preaching and pastoral ministry at Nazarene Theological Seminary, carried the torch from 1949 until his death

in 1952. He brought a practical warmth to the paper as one who himself had coped with the problems of pastors and was involved in their seminary training.

Lauriston J. Du Bois maintained a high standard of quality performance during his tenure from 1955 to 1961. Not one task did he ever perform without thorough preparation and thought, and his profound ideas were always translated into usable terms. A lifetime friend once said of him that he had never made a negative statement about another person. What a spirit he brought to the magazine!

For two years, Norman Oke gave to the editorial pages of the paper his unique and refreshing approach to the ministry. There is never a dull moment when you are with this preacher, and there was not one dull issue when he was putting them together in 1962 and 1963. He too carried the torch well.

For the past eight years, Richard S. Taylor has been your editor. A man of many "hats," he does everything well, and many things very well indeed. His members remember him as a pastor with a shepherd heart, and a preacher of the Word. The church sent him to Australia to organize the Bible College there. He assisted in the missionary work in Japan and in the European Bible College in Schaffhausen, Switzerland. He is a professor in Nazarene Theological Seminary, teaching "Holiness Theology," and with his many books on the subject is recognized as a leader in this field. There is no hesitation, no compromise, no equivocation in his style as he passes the torch to the next editor of the *Preacher's Magazine*.

So you are wondering what a new editor is thinking and how he is feeling? He is thinking about these stalwart men who have carried this same torch in the past, and he is thinking about all those unsung heroes out there who are looking this direction for just a little light to help them steer a straight course and bring a few more souls to Jesus, and he is feeling a mixture of emotions. He feels doubt as to his capability of being adequate, and at the same time certainty as to the power of the Spirit to use him. He feels some frustration as to the many problems related to such a task, and at the same time much excitement as to the opportunity of making a contribution to the church, to her ministry of the Word, to her faithful preachers, to the souls to whom they minister, and to the Christ we serve.

He is thinking that his church has asked the impossible of him—to carry the torch passed along by such men as have borne it in the past; but he is feeling deep gratitude and appreciation for her confidence in him, and he thinks he would do everything within his ransomed powers to make certain she is never for one moment sorry she placed that confidence in him.

He has no doubts whatever as to the course he will take. The *Preacher's Magazine* will promote holiness evangelism as her editorial policy. No question marks at this point. Just a few exclamation marks if any punctuation is needed. Scriptural holiness is the message, evangelism the method, and revival in our time is the need.

God is alive and well. Jesus Christ is Saviour and Lord. The winds of the Holy Spirit are moving.

The torch has been passed.

So be it.

A college professor shares with pastors
some of the questions his students are asking
about the doctrine of entire sanctification
as a second work of grace

Stress Points in Sanctification

By F. Franklyn Wise*

IT HAPPENED SO QUICKLY I hardly knew what was happening! Before I could throttle my words, I had said it. "Each of you will do two things before the next class period: Bring to class a card on which you have listed the aspect of the doctrine of entire sanctification that troubles you most. Then on another card bring the answer some other student—not in this class—gives you to this same question."

The setting for this impromptu assignment was a class of 28 college students. Together we had been discussing the doctrine of entire sanctification in "Christian Doctrine" class. How could I be sure they clearly understood the salient points? Were there some areas that needed further explanation and emphasis? What, if any, critical questions were still in their minds? These questions had teased my mind for several class sessions as we went through this doctrine. Perhaps this was a good way to find out.

After the 56 cards were turned in, I eagerly went through them to classify them and prepare as clear an explanation as possible. In the process a vague awareness began to emerge. These students were still unsure about some of the most basic issues in the doctrine and experience of sanctification. They did not have the settled conviction that

was necessary for them to be established in the experience or committed to the doctrine as they would need to be, if they were to resist the doctrinal pressures from other denominations. From their responses, I could get a clue to the emphasis I needed to make in class for both holiness- and non-holiness-oriented youth.

Another thought began to emerge. Would these same questions and uncertainties be prevalent in local churches? Most of the class members had been reared in our churches. They had been in our Sunday school classes. Would not our pastors and evangelists be well-advised to continue to emphasize these areas as they have been doing? By stressing line upon line and precept upon precept, the spiritual leaders of our churches would be able to build a solid doctrinal foundation in their people.

Basically there were five critical problem areas which became evident from this assignment:

1. Is sanctification really necessary before one can get to heaven, or is it not?

The students were concerned with the idea that if Jesus died to save us from hell, is it necessary to be sanctified? What about people who are saved, walk in the light, but die before they are sanctified? Or suppose a per-

*Olivet Nazarene College, Kankakee, Ill.

son is saved on his deathbed, is it necessary for him to be sanctified?

The extension of this question relates to the person who is saved but never seems to see the light of sanctification. Will he get to heaven? Is sanctification an option for the believer or is it a necessary experience?

II. Upon what biblical basis do we preach that sanctification is a crisis, instantaneous work of grace rather than being achieved by growing in grace into it?

The students wanted a clear, logical rationale for the second crisis experience "subsequent to regeneration." If the Christian grows in grace, will he grow into sanctification? What is the scriptural basis for our teaching in this matter?

III. Why does the holiness church teach two works of grace?

The students wanted a rationale for our emphasis that one does not get saved and sanctified all at once. Why does God not do a complete work the first time, so that a second experience is not needed?

Is the emphasis upon two distinct works of grace valid for the backslider who was raised in the church? Can he get saved and sanctified all at once? Or must he also experience two crises in order to be restored?

Implicit in this question was the one as to whether a person can lose his sanctification but not his conversion experience. Or does any lapse of surrender and commitment in our sanctified experience result in alienation from God until both conversion and sanctification are necessary to restore one fully?

IV. What is the difference between carnality and human infirmity?

Is the difference between them one of degree or in essence? How does one tell the difference? At what point, for example, does the desire to dress neatly and attractively become one's pride in appearance? Or what is the dividing line between providing for one's self-needs and promoting one's self-centeredness?

V. How can one know he is sanctified?

This question dealt with the witness of the Spirit. What is it? What emotions can one expect? Is the witness merely rationally accepting the Bible? Or does it involve intuitive knowledge? If it involves intuition, how can one be sure beyond all doubt?

Related to this question is the whole idea of whether the backslider has a more difficult time getting the witness. If so, why does he? Can he be equally sure of his sanctification as he was the first time he received the experience?

These questions have biblical answers. Pastors have been well-trained to declare them. It is not the purpose of this writer to raise questions about the church's preaching, but to highlight categories of uncertainty and doubt that plagued a class of college students. These questions were not cited to condemn the ministry for a job poorly done, for no doubt those youth raised in holiness churches had heard these matters clearly preached many times.

But it is hoped our ministers will continue to focus on these areas as often as possible. Young people have ears to hear, but often hear not; eyes to see, but often see not.

When a man said to Dr. Powers, "I can't stay with the holiness people because I can't find intellectual fellowship," the former answered, "What is it that you have that Jesus Christ didn't have? He found fellowship with humble fishermen."

Evangelistically Speaking—

God Is Answering Our Prayer

By Charles ("Chic") Shaver*

SURELY I AM NOT ALONE! Since my conversion to Christ and call to the ministry, I have repeatedly prayed, "O God, send a great revival!" Certainly this has been the prayer of every Nazarene pastor and evangelist.

This past summer I chatted with a pastor in his first charge. He told me that the secret to the new folk finding God in his church was because he himself had become honest with God. I remembered the chapel service at Nazarene Seminary, February 10, 1970, when the Holy Spirit moved mightily. In two hours of spontaneous service, this man had been the first to publicly acknowledge how the Spirit exposed and then cleansed his needy heart. His whole ministerial career had been changed by that outpouring. "A great revival?"

So many of us, as pastors and evangelists, serve primarily in a local church setting. It is so hard to imagine a great widespread move of God through our ministry as someone like Billy Graham might see.

Ralph and Lou Sutera, twin brothers, were local church evangelists from Ohio. They led a revival in Ebenezer Baptist Church, Saskatoon, Saskatchewan, Canada, beginning in October,

*Evangelist; professor of evangelism, Nazarene Theological Seminary, Kansas City, Mo.

1971. God moved, altars were crowded, sin was confessed, praise was voiced, restitution was made. Two brothers who had not spoken to each other for two years were reconciled and sang a duet the next night. Disintegrating marriages were saved by God's grace. Services continued until late hours. Other churches—at least a dozen—began to attend and cooperate. The meeting continued through October and November. In double services the final Sunday there were 3,000 in attendance. Merchants were besieged by former shoplifters returning stolen articles. Crime declined. Teens turned from drugs. Then it began to spread—to other cities like Regina, Winnipeg, Toronto; to Bible colleges; to other denominations such as Catholics, Lutherans, and Nazarenes. (See "Revival in Canada," *Christianity Today*, Dec. 7, 1971, pp. 30-31.) Richard Taylor, in Canada at the time, characterized it as a "holiness revival." "Send a great revival?"

It was an answer to prayer. The Ebenezer Baptist congregation had prayed for two years for revival. No little thing—prayer! In a recent revival, I found the going rough. Then I remembered how one member of that church had prayed for years. With all that prayer gone on ahead, I concluded

God must be interested in this place. My faith rose. God came. If it seems to you that some see great miracles—men like Dave Wilkerson—remember he prays two and one-half hours each day. “O God, send a great revival?”

What a day for evangelism! Think how a door opened wide for us when Billy Graham began to televise his crusade in 1957. Now, almost without exception, everyone in your congregation understands and accepts the idea of a public invitation. Before 1957, it was far different.

In December, 1969, *Time* magazine prophesied, “The most significant trend of the 70’s may well be a religious revival” (as quoted by Rodney Johnson in “Spiritual Implications of Exploring the Moon,” *Christianity Today*, Jan. 7, 1971, p. 6). Already this decade has seen the 185-hour Asbury awakening and its results. Our own Nazarene colleges have been greatly moved by God. When have more young people been excited about Christ? Indonesia has witnessed great awakening. Billy Graham’s Oakland, Calif., crusade in 1971 saw the greatest response of seekers ever known by Graham in America. Nazarene evangelists have told me they are seeing some of the most exciting moves of God in their experience. Dr. George Peters, of Dallas Seminary, addressing a missions convention in October, 1971, said, “I believe this is the greatest time of world evangelism in history” (“Top ’71 Religious News: World Revival,” by Russell Chandler, in *Christianity Today*, Jan. 7, 1972, p. 41).

