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OCTOBER • 1973

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THE PREACHER'S MAGAZINE

—proclaiming Christian Holiness . . .

inside this issue:

A PRAYER FOR REVIVAL
The Editor

EVANGELISM, UNLIMITED
Bronell Greer

GOD'S WONDERFUL BOOK, THE BIBLE
Joseph T. Larson

MOURNERS' BENCH—A THING OF BEAUTY
Ron Lush, Sr.

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THE

PREACHER'S MAGAZINE