Let us rejoice and look up! Our prayer, “O God, send a great revival,” needs to be changed to, “O God, thank You for starting the revival—extend it!”

Editor’s note: Beginning with this issue, the “Preacher’s Magazine” will feature an article by an evangelist each month on some topic of evangelistic interest.

Practical Points

that make a difference

Reverence Must Be Taught Too

Dear Son:

We enjoyed our VBS exercises last month, and as usual there were several children from the “bus route” who did not know how to act in church. But our pastor was a “brick”! He was not afraid to let them know that the sanctuary was the “house of God” and children as well as adults are to act with reverence!

Later in the week he called all teachers together to outline a program of education for our children: (1) The bus pastors were to talk to the children, before they disembarked, on “What Sunday and the Church Mean.” (2) They were to line up and march into their various departments, where the supervisors would start with worship intended to teach children reverence in the church. (3) Occasionally when they met with adults in the sanctuary, the Sunday school superintendent or pastor would share the meaning of their “coming together.”

It made a tremendous difference yesterday when after six weeks we met together once again in the sanctuary. The great majority of the children were quiet and respectful. The program was appreciated—with both adults and children benefiting.

Son, teach your children what the “house of God” is all about. It may take a little while, but it will pay off in spiritual dividends a quarter of a century from now.

Love,
Dad

Classics of Devotion

By Ross Hayslip*

I. The Confessions of St. Augustine

O LORD—Thou madest us for thyself and our heart is restless until it repose in Thee.” This sentence from the opening paragraph of *The Confessions* gives the reason why this spiritual classic is so relevant to Christians today. In this writing we follow with interest Augustine’s search for God. In it is mirrored the deep search of the heart of humanity for fellowship with a personal God.

I feel that this writing speaks directly to our age. Augustine lived in the midst of a crumbling Roman Empire. He reflects a sense of shock and guilt at the blunders of human effort and sees the essential need of a higher source of air. The bewilderment and pessimism brought about by our failures in human relationships need the answers found in Augustine’s personal relationship of his soul with God. To him God was All in All, the Light of his heart, the Bread of his inmost soul, and the Power who gave vigor to his mind. While a mystic, yet he always recognized the need of the association with his fellowmen in the everyday walk of life. His discovery of God as the Strength of his soul made it impossible for him to seclude himself in monastic life and solitary meditation. His call was to serve his fellowmen as a spiritual leader and interpreter of the Church in his day.

Augustine gives as the reason for the writing of *The Confessions*, “You have forgiven and covered up my past sins, blessing me in you and changing my

soul by faith and by your sacrament, yet when the confessions of these past sins are read and heard, they rouse up the heart and prevent it from sinking into the sleep of despair and saying, ‘I cannot.’ Instead they encourage it to be wakeful in the love of your mercy and the sweetness of your grace.”

In a day of dearth in the production of great writings of a devotional nature we can with profit turn to a modern translation in readable English in which an epic journey that is yet profoundly human shows to each of us the struggle of a man toward spiritual perfection and consolation of great hope. Even though Augustine was a man of his own day and many of his theological concepts differ from ours, we yet feel the kinship of a mutual heartbeat with a sinner saved by grace.

Many folks from all walks of life have read this classic with pleasure and profit. It was Evelyn Underhill who said, “This is to me the most wonderful record in the world of the awakening and return of a soul to God.”

Henri Marrou said, “Augustine has as many facets as a diamond. He was preacher, author, theologian, philosopher, benefactor and world traveler, counselor at law, educator, art critic and music critic. Above all he was a student of the Bible. An ambitious statistician counted in his writings 13,276 quotations from the Old Testament and 29,540 from the New Testament.”

Across the chasm of 1,500 years this devotional treasure speaks words of wisdom to our atomic era.

*Pastor, First Church, Tucson, Ariz.

"In a day of computer living in which more and more people are becoming numbers or cards in an index file, we need to emphasize the importance of the person"

Because Someone Cared

By Raymond C. Kratzer*

AT THE RECENT COMMENCEMENT exercises at Northwest Nazarene College, among the graduates was a fine young man, the son of some friends of many years. Upon meeting his parents following the completion of the exercises, I could not help but reflect upon events which had occurred within the past 10 or 15 years.

The story involved the membership roll of my church. Among the names of the people who had moved away long years before, and from whom we had received no communication, were the parents of this graduate. We had sought earnestly to locate where they had moved, and eventually discovered their residence. Immediately we contacted the pastor in the town where they lived, inquiring whether they were members of his church. His reply was one of joyous reflection. He said they had been attending his church occasionally, and that he was vitally concerned about their spiritual condition, but lacked the key to unlock their hearts.

The knowledge that they were still members of another Nazarene church, kept on the roll in spite of a long delinquent membership, was just the necessary leverage to help bring them back to the Lord, and subsequently to trans-

fer their membership to their new location. The very fact that their home church had not callously dropped them from the roll during those years had touched their hearts and made them feel that the church cared.

So often we are prone to treat people like bits of merchandise at a time of inventory. If they seem to clutter our rolls, we cut them off and pride ourselves with having "clean" shelves. We seem to forget that God is eager to "heal their backslidings" (Hos. 14:4) and loves them with an everlasting love.

Jesus was always concerned about people. His was a "people-conscious" ministry. He never considered it a waste of time to spend an hour in the evening with a Nicodemus who was eager to discover the miracle of a new birth, or go out of His way to heed the cry of a blind Bartimaeus who sought earnestly the help that only He could give, or to miss His lunch in order to counsel a wayward soul about her need of the water of life.

In a day of computer living in which more and more people are becoming numbers or cards in an index file, we need to emphasize the importance of the person. During the census-taking I heard of an employee of the government stopping at a home and asking

* District superintendent, Northwest District.

the housewife the usual routine questions. Finally he asked how many persons lived in the house. She replied something like this: "Well, there is Bill, and David, and Susie, and Mary and . . ." He interrupted her and said, "I don't care about the names of your family; all I want to know is the number." Rather indignantly she replied: "The members of my family are not numbers; they are persons!"

Perhaps some of our failure in building the kingdom of God is our over-concern with numbers rather than with persons. It is not that we should be unconcerned about statistics, but that we should translate our goals into souls. Even the revival meeting can deteriorate into the daydreaming of numbers of people flocking to an altar of prayer, rather than a concern for certain individuals. A revolution would take place in our churches if the saints of God would add the dimension of personal evangelism to their concern for mass evangelism.

In the total care and nurture of people in the Christian life, the impor-

ance of mutual help cannot be overstated. We need a "buddy system" in which each person is alert to the needs of others. We cannot make it alone too well. The Bible says we should "bear . . . one another's burdens, and so fulfil the law of Christ" (Gal. 6:2). Strange and wonderful things happen when you become concerned about someone else. Your own problems diminish in size and the concern you show for a person in need becomes like a vitamin of victory to your own heart and life.

Let us with forthrightness and purpose live more unselfishly, thinking more of others and of what we might do for them than of what we might consume upon ourselves from the household of faith. When we lift someone else, we find ourselves exalted. When we share our love and concern, we discover that we are enriched. When we care for fallen and perishing souls, we shall find our burdens lightened because they have been lifted from our souls by Him of whom it was said, "Casting all your care upon him; for he careth for you" (1 Pet. 5:7).

UNCTION—OUTDATED OR UPDATED? (Continued from page 1)

Jonathan Edwards, Booth, Bresee, Robinson, and Chapman were all men of holy unction, pleading in tender compassion for souls. Of course, as we enter the pulpit we want to know that we have prepared and that we have sublime thoughts, exquisite word pictures, grand and graceful language, and burning words so that we are possessed by our message. But more than all we need the *unction from the Holy One*.

Let us be ministers who enter the pulpit dreaming dreams that become realities; holding hopes that become meaningful; but above all bathed in holy love, remembering the old adage, "Religion is often caught rather than taught." To do that we need this holy unction.

Let us have an "updating" of holy unction by our church. She always needs her preachers to have the courage to stand against those who want a lukewarm pulpit ministry. Let us not be so afraid of becoming fanatics that we become Laodiceans in our preaching. No man of God needs to be ashamed to have it said of him, *Ye have an unction from the Holy One!*

A quiet revolution may be taking place in our church. If it is, it will bring about the most significant changes since Pentecost.

The Year of the Quiet Revolution

By Vernon L. Wilcox*

THIS IS NOT THE "year of the dragon" as the Chinese might put it, nor "the year of the ram" as I heard a sportscaster say the other day; not even, in church reference, "the year of great growth," or "of financial increase," or "of Sunday school enthusiasm," or even "of revival," good as these things are.

But I would like to think that this can be the year of a quiet revolution in the lives of our people, and thus in the life of our church.

I

We Need to Change Our Life-style

It will not come about merely by the wearing of medallions or other outward tokens—these are very shallow signs of change, often signifying nothing but frustration with some vaguely identifiable "Establishment." Too often this approach offers very little or no constructive element, and is symptomatic rather than redemptive.

But we are face-to-face with a new situation, and the vitality of the Church has always depended upon its ability and willingness to adjust to new situations while retaining its basic message and identity. We are not speaking of the kind of change which the caterpillar undergoes when he sheds his chrysalis and becomes a completely different kind of creature, scarcely recognizable now, as a butterfly. Rather, we are speaking of the kind of

change which the human body undergoes every seven years or so, with each molecule being completely replaced by another molecule somewhat similar, yet different. (As we know when we look in the mirror!)

To lose our "force" while attempting to keep our "field," as J. B. Chapman put it, will so emasculate the Church that we may as well relinquish our place in society, and let the world take over.

But to lose our "field" while keeping our "force" is equally disastrous, for we become just another institution interested primarily in "conserving" values which are worthwhile only in relation to our true mission, which is sharing the good news of Christ with others.

II

The Revolution Is Already Going On

1. *We are changing from an incoming to an outgoing attitude.*

The church's philosophy in the past has been to save our own, and through them to save others. This is not an altogether mistaken philosophy, but now we are beginning to see that we must save others to save our own. There is a vitality in the church and its youth which can come only as we are actively working to save others.

If we don't save our own, we *have* failed; but if we save *only* our own, we have also failed. Thus there is a constructive tension that is desirable be-

* Pastor, Cambrian Park Church, San Jose, Calif.

tween conserving and reaching out. The two are interdependent.

2. *We are changing from merely "pure" to "purifying,"* to use Stanley Jones's well-known phrase.

Standards are valuable, not in themselves, but as they help us reach others for Christ. A life without standards of living is like firing a gun without aim. The purpose of individual purity is to make society pure, not just to enjoy being clean. Jesus and the early disciples lived such contagious lives of purity and spiritual radiance that others wanted what they had. Could it be that we are moving toward an exciting realization of that pristine purifying power?

3. *We are changing from fear to freedom.*

We have been afraid of being rejected by others, so we have isolated ourselves from those we might help—and the rift between believer and unbeliever is widened.

We have been afraid of being ourselves. We have tried, sometimes almost desperately, to avoid personal identity and responsibility.

The only way to be free is to be free in the Spirit. "Where the Spirit of the Lord is, *there* is liberty" (II Cor. 3:17). This does not mean "free to do wrong"—that is bondage; it means "free to do right"—that is liberty.

III

It Will Be a Quiet Revolution

There will be no riots or marches, and no broken heads.

1. *It will be a revolution of light over darkness.*

A light doesn't advertise itself, or blow a trumpet before it, or drive or scare the shadows away—it just shines. "Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:15-16).

2. *It will be a revolution of love over legalism.*

You remember Aesop's fable about the sun and the wind contesting over which one could get the man to take off his coat. Naturally the sun with its radiant warmth won out. Some time ago a Christian worker was dealing with a young woman who did not want her advice and continued to "turn off" her witness. Finally the worker broke into tears of concern over the young woman's spiritual need, and then the young lady said, "You can talk to me now, since you have wept for me." Either we will win others by love or we will not win them at all. Maybe this can explain some of the barren dryness of our years of work in the church!

3. *It will be a revolution of involvement over spectator religion.*

It will be an all-church movement, with emphasis on the word "movement." It will work best when not organized overmuch. There is a difference between a professional argument, such as is given by an attorney, and a spontaneous witness, whether by a layman or by a clergyman.

The old idea of evangelism, perhaps oversimplified, was: "Let the people come to us—we will make the gospel available." Some have, in effect if not in word, expressed it thus: Let the preachers and a few gifted laymen deal with them—we will support and back them.

But the task is utterly impossible for the preachers and leading laymen. We cannot possibly reach and deal with the prospects, and the needy about us, unless laymen shoulder the major part of the load. Witnessing must be a part of our lives, not an appendage attached when we are organized or shamed into it.

Witnessing, to have any real effect, must be real and it must come from the heart. Captain Connely of the Near East Relief tells of finding a young girl who was being cared for by his agency.

She was crying. He asked her if she was sick, and received a negative reply. When he asked if she had enough to eat, her answer was affirmative. When he asked her then what was the matter she said, "O Sir! I want someone to love me. I am all alone." There are people in the midst of this great city who are all alone though surrounded by crowds of people. How shall they know about Christ unless someone loves them and tells them about His love and power to save them?

The public service is important to inspire and motivate people. The organized visitation program is important so that those with no special contacts in the Kingdom are not overlooked.

But the heart of "witnessing to win" must always lie in the unstructured, unscheduled, loving witness and life of the believer.

"Let your light so shine before men . . ."

Jesus said it—let us go and do it.

Preaching is not in danger of being replaced by the recent upsurge of small group meetings, because it has something immediate and intimate about it that is unique

The Pastor's Finest Hour

By Tom Nees*

A GROUP OF US WERE TALKING about the various responsibilities of the pastor. Someone asked, "What is your most rewarding task?" We talked about it for a while. I don't recall all that was said, but it started me rethinking the ministry. Without a doubt, my most rewarding experience is preaching. There is nothing for me so fulfilling as knowing the inspiration of the Spirit and feeling the response of the congregation to something worth hearing.

Preaching is not easy. It doesn't get easier. Preachers improve, not because the task becomes less strenuous. They improve when they keep working at it, keep praying, and keep preparing until, after a few years, a backlog of inspiration and information surfaces in

nearly every message.

It does get easier to "slough off." I have found, with just a few years of experience, I can fill 30 minutes of any service with rhetoric. With little or no preparation anyone with a homiletical mind and a ministerial tone can divide a subject or verse into three points and elaborate. The danger is in thinking that every 30-minute monologue is preaching.

No one knows better than the preacher the difference between poorly prepared, self-energized speeches and proclamation inspired by the Spirit. I have experienced enough of both to make me ashamed of my poor efforts and long to make every sermon what it ought to be. There have been times when I have wished for someone else to fill my place. But whenever someone

*Pastor, First Church, Washington, D.C.

does, I feel like I did during the days of my high school football, sitting on the bench, waiting to get into the game.

Some people are speculating that the days of preaching may come to an end, the church of tomorrow will consist of small groups rather than large congregations, everyone will have opportunity to enter into a discussion of the Word.

Few would criticize a return to authentic New Testament patterns of worship. Small groups of believers meeting for study and prayer are to be welcomed. But if our interest is to return to the ways of first-century Christianity, preaching will become more, not less, important. The basic concept of preaching as proclamation is found in the New Testament. While the Church did meet in homes, the apostles were primarily preachers. St. Paul's advice to Timothy was simply, "Preach the word."

The Church thrived then, and will now, on a combination of group fellowship and public proclamation. This was the genius of the Wesleyan revival. Wesley's class meetings provided opportunity for in-depth Bible study and disciplined living, indispensable ingredients for spiritual life. Wesley,

though, was a preacher. He took the Word directly to the people and spent his efforts training others to make preaching an effective means of reaching eighteenth-century England with the gospel.

Preaching is not likely to diminish in importance as long as men and women know how to preach. The preacher is in little danger of being replaced by the recent upsurge in group fellowship or even the influence of communications media. I sometimes wonder, looking over the congregation. Why are they here? They could have watched or listened to well-produced programs featuring such renowned preachers as Billy Graham, Oswald Hoffman, or several others. The fact is that most of those who come week after week have listened to some of these.

Why do they keep coming? It's not because I have something clever or spectacular to say. There is no way our local services can match the dramatic effect of these professional productions. People congregate in thousands of churches, large and small, Sunday morning, Sunday evening, and during the week. They travel to revival meetings, camp meetings, and assemblies for one reason. They are drawn by the

There is not enough heartbreak over the lost, not enough soul burden, not enough groaning and weeping and fasting and crying. Moreover, and as a consequence, there is not enough deep and genuine conviction for sin among the unsaved of our families and friends. Hypocrites are too comfortable in our presence, and in our meetings. Bickering and backbiting go with too little condemnation. Sour holiness, bitter devotion to persons and causes, lightness in the homes and in the churches, worldliness, love of ease and occupation with social conventionalities among the women, covetousness and love of money among the men, contentment with the mediocre, delight in nice clothes and comfortable homes, measuring men by the salaries they receive, weighing people by the position they occupy—all these things get by with too little reproof because the light is not bright enough to discover their devilish origin.

—J. B. Chapman

magnetism of that unique *happening* when God inspires His spokesmen to preach the Word.

There is something immediate and intimate about preaching. It cannot be conveyed by radio or television, nor will it be replaced by group dynamics.

You must be there to experience it. Paul called it the "foolishness of preaching." Call it foolishness, uniqueness, or unction. However it is understood, real preaching is an unforgettable experience for both preacher and congregation.

Preachers' Coronary Club

With more and more preachers becoming victims of heart attacks, Coronary Club is extending membership to those who only a few years ago were considered much too young to be admitted. No doubt many preachers, young and old, are seeking membership, but have lacked information on how to become members. The following rules, if followed, will assure speedy action toward membership:

1. Never say, "No."
2. Insist on being liked by, and try to please, everyone.
3. Never delegate responsibility. If you must appoint a committee, do all the work yourself.
4. Never plan a day off, but if you are forced to take one, visit a preacher-friend and spend the day talking about church problems—yours and his.
5. Never plan for a night at home, but if it happens that you have no meetings or calls, be sure to accept an outside speaking engagement.
6. Take all the revivals your church will tolerate, then book more for your vacations. (Place all honoraria in a separate account earmarked, "Heart Fund." This will help pay medical expenses when your coronary comes.)
7. Never allow enough time to drive comfortably to an appointment. (This will do two things: It will show people how busy you are, and will protect the reputation preachers have as fast drivers.)
8. When your doctor advises you to slow down, ignore him and brag about the fact that you would rather wear out than rust out.
9. Take the burdens of your people to the Lord, but don't leave them there. Play God and feel that the Kingdom depends on you.
10. Watch attendance records, especially the Sunday school. If it lags a bit, decide it's time to move, and always wonder what caused people to dislike you.
11. Be sure to beat the record of the former pastor and try hard to beat your own each year.
12. Lead your church into a building program, whether they need it or not, and consider yourself better qualified than the architect and give it your personal supervision.
13. Consider it your civic duty to be a member of every club in town and become president of as many as you can.
14. If, having done all these, you don't succeed, accept the largest church you can find and work very tirelessly, and you should have a coronary within six months.

— Reprinted from *God's Missionary Standard*, July, 1969, Penns Creek, Pa.



The

PASTOR'S SUPPLEMENT

.....
Compiled by The General Stewardship Committee / Harold O. Parry, Editor

CHURCH SCHOOLS

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July, 1972

17

(See page 18.)



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1972

September 18-19
September 20-22
September 25-26
September 27-28
September 29-30
October 2-3
October 4-5
October 12-13
October 23-24
October 25-26
October 27-28
October 30-31
November 2-3
November 6-7
November 8-9

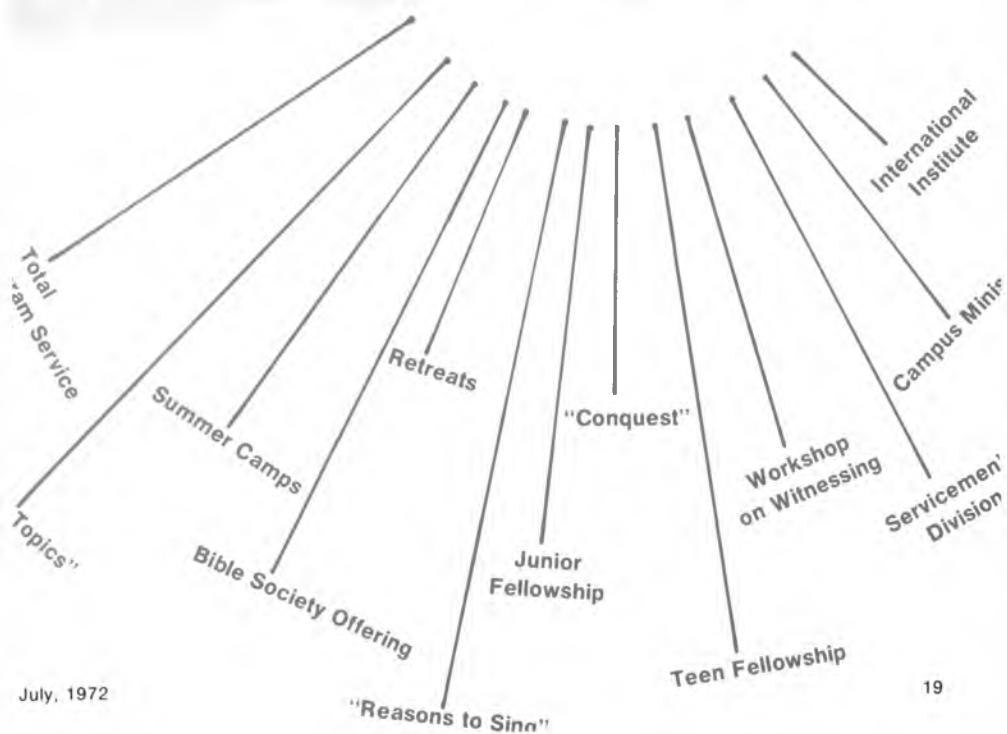
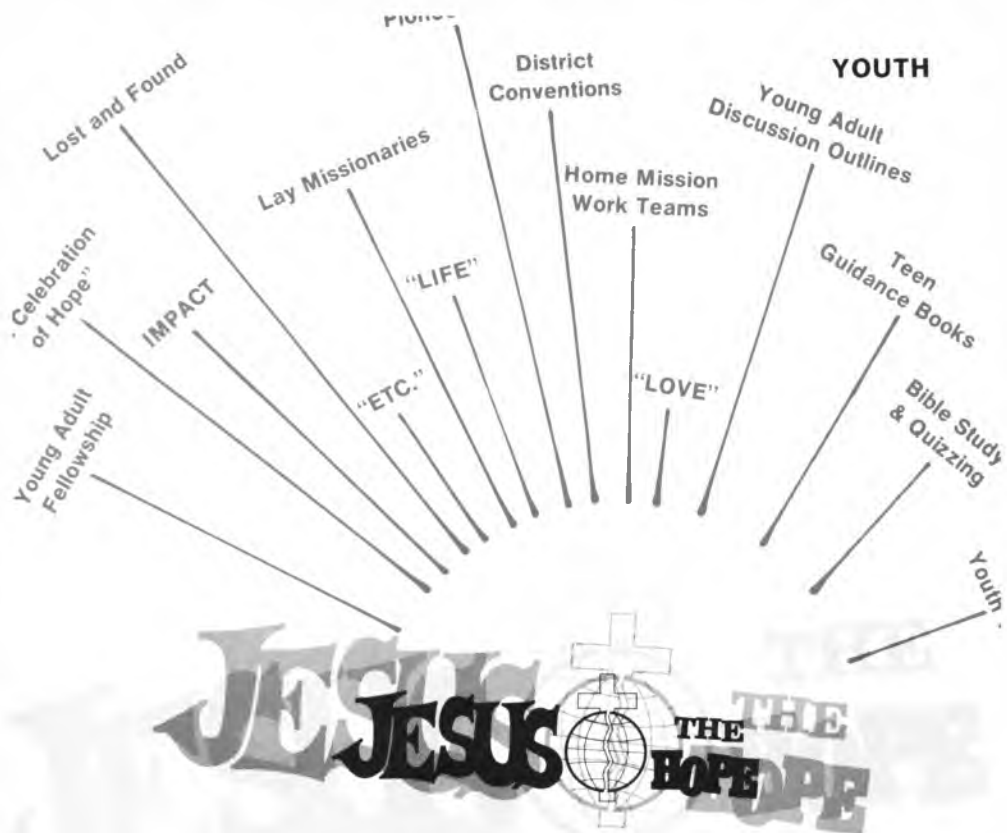
1973

February 26-27
March 1-2
March 5-6
March 7-8
March 9-10
March 12-13
March 26-27
March 29-30
April 2-3
April 4-5
April 6-7
April 9-10
April 12-13

CONFERENCE

Des Moines
Kankakee
ENC
Toronto
Detroit
Mt. Vernon
Indianapolis
Mid-America
Bethany
Austin
Texarkana
Nashville
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City _____ State _____ Zip _____

Name of Church _____ District _____

New Position: Pastor (); Evang. (); Other _____

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Former Church _____

All official records at Headquarters and periodicals checked below will be changed from this one notification.

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S-1972

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for description.

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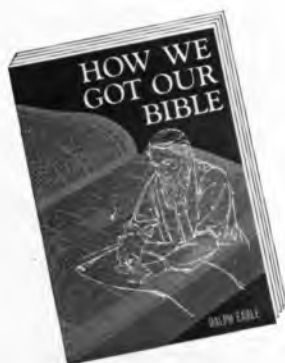
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FACTS AND FIGURES CONCERNING THE WORLD AND ITS NEEDS

ENGLISH-SPEAKING PEOPLE AND NON-ENGLISH-SPEAKING PEOPLE

9% of the world's population speak English.

91% of the world does not speak English.

90% of the world's Christians come from the English-speaking 9 percent.

10% of the world's Christians come from the non-English-speaking 91 percent.

94% of the ordained preachers in the world minister to the English-speaking 9 percent.

6% of the ordained preachers in the world minister to the non-English-speaking 91 percent.

96% of the Church's income is spent among the English-speaking 9 percent.

4% of the Church's income is spent among the non-English-speaking 91 percent.

91%
NON-ENGLISH



THE UNITED STATES HAS:

64% of the English-speaking peoples

6% of the world's population

50% of the world's wealth

63% of the world's manufactured goods

29% of the world's railroads

58% of the world's automobiles

44% of the world's trucks

56% of the world's telephones

43% of the world's radios

35% of the world's electric output

26% of the world's steel

29% of the world's petroleum

22% of the world's coal

WORLD MISSIONS

Forty-three thousand Protestant missionaries of the world occupy some 130 fields. The Church of the Nazarene has 558 missionaries (with 33 new missionaries) in 48 world areas.

Protestant church members number about 67 million in the United States and 8 million in Canada, a missionary-to-church-member ratio of one to 2,500.

In the twentieth century the percentage of missionary personnel compared to world population has been shrinking every decade.

WORLD NEED

There are approximately 3 million villages in the world without a resident gospel witness.

More than half the people in the world do not know the way of salvation.

The Bible still waits to be translated into more than 1,500 languages and dialects. At the present rate of progress this would take at least 150 years.

TOTAL GOSPEL COVERAGE . . . WHEN?

The gospel can cover the world in this generation if we will but accept the implication of the Great Commission and obey Jesus Christ, who said:

I. You are My witnesses.

II. You are My servants.

III. You are My ambassadors.

The job will be done as soon as every child of God . . .

I. Prays as he ought.

II. Goes where God sends him.

III. Gives as God prospers him.

The City on the Hill

FRESH VIGOR and a renewed vision of God's plan for the Church of the Nazarene came to thousands of Nazarenes last month at Miami Beach.

As Nazarenes start the 1972-76 quadrennium, the Holy Spirit in the coming weeks will transmit blessings received at the General Assembly to individual churches everywhere.

As Salt and Light

In the Sermon on the Mount, Jesus likened the influence of the Church to salt and light (Matthew 5:13-16)—a familiar passage, basis of many sermons.

The Master said that Christians were like "a city that is set on an hill [which] cannot be hid." Dr. Ralph Earle, in *Beacon Bible Commentary*, observes: "Whether we like it or not, we are on display before the world all the time. One can no more escape his influence than his shadow."

Deeds of Kindness

Jesus referred to himself as the "light of the world" and He called His followers the same thing.

Jesus placed importance on thoughts and deeds of kindness as a means of praising God with one's life.

He explained that their "light" was to be their good works.

This is the Church that is "set on an hill," whose victorious ongoing is like the march of an army with banners.

In response to numerous requests, to assist pastors in making the church bet-

ter known in their community, a series of proposed newspaper display advertisements is now available.

Copy has been written for five larger display advertisements and for three one-column advertisements. These are accompanied with suggestions on how best to proceed.

Some Churches Unite

In some metropolitan areas and in cities with three or more Nazarene churches, pastors have worked together on printed messages. Some have been of an institutional nature and others as a block listing of churches and services.

The late Dr. L. A. Reed, famous professor at the Nazarene Theological Seminary, ran a series of small display advertisements in the *Chicago American* while pastor in that city.

He promised good music, friendly atmosphere, and a Bible-centered sermon. He captured interest with his sermon topics.

Dr. Reed's goal was to increase summer church attendance and his advertisement series helped.

He told pastors: "Be sure to have something to advertise, and then advertise in reliance upon the Holy Spirit and to the extent of your budget. Advertising pays!"

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**WILL GET US STARTED ON A
PORTUGUESE
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**WE CAN REACH
MOZAMBIQUE
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PORTUGAL
BRAZIL and other areas**



**AT LAST THEY'VE
THOUGHT
OF ME!**

Your Opportunity
to Be a
BETTER SS Superintendent

SUNDAY SCHOOL SUPERINTENDENT'S RESOURCE PACKET

A reliable source of practical, time-conserving know-how for leading a successful Sunday school

- helps for building attendance
- ideas for vitalizing visitation
- plans for recruiting teachers

6 posters emphasizing the new quadrennial program
3 posters promoting teachers' and officers' meetings

Book: ALL ABOUT THE BUS MINISTRY

Vital information on a new evangelistic method for reaching new people

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Monthly sheets highlighting SS-related emphasis and space for noting local activities. Punched for notebook.

Superintendent's Guide

Outlines the task of the SS superintendent, with practical suggestions for carrying out these responsibilities. Punched for notebook.

Enrollment-Attendance Chart

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Important communication medium, helpful for maintaining effective workers' meetings.

PLUS: numerous brochures providing timely information on such subjects as: Rally Day . . . Team Teaching . . . Visitation . . . Workers' Meeting . . . Also includes "News Notes" and "How to Use" sheet. Cassette tapes and filmstrips to be included at appropriate times.

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S-1972

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THE PREACHER'S WIFE

Mrs. B. Edgar Johnson

Overcoming Prayer Frustrations

DURING A REVIVAL when I was a young teen-ager an evangelist requested that each of us think of some unsaved person, and by the uplifted hand promise to pray for that one three times daily *until* he was saved. Wishing to cooperate, I hastily settled upon an adult relative and raised my hand.

Since I seldom saw this person, almost every night found me deeply remorseful because I had forgotten to pray the three times. In desperation I decided to pray at each mealtime. But still I prayed more prayers for forgiveness (for forgetting) than I ever prayed for the unsaved one. The distressing thought came that I might have to pray for her the rest of my life—three times a day—when I really felt no burden and constantly forgot. A sense of guilt hovered over me like a cloud.

Finally my pastor helped me by explaining that in “good faith” and a desire to cooperate with the evangelist’s request, I had made an unwise promise. He instructed me to talk to the Lord about this impulsive vow, and although I would still pray for this person, ask God to release me from the three-times-a-day pledge. What a burden of guilt was lifted!

Have you ever suffered guilt because of forgotten prayer promises? Have

you come across a letter, or a name written on a slip of paper in your Bible, that you had completely forgotten about?

One of the best solutions for this is on-the-spot prayer. When someone requests prayer or shares a special burden, instead of simply saying, “I’ll remember you in my prayers,” or, “My husband and I will pray for you in family worship,” it can mean a great deal to say, “Let’s pray about it right now.” It is surprising how many times and places this is possible—on the phone, in the car, in stores, at restaurants—almost anyplace you can imagine.

My first introduction to this on-the-spot praying occurred many years ago when my sister expressed a prayer need on the phone to a minister, and he quickly responded, “Let’s pray right now!” She felt a tremendous lift and an instant release of God’s power.

The phone can serve as a wonderful means of prayer—a three-way “hook-up” you might say. The very miracle of the telephone itself engenders faith that Another, unseen, is hearing.

Once when a distraught mother of a wayward teen-ager called for prayer, she cried, “My grief is so terrible I can feel my mind slipping . . . I’m break-

ing!" So "over the wires" we asked for God's calming presence to invade her and restore her peace and faith. Next time she saw me she said that as soon as she hung up she was in control of herself.

Another on-the-spot prayer occurred at breakfast in a restaurant when a member confessed his backslidden condition and wished to be relieved of his church office. Instead of promising to pray later, my husband said, "Let's pray about it now," and in an unobtrusive way they prayed. Tears began to roll down the fellow's face, but he didn't seem to care what the waitress thought. He ate scarcely any breakfast, but he left the restaurant a restored man.

If the prayer request comes in a letter, better stop and pray right then! It may be hours, or even days, before you remember, and then you may never feel that same spontaneous concern as at the moment when you first read it.

When you hear news on the radio, TV, or newspaper of some accident or tragedy I'm sure you often pause, as I do, and pray for the victims and their families. Only God knows the effect of these spontaneous prayers in situations that remain unknown to us.

Once when a friend's pet was very ill, and I sat beside her as her tears spilled over, I felt prompted to put my arms about her and pray then and there, but "quenched" it, thinking it might seem foolish to pray for the ailing pet. But I'm sure now that I should have. For whatever hurts us concerns our Heavenly Father.

There are other causes for "prayer guilt." What about those prayers that are perfunctory? You try to pray, and struggle to be fervent, but you cannot induce a real burden for the particular request—you never seem to "touch" God. And we do *know* when we have prayed and made contact.

Or *how long* must you keep a person

on your prayer list?

What about a promise to pray at a certain time, but the doorbell rings, the baby falls and has to be "mended," or the beans boil over? We feel we have betrayed someone.

Of course we should do our best to have a regular devotional time, when we spend time in God's presence. But we shouldn't make prayer a chore, a clock-watching matter. For our intercessory prayer or special requests, a good rule is to pray at the Spirit's prompting. There are times when you are working about the house, in the office, in the yard, and you think of someone who needs prayer. Stop and pray! When the Spirit prompts your memory, *then* is the time to pray! If possible, slip to your knees by a bed or chair, or bow your head at your desk, but do it then. Prompt obedience to the Spirit's reminders will produce a far greater intercessory prayer life than the clock.

One young lady testified in prayer meeting that while she was vacuuming the floor that week she felt such an urge to pray that she just shut off the vacuum cleaner and knelt at the divan. Her account of blessing triggered a response in several "fringe" members of her set.

Telephone praying can be used here also. One evening we felt an unusual concern for a young friend in a distant state and the impression grew stronger to phone her. She was in tears and told us her husband had packed up and left her that evening. What a boost to both her and our own faith to realize the loving care of the Father!

As a pastor's wife you will have many requests for prayer. The next time someone expresses a need, if possible say, "Let's pray about it right now." Help the burdened one to an immediate commitment of the problem (Ps. 37:5), and encourage him to trust and give thanks. Then keep your heart sensitive and instantly obedient to the Spirit's promptings to pray.

faith in **ACTION**

Can a Man Preach on Carnality—

If He Wasn't Born on a Farm?

By Gene Van Note*

Certainly you remember this classic illustration: "As a young man I was converted. Not long after that I heard my first sermon on holiness. The preacher explained that every person who was 'saved' but not 'sanctified' still had the carnal nature. But I was so happy in my Christian experience I was certain I did not need anything more.

"The next morning I went out to do the milking. We had one Holstein cow which was really mean. The day before, she had broken down the fence and gotten into the thistles. That morning she kept swatting me in the face with her tail full of stickers. After about the tenth time, I whacked her on the flank and she picked up her foot and put it down in the pail of milk.

"That made me so mad, I took the milking stool and beat her until it broke. As I stood there with the pieces in my hand I cried, 'O God, I do need something more!' I begged the cow to forgive me and asked God to cleanse that 'old man of sin' from my heart and sanctify me wholly. And He did!"

There were similar stories which were centered around the slop and slime of the hogpen, or the kicking mule, or the horse that wanted to run but refused to work. Each of these situations revealed the need for the Lord to reach deeper into the heart than ever before.

*Pastor, Church of the Nazarene, Carmarillo, Calif.

Now thanks be to God for everyone who has received the Holy Spirit into his life by whatever route.

But suppose a man was not born on a farm. What then? What if he was never outwitted by a dirty old pig? Can he preach on carnality? If he does, what should he say?

As a starter he will need to keep in mind that most of the people who hear him preach were not born on the farm either. At the turn of the century the population of North America was 60 percent rural; now it is 75 percent urban. Is carnality a matter of geography or humanity? The answer is clear. The Word of God also has something to say to those who have never followed a plow.

The man with his fender bent, or his home broken, or his future smashed, or his heart crushed by a sophisticated society, needs Christ to help him just as much as the man who has been hit in the face by a cow's tail. Maybe more!

Never in history have men needed to hear Christ more than they need to hear Him today. In times of violence, destruction, fear, and change let us preach clearly and convincingly God's *full* remedy for the sin of the world. Yet let us make certain that not only is our message scriptural but that our illustrations are contemporary. He is still "able . . . to save them to the uttermost that come unto God by him."

“ . . . But God Gave the Increase”

By Phillip L. Cory*

Sometimes as a minister I am tempted to think of myself as a man with a job to do and of God as my Helper in getting the task done. Of course this thinking can be compared with going the wrong way on a one-way street. In reality God has a job to do and I must be the helper in getting the task done.

Every minister needs to have an experience periodically to remind him that after all this is God's work and not just man's task to get men into the Kingdom. Recently I had just such an experience.

Through VBS our church had made contact with a fine couple who had two lovely children. Neither of the parents was in church nor had they been for all of their adult lives. But God helped us to make friends of them and they began to faithfully attend the services of the church.

On frequent visits I had the opportunity to talk to them about the gospel and what it means. I tried my best to get through the Four Spiritual Laws, the five steps in the “Life” brochure, and the Kennedy approach, but to no avail. Their hearts were receptive, but somehow I was not able to lead either of them to a commitment to Jesus Christ.

One evening I was in their home and again speaking to them about spiritual things when the wife stopped me in the middle of everything and said, “Now tell me again, What does it mean to be saved—to be born again?” Once more I began to explain as simply as I knew. She interrupted me and with an air of certainty explained, “Well, I've already done that.” With surprise I answered, “You've done what?” She replied, “I've prayed and asked God to forgive me of my sins.”

I sat dumbfounded, yet with a great

*Pastor, Mount Laurel Church of the Nazarene, Moorestown, N.J.

joy in my heart, and it began to dawn on me. This lady had been in Sunday school for the first time the week before. She had also found that she was able to understand the Scriptures, much to her own amazement. She told me in the course of conversation that a scripture I had preached on had been puzzling to her and her husband, but that suddenly she understood what it meant.

I had tried so hard to win her, yet without success. I had done everything that I knew to do, but had not won her. Yet God, in a private moment and in a secret place, reached out and claimed her to himself and saved her.

Will she make it as a Christian? Of course, because God has given the increase. The Sunday morning following this experience I asked this wonderful lady to step forward and testify publicly that she had accepted Jesus Christ. With an air of victory and confidence she knelt at the altar while I, along with the board members of the church, vowed before God and the people that we would do our utmost to nurture this “babe in Christ” to mature spiritual adulthood.

More and more I am impressed that we should “get out of God's way” and let Him give the increase. We are only helpers to step into the scene when we are beckoned by the Master.

Tonight I Cut His Hair—

By Kenneth L. Kern*

A rather unorthodox statement for a minister to make. Perhaps even an unwise one, but these are the facts.

A week and a day had passed since I preached on the subject “God's Cure for the Blues,” with content from Psalms 77. Tonight because someone had told Gary that I was the “college barber,” he asked me to cut his hair. With shoulder-length hair and a back-

*Associate pastor, Melwood Church of the Nazarene, Washington, D.C.

ground of unhealthy youthful freedom, drugs, and a school dropout, he came to the parsonage for a haircut.

Gary, now 17 and a hippie in practice and appearance, was one of the seekers at the altar a week ago on Sunday morning. Until about two months ago he had never attended any church and didn't know anything about spiritual life. Now his changed life witnesses to a power greater than he had known before.

That he wanted to have his long, rebelliously symbolic hair cut off was not the result of anyone's urging. He simply noticed that with the youth of our church long hair among men was not found. Now handsome in appearance and interested in the church programs, Gary is always there.

Gary's mother has attended several services and has noticed that God's people have something different about them. We trust that she will come to know the Lord soon.

What impressed me in this recent experience with Gary is the fact that our standards did not win him to the church. The message of a cure for sin-sick souls appealed to him. He sought and found God. With this newfound love, he wanted to dress and look like the rest of God's children. As I cut his hair I thought, When one finds God, isn't it wonderful how the sin is pared off and the new creature shines through?

Yes, Gary still has problems, because this is an entirely new way of life. To be responsible, finish school, and pursue a college education is quite a challenge, but God is able. He has brought Gary this far and will see him have victory according to his faith.

Already others who have been Gary's friends have been in contact with me or the church, and we trust that, as these strange-looking people find their way through our sanctuary doors and down our aisles, their visit to the church will not end in the pew, but in finding

eternal life. New doors are opening to reach these mixed-up youth. My prayer is, "Father, help me to be prepared in Your Spirit to help them find You."

GLEANINGS

from the Greek



By Ralph Earle*

I Cor. 4:16

"Followers" or "Imitators"?

Our words "mimic" and "mimeograph" both come from the Greek word here, *mimetai*, which occurs seven times in the New Testament (cf. 11:1; Eph. 5:1; 1 Tim. 1:6; 2:14; Heb. 6:12; 1 Pet. 3:13). It always means "imitators," which is a stronger term than "followers." Paul wanted the Corinthian Christians to imitate him, as he was imitating Christ (11:1).

"Puffed Up" or "Arrogant"?

The verb *phystoo* (v. 18) is used six times in this Epistle, three times in this chapter (4:6, 18, 19; 5:2; 8:1; 13:4) and only once elsewhere in the New Testament (Col. 2:18). This reflects the spiritual pride of the Corinthians, which was their main problem.

The word comes from *physa*, which means "bellows." "to puff up or blow up, means "bellows." So it means "to puff up or blow up, inflate" (A-S). In the New Testament the verb is always used metaphorically in the sense of being puffed up with pride.

The context suggests that "arrogant" (Weymouth, RSV) may be the best translation here. Some members of the Corinthian congregation were carrying on arrogantly, assuming that Paul would not come and straighten things out.

"Word" or "Talk"?

"Speech" (v. 19) and "word" (v. 20) are both translations of *logos*. The RSV is consistent in having "talk" in both places. This is perhaps the best rendering. Paul's opponents in Corinth were doing a lot of talking, but they lacked real power. The apostle

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

asserts that the kingdom of God is not mere talk; it is the power of the Holy Spirit, which these self-inflated Corinthians sadly lacked.

Excommunication?

Chapter 5 deals with a case of flagrant immorality in the church at Corinth. One of its members was living with his stepmother. This is what is called "incest," and it was particularly abhorrent to the pagans of that day. So this sin in the church was bringing serious reproach on the name of Christ. Yet the proud, stubborn Corinthians were arrogant when they should have been repentant.

In verse 2, Paul says that they should have put the guilty person out of church, should have excluded him from their fellowship. He concludes his discussion of this problem by saying that the "wicked person" should be "put away from among yourselves" (v. 13). This rather clearly means excommunication.

But what is the apostle talking about in verses 3-5? He says that he has already rendered a judgment in the case. With apostolic authority he was moved "to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus" (v. 5). Paul uses similar language in I Tim. 1:20.

H. A. W. Meyer writes helpfully on this passage. He suggests that, while the church could excommunicate an erring member, it was the prerogative of only the apostles to consign a man to Satan. He calls the latter "the *intensified* penalty of excommunication" (*Critical and Exegetical Handbook to the Epistles to the Corinthians*, p. 112).

Meyer also calls attention to the fact that what is to be destroyed is the *sarx*, "the flesh," not the body. The object of Paul's judgment of the man was that "his *sinful fleshly nature*, which is turned to account by the indwelling power of sin as the workplace of his desires and lusts, might be emptied of its energy of sinful life by the pains of bodily sickness, and might in so far perish and come to nought. It is not his *soma* [body] that is to *die*, but his *sarx* [flesh]" (p. 113). He goes on to say: "Observe that it is with an *anti-Christian purpose* that Satan smites the man delivered over to him with bodily misery, but that against his own will this purpose of his is

made to *serve God's* aim of *salvation*" (pp. 113-14). The delivering to Satan was penal, but it had a remedial purpose.

"Leaven" or "Yeast"?

Paul quotes an old proverb: "A little leaven leavens all the dough" (cf. v. 6). To regular readers of the King James Version the term "leaven" is familiar. But many readers of the Bible today might not be aware of the fact that "leaven" means "yeast." Of course, in this day when very little baking is done at home, probably most young people would not know what yeast is! So perhaps the use of the "modern" term "yeast" might not prove helpful. It is true that "leaven" has become deeply ingrained in our language as a symbol of evil, although it is sometimes used for a good influence. Basically it means what affects the whole (of society or a group).

"Fornicators" or "Immoral"?

In verses 10 and 11 the apostle mentions various types of sinful people. He says that we cannot avoid associating with such people in this world, but we are not to tolerate them in the church.

We have already noted that the Greek word translated "fornication" can refer to many kinds of immorality, including adultery and probably homosexuality. So "fornicators" here should be rendered as "the immoral."

"Covetous" or "Greedy"?

The noun *pleonektes* occurs in both these verses and 6:11. Elsewhere in the New Testament it is found only in Eph. 5:5. It refers to a "greedy" person, as we would say today.

"Extortioners" or "Robbers"?

The adjective *harpax*, used here as a substantive, comes from the verb *harpazo*, which means "to seize, catch up, snatch away, carry off by force" (A-S). So the reference here is to what we would call "robbers" (RSV) or "swindlers" (NEB).

"Railer" or "Abusive"?

The noun *loidoros* is found only here and in 6:10, where it is translated "reviler" in KJV. It comes from the verb *loidoreo*, which means "to abuse, revile" (A-S). Perhaps the best contemporary translation would be "an abusive person."

IN THE STUDY

Relevant today, this sermon from the past,
preached in Danville, Ill., First
Church of the Nazarene in 1938 by Pastor
Purinton, not published until now—

Twentieth-Century Christianity

By W. S. Purinton*

TEXT: *For he [Barnabas] was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord* (Acts 11:24).

INTRODUCTION: I will present twentieth-century Christianity today by making a comparison with first-century Christianity. Barnabas is a striking example of a first-century Christian. He was a Levite, of the island of Cyprus, a convert to Christ, who was called out to preach the gospel and who traveled with Paul on his first missionary journey. His life is described in one verse (text) which pictures four sides of his nature. Each quality mentioned regarding Barnabas is within the range of possibility for every Christian today.

I. HE WAS A GOOD MAN.

Would to God that this were true of every man! The only reason it is not true is because of sin. Ever since the fall of man in Eden the awful disease of sin has found its way into the hearts

and lives of men. If we can get rid of sin, every bad man can become good. There is only one way to find this deliverance—not by reform, church joining, card signing, or baptism alone—but by the new birth. “Ye must be born again.”

A sincere repentance, a turning from sin, and a simple faith in the atoning blood of Jesus Christ will cause old things to pass away and all things to become new. God will roll away the burden and assure your heart that the past is forgiven, and will give grace to live a *good* life. The Bible standard for Christians—whether in the first century or the twentieth—is for every Christian to be *good*. Not always great or rich or beautiful, but always good. Barnabas was a good man because God came into his life. This is possible today. Has He come to you?

II. HE WAS FULL OF THE HOLY GHOST.

Barnabas is here pictured as a man so consecrated, dead to self and the world,

* Retired elder, Pompano Beach, Fla.

and obedient to God that the Holy Spirit fully possessed his heart and mind and body. If you say: "That sounds strange—for a man to be full of the Holy Ghost," I will know you have not been reading your Bible. This expression is common in the Holy Book. It is a common experience for men in Old and New Testament times: Joseph, Daniel, John the Baptist, Peter, the 120 in the Upper Room at Pentecost—these were all filled with the Holy Ghost.

In every age since then, where God has worked and great awakenings have come, it has been when the Holy Ghost, the Third Person of the Divine Trinity, has been honored and has taken possession of the hearts and lives of men. George Fox of the Quakers, John Wesley of the Methodists, William Booth of the Salvation Army, Charles G. Finney, Dwight L. Moody, P. F. Bresee, and countless others were all men filled with the Holy Ghost. Thank God, we still live in the dispensation of the Holy Spirit. "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh" (Acts 2:17).

A real twentieth-century Christian walks in all the new light God shines across his pathway. Sooner or later, he feels a struggle within and realizes (though already saved) that the traits of carnality—envy, jealousy, hatred, and selfishness—are there. As he goes to prayer, consecrates his all, and tarries before the Lord, the Holy Ghost comes to burn out inbred sin, purify the heart, and fill him with the Divine Presence. He then speaks, not in some unknown tongue, but in a new tongue (the Canaan language) to glorify God and witness for Him. A real twentieth-century Christian, like that first-century Christian, Barnabas, is Spirit-filled. Have you received the Holy Ghost?

III. HE WAS FULL OF FAITH.

He believed God. He stepped out from the law to obtain through faith in

Christ the benefits of grace. He believed in God's power to save, sanctify, keep, and do exploits for God. Barnabas believed God was bigger than the devil, that God was still on the throne. He believed Christ was able to change the hearts of heathen men and pardon their many sins. Through faith he stepped out with Paul on a great missionary tour. Do you believe God is able to do this same work today? We live in a world of doubt and fear. Many in the churches are fearful and afraid. They do not believe in God and His mighty power; they are looking to man alone. God needs men and women of faith today. Can He have you? Barnabas had no corner on faith. You too can have your share if you will really pray and believe.

IV. HE WAS FRUITFUL.

"Much people was added unto the Lord." He took religion seriously. He put God first. He was unselfish. He lived to help others. He worked at the job. He was so filled to overflowing with the blessing of God that it spilled over to bless others. He made salvation attractive. Many others wanted what he had. He was a soul winner. God needs such Christians in this twentieth century. Are you a fruitful Christian? Does your life attract others to Christ?

CONCLUSION: Not one thing that is said about Barnabas but could also be said about you if you obey God. May this shining example of first-century Christianity stir us to live more fully for Christ in this twentieth century. May the example of Barnabas challenge all of us: to be *good* in the midst of evil; to obtain *God's fullness* when many are empty; to have *faith* in a world of doubt and fear; to be *fruitful*, when many are barren. "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" (Dan. 12:3).



The Folly of Sin

TEXT: Luke 15:11-24

INTRODUCTION:

The story of the wandering life of the prodigal son illustrates perfectly the folly of sin.

The Pharisees and scribes had long complained of Jesus' relationship with sinners. They murmured, "This man receiveth sinners, and eateth with them." No doubt this parable had a reference to the position which the Jew and the Gentile were to take in regard to the preaching of the gospel. It was probably originally designed to rebuke the self-righteousness of the scribes and the Pharisees. It was to show them that, in despising Jesus for receiving sinners and eating with them, they were altogether out of harmony with Him.

Very simply, this is the story of a young man who left home in search of a good time, got his fill of it, and returned. This is only the surface picture. Actually, it illustrates the earnestness with which God seeks the lost sinner and, on the other hand, it describes the result of that search in the voluntary return of the sinner himself.

The purpose of this sermon is to show the bountiful love of the Father in the forgiving of all sins.

In discussing the story of the prodigal son, I shall follow the sequence of his life: (1) his departure from home, (2) his state of wandering, (3) his return, and (4) the reconciliation.

I. HIS DEPARTURE FROM HOME

- A. *The request of this young man was, "Father, give me the portion of goods that falleth to me."*

1. He desired to become independent of all authority.
2. He had, no doubt, seen or heard of the lure of the world outside of home.
3. He was possessed by the great sin of pride.

B. "He divided unto them his living."

1. This is proof of God's great love.
2. It is also significant of man's freedom to make his own decisions.

II. HIS STATE OF WANDERING

- A. *He "took his journey into a far country, and there wasted his substance with riotous living."*

1. The "far country" shows that he was separated from home.
 - a. The real horror of hell is that one has his soul completely severed from God.
 - b. With this in mind, many have already begun to live in hell.
2. This was a state of hilarious living because he "spent all."
 - a. He obtained the very best in clothes, "car," "hotel suite," etc.
 - b. He paid dearly to associate with "high society."
3. Soon all of his money was gone and "he began to be in want."
 - a. This is a very sad picture of downward progress.
 - b. He came to the place where he received no satisfaction from those things that had previously satisfied.
 - c. His friends deserted him.
4. Next, he became a servant by selling himself to "a

citizen of that country.”

- a. The “citizen” to which he sold himself was Satan himself.
 - b. He now became servant to the very thing that he had set out to conquer.
 - c. He yielded himself to the service of evil.
5. He became caretaker of the swine.
- a. This is the filthiest job a man could have.
 - b. Jesus uses this to depict a real picture of sin.

III. HIS RETURN

A. *This prodigal finally “came to himself.”*

1. He saw himself now in the light of what he could be, were he home.
2. To come to oneself, basically, means to see yourself in the light of the eternal God and be honest to recognize where you really stand.
3. The effect of sin is such that one almost loses the ability to reason clearly.

B. *He said, “I will arise and go to my father.”*

1. Hunger probably overcame his own pride.
2. No man need be hungry when there is plenty of food at the Father’s table.

C. *As he starts for home, he is now a perfect “finished product” of sin.*

IV. THE RECONCILIATION

A. *His father receives him back into the family.*

1. He brushes aside the son’s confession.
2. He has his son clothed as that becoming a king’s son.
3. He declares a great feast.

B. *This brings us to the purpose of the parable.*

1. God is a God of marvelous and great love.
2. He constantly is waiting for the prodigal to return home.
3. All heaven is greatly concerned over one soul—your soul!

CONCLUSION:

As surely as this prodigal left home, hit the very pits of sin and degradation, returned home, and was forgiven of all by his father, so you can be forgiven today of your sins if you’ll only return home to your Heavenly Father.

There is the story of an old hermit who lived in a little cave overlooking a small village. In the village there was a group of children who, every time they had a problem too great for their little minds, would go to see the old hermit. He was very wise and solved almost every difficulty. As time went on, this group of boys and girls grew up. After they had all finished college, they returned home for a homecoming celebration. After the festivities were completed, the group went to see the old hermit. One of the young lawyers, who now sensed that the old man wasn’t as wise as he seemed many years ago, held a bird in his hand and asked the hermit if it was dead or alive. The scheme was to let the bird fly if he answered, “It is dead.” If he declared it was alive, the lawyer would crush it and let it fall to the ground. The old hermit deliberated for a moment, then answered, “As you will, my son, as you will.”

So it is with you today, my sinner friend. You hold within your hand the destiny of your own soul. Those of you who are wandering, as the prodigal son, in a life of sin, I bid you now, “Come to yourself, and come to God.”

JIM BOND



Be careful of being so heavenly-minded that you become no earthly good.

Christian Example

TEXT: . . . *be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity* (I Tim. 4:12).

INTRODUCTION: There is a tremendous need for genuine Christian principles demonstrated by God's people. There is a great demand for Christian ethics in a confused world. As one said: "I had rather *see* a sermon [in action], than *hear* one [in precept] any day. I would rather one *walk* with me, than merely *show* the way." May God enable us to see these marvelous virtues in the light of the Word of God.

I. BE AN EXAMPLE IN WORD.

- A. Guard your lips with jealous care. Let nothing proceed from the lips that will besmirk the fair pages of the book of your life.
- B. Watch your words. Ugly words are exceedingly repulsive, offensive.
 1. That which lies beneath the surface of thought will emerge to the surface of your speech.
 2. Words can bless or destroy. Illus.: Church divisions, wars.

II. BE AN EXAMPLE IN CONVERSATION.

- A. In your conduct—deportment.
- B. In your public life—not strait-laced, but upright, humble.
- C. In your private life—behind the door. Your habits of prayer, Bible reading. "Only let your conversation be as it becometh the gospel" (Phil. 1:27).

III. BE AN EXAMPLE IN CHARITY.

- A. This is love in action.
- B. Many think of this as an act of mercy or a handout.

1. Some kind deed. Illus.: Dorcas, Samaritan.
2. It goes beyond this: "unfeigned love of the brethren."
3. True love is a well-balanced Christian principle. Comment on I Corinthians 13.

IV. BE AN EXAMPLE IN FAITH.

- A. Faith that is strong, that refuses to bend. Illus.: Hebrew children.
- B. Faith in another, his church, in his forebears.
- C. Faith that dares to believe God. Illus.: Paul.

V. BE AN EXAMPLE IN SPIRIT.

- A. The expression, "He has a good spirit."
 1. A spirit of aggression, wanting to do something
 2. A spirit that sparks enthusiasm in others

CONCLUSION: May God give us such Christian people in our churches. This is the kind that will enable the minister to hold his head high and cry out to the world, "Be a follower of us, even as we follow Christ." This is the one great need today. Let us feel the pulse of Paul as he exhorted Timothy to such a life and example, and do likewise.

HENRY T. BEYER, JR.
Alexandria, La.

A Mutual Provocation Society

SCRIPTURE: Heb. 10:19-25

TEXT: V. 24—"And let us consider one another to provoke unto love and to good works."

Too often the church becomes a "mutual admiration society." We sit idly around congratulating ourselves on

tiny excursions into decency and respectability. What the author of Hebrews urges is a mutual "provocation" society.

Provoke has a good and a bad meaning. Christians may provoke one another to anger, disgust, or wrongdoing. But we are called by scripture to provoke each other "unto love and to good works." And the Scripture lesson tells us how to implement the text. Two matters are before us then: the objective and the method of Christian provocation.

I. THE OBJECTIVE

First, "provoke to *love*." Love to God is meant, for this is the first and greatest law binding upon Christians. We are to stir one another to greater love for God, which comes through greater responses to His prior love for us. But the second commandment, as Jesus taught, is love for fellowmen. And to a deeper and truer love for neighbors we are to provoke one another.

Second, "provoke unto love and to *good works*." Love alone is not real love. True love is always love *and*. Love expresses itself by taking action in good works. Toward God, these will be related to Scripture reading, prayer, and witnessing. Toward men, these will be ministries of mercy aimed at the relief of spiritual, physical, and social needs.

To this life of love in action we are solemnly enjoined to provoke one another. Which raises the question, How? The context supplies answers.

II. THE METHOD

First, *by the encouraging example of holiness*. "Having our hearts sprinkled from an evil conscience, and our bodies washed with pure water" (v. 22).

"Hearts" is a figure for our total inner lives, "bodies" for our total outer lives. Inward and outward holiness, by the grace and power of God, is a method by which Christians are encouraged to a deeper life and service.

To see how God has overcome sin and selfishness in another has the effect of prompting us to a quest for the same victory!

Second, *by the unwavering confession of hope*. "Let us hold fast the profession of our faith" (in the best MSS., "hope," v. 23).

The Christian's hope is represented throughout Hebrews as God's "better country"—heaven. This hope is certain because it is grounded upon the changeless truth and grace of God, who promises heaven to His pilgrim people—"He is faithful that promised." And since the hope is sure, the confession of that hope should be steadfast, "without wavering." Christians should boldly identify themselves with God's promise of final salvation and eternal glory. This confession of hope, reminding us of the transitory character of this world, of the eternal quality of the coming world, will provoke us to love God and serve men with greater zeal, knowing to what incomparably glorious reward we are coming.

Third, *by the strengthening fellowship of worship*. "Not forsaking the assembling of ourselves together, as the manner of some is" (v. 25).

In the assembly of worshiping Christians, heart and life holiness can be expounded. Men can search the Scriptures together in order to discover and apply God's remedy for sin that frees a man to love and serve as he ought.

In the assembly of worshiping Christians, hope can be expressed. God's people can turn their gaze upward and onward to the "city which hath foundations." These glimpses of glory will strengthen us to love God and serve men in the crumbling society of this passing age.

The Scripture lesson opens with a reference to "the blood of Jesus," and closes with a reference to "the day" of His coming again. Between this parenthesis of salvation provided and completed we are to live lives of

mutual encouragement, provoking one another "unto love and to good works" by holy lives, bold witnessing, and faithful worship. Love and service are our objectives. Holiness, testimony, and fellowship are our methods. To this let us pledge now our lives and fortunes and sacred honor.

W. E. McCUMBER



By Asa H. Sparks*

Youth

1. *To give a distinctive touch* to that IMPACT Team of witnessing teen-agers, take the new Nazarene tie tac and use plastic model paint to fill it with your own distinctive color. Burnish the lettering while the paint is still wet.

2. *Girls love boys—boys love cars.* To get both together in your Teen Fellowship, have an auto rally.

3. *Make use of the teen-agers* in your church by developing a fifth-Sunday teen program. On the fifth Sunday turn the preliminaries, or perhaps the whole service, over to the NYPS organization.

4. *Teen-agers are often most happy* when they are doing. Take advantage of this, Pastor! Train your teen-agers to serve in some way—perhaps in conducting a VBS. Take them to the home mission church on your zone and let them help sponsor a VBS this summer.

5. *Get your message across* in a humorous fashion with unique cartoon cards available at some publishers.

* Pastor, Gastonia, N.C.

6. *Finding really effective work* for the junior highs and senior highs is difficult in many churches. Perhaps your groups would like the responsibility of decorating the church for Christmas and Easter.

7. *At our Back-to-School Sunday*, in September, we have been giving some item for the students to keep. This year we gave them a note pad with our school emblem on the front, printed in school colors. At the top of each page was printed the church's name and address with a Scripture verse at the bottom. The real key to get the kids to keep and use these pads was that we printed the football and basketball schedule on the inside of the front cover.—JIM CUMMINGS, Logan, Ohio.

8. *To help win the young teen* or child, try taking a small gift by on his birthday. Be sure to check with the teens to find out when they would be free to have a Coke with their pastor. Very inexpensive gifts can be purchased from Morelane, Inc., 2115 Chicago Ave., Minneapolis, Minn. 55404.—J. V. MORSCH, Nashville, Tenn., First Church.



READ THIS SLOWLY AND THINK

Does my life please God?

Am I studying my Bible daily?

Have I ever won a soul for Christ?

Am I doing as Christ would do in my place?

How much time do I spend in secret prayer?

Am I praying and working for anyone's salvation?

How does my life look to those who are not Christians?

Am I honest with the Lord's money?

Where am I making my greatest mistake?

—Selected

THINK THIS OVER!

I have so many faults myself,
I seldom see
A defect in another's life
But what I see in me.
I make so many fool mistakes
I feel condemned to find
A bit of fault in anyone
When I'm so far behind.

I used to censure everyone—
I was a Pharisee—
Until quite unexpectedly
I got a glimpse of me.
I tried to justify myself
And frame some alibi;
But here I stood caught by myself
And I to me would lie.

And whenever I'm inclined
Some other's judge to be,
I always stop and take a look
At him whom I call me.
I find it is a splendid thing;
Just try it and you'll see.
To keep from criticizing folks,
Let each I look at ME!

—Author unknown

• • •

I have nothing at all against the program of outreach being carried on at our church, but I do not feel that I can become actively involved in it because of the reasons checked below:

- ☐ I am too tired.
- ☐ It takes my only time at home.
- ☐ I don't know anyone at church.
- ☐ I have lots of company at home.
- ☐ My night for bowling.
- ☐ I am just not interested.
- ☐ I get too much church.
- ☐ I watch TV programs.
- ☐ I like to shop at nights.
- ☐ Refreshments aren't served.
- ☐ I play golf too late.
- ☐ I don't need Bible study and preaching.
- ☐ No one speaks to me—church is unfriendly.
- ☐ I don't like to get dressed up.
- ☐ I have a lot of school activities.

Note: Tear off and mail to God.

• • •

It is difficult for a correction to catch up with a mistake.

There was a man who was put out with his pastor and so held back on giving his money. His reasoning was somewhat like the man who quit brushing his teeth to get even with his dentist . . . He had forgotten that God could get along without his gifts, but that he could not get along without giving to Him.

J. CHRISTY

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.

—Selected

• • •

There is nothing which makes men rich and strong but that which they carry inside of them. Wealth is of the heart, not of the hand.

—Selected

A SUGGESTIVE SIGN

The following sign appeared in a small tailoring and dyeing establishment:

I Live to Dye; I Dye to Live.
The More I Dye, the More I Live.
The More I Live, the More I Dye.

Read these words aloud and apply to spiritual truth!

• • •

*Drop a word of cheer and kindness;
Just a flash, and it is gone.
But there's half a hundred ripples
Circling on and on and on.*

—JAMES W. FOLLEY

• • •

God never disappoints a needy saint. He either gives him what he asks for or what he ought to have requested.

• • •

God measures loyalty to himself, not by expressions of feeling, but by service.



HERE AND THERE

AMONG BOOKS



Conducted by the Editor

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

The Hungry Inherit

By Zane Clark Hodges (Moody Press, 1972. 128 pp., cloth, \$3.95.)

An imaginative Bible teacher (Dallas Theological Seminary) uses the drama of the historical novel and the challenge of Bible exposition to give a new slant to a familiar subject: Discipleship.

For those who like narrative presentation of biblical incidents, this book would be rewarding. This reviewer found it somewhat tiresome to wade through detailed, almost fictionalized, accounts of Jesus and the woman at the well of Sychar, for example, before getting to the point and applying the truth, that the "thirsty live, but the hungry inherit."

J. M.

The Faith Once Delivered

By William Culbertson (Moody Press, 1972. 192 pp., cloth, \$4.95.)

Nineteen keynote messages given during Founder's Week at Moody Bible Institute by Dr. William Culbertson, who served as president of that school for 25 years.

The messages are about as exciting as the title of the book, which is about average. They appear to have been transcribed from recordings of the sermons, which leaves them without the editing and polishing that make written manuscripts less verbose than the delivery of them. Moody enthusiasts will enjoy this book. Most readers will miss the substance and content they hope to find in work of this kind.

J. M.

Philippians

By James Montgomery Boice (Zondervan, 1971. 314 pp., cloth, \$5.95.)

James Boice began his ministry at the famous Tenth Presbyterian Church in Philadelphia with a series of messages on the Book of Philippians. A stroke of genius, especially when we consider Paul's love for, and instructions to, the church at Philippi!

This substantial volume includes not only those original expositions, but the refinements introduced from subsequent Bible studies. So we have here mature homiletical products. Boice avoids technical language except in the places where it is necessary for sound exegesis and sermon development. For example, the important words *morphe* (form), *isos* (equality), and *doxa* (glory) in Phil. 2:5-11 are defined and carefully related to the exposition of the passage.

Orderly and practical, these sermons are excellent models of expository preaching in which the craftsman earnestly seeks to illuminate the Word of God. Pertinent illustrations appear frequently to enrich them too. After a quick perusal of the contents of this monograph, the questing preacher will find the price very incidental.

WILLARD H. TAYLOR

Mark These Men

By J. Sidlow Baxter (Zondervan Publishing House, 1971. 192 pp., paperback, \$1.95.)

A British Bible teacher and expositor presents 13 messages on notable characters of the Bible. The sermons are written in

popular style, but present insightful studies of the Scriptures.

Among the notables examined in the book are King Saul, "The Man Who Played the Fool"; Daniel, "The Man Who Braved the Lions"; Elisha, "The Man Who Cursed the Children"; Ananias, "The Man Who Led Paul to Christ"; and St. Paul, "The Man Who Bore the Brands."

This book should be useful as a "sermon starter" instrument among the pastor's resources.

J. M.

Hidden Meaning in the New Testament

By Ronald A. Ward (Fleming H. Revell Co., 1969. 190 pp., cloth, \$4.95.)

The author, who holds a Ph.D. from the University of London, formerly professor of New Testament in Wycliffe College, Toronto, and associated with Billy Graham in some of his crusades, presents a unique approach to the use of the Greek in Bible study.

The grammatical construction, word roots, different contexts, and paradoxical phrases in the Greek provide the approach to fresh new possibilities in translation and paraphrase. There are stimulating ideas and illustrations for better understanding of "hidden meanings," beneath the surface, not usually seen in one's cursory treatment of the Scriptures.

Most pastors would find this book of real value for sermon ideas, but not as a commentator, which it does not attempt to be. It would also be a useful help for Bible study groups.

J. M.

* * * *

If something goes wrong, it is more important to talk about who is going to fix it than who is to blame.

God reckons our service not by our ability but by our willingness.

Being ignorant is not so much a shame as being unwilling to learn.

Some folk who think they are busy are just confused.

Preachers' Exchange



WANTED—To buy: *Epistle to the Hebrews* by H. Orton Wiley. Milton Akey, 700 Green St., Glenwood, Ia. 51534.

WANTED—To buy: *Life Story of the Fleming Boys, John and Bona*. Asa R. Wickens, 214 S. Calloway St., Elk City, Okla. 73644.

FOR SALE—36 vol. of *The Biblical Illustrator* (\$2.50 each). Excellent condition. Write regarding volume wanted. Earl Cotton, 1304 Western Drive, Lufkin, Tex. 75901.

FOR SALE OR TRADE—14-vol. set of *Preaching Through the Bible*, by James Parker. Almost new, value \$98.50, take \$65.00 (or trade). Joseph E. Thomas, P.O. Box 4368, Bisbee, Ariz. 85603.

FOR SALE—Religious used books, many out of print. Send for complete list. Steward Reed, 1702 E. 28th St., Joplin, Mo. 64801.

CALENDAR DIGEST

JULY—

SPANISH BROADCAST OFFERING MONTH

1 Dominion Day (Canada)
9 Children's Day

AUGUST—

NWMS EMPHASIS ON NATIONAL WORKERS AND BIBLE SCHOOLS

SEPTEMBER—

NWMS ALABASTER MONTH
3 Cradle Roll Sunday
24 Christian Education Week
begins



AMONG OURSELVES

"Evangelistically speaking" does not mean the use of exaggeration or hyperbole, in spite of what you may have heard to the contrary! (That's another subject on which we ought to focus one of these days, this habit some of us preachers have of destroying ourselves with our own words. This preacher, for one, does not laugh when someone asks, "Is this the truth, or were you just *preaching*?" Since the truth and preaching are two words which are about as synonymous as two words can be, that crack is about as "funny" as the funeral of a dear friend.) So it is "evangelistically speaking" in its true sense this month—and each month—from our men who are dedicated to a full-time emphasis of this vital arm of the ministry. Chic Shaver gets it off to a good start with a positive note of victory and answered prayer (p. 7). Another feature you will see this month for the first time has been named "Faith in Action" (pp. 35-36). Right down to earth, where we all live and work, what is happening? Short articles from Gene Van Note, Phil Cory, and Ken Kern are along this line. More of this from time to time.

If you have been wishing for more help for Bible study groups, see p. 24. Also in the pastor's supplement are some useful statistics, the kind you can use in many different ways in sermonic material, provided by World Missions, on p. 25. And speaking of helps, you will find those IMPACT CONFERENCES well worth your while, if one comes near your area (p. 18). It might help us also, in a critical area of communication between the generations, to hear what the college students are asking about sanctification (p. 5). Most important of all, update the unction in our preaching (p. 1)!

Yours for souls,

P.S. Whew! There it is; our first issue as a brand-new editor. We hope you like it. Well, put it this way: We hope you *read* it. Alright, we hope you read *part* of it at least!

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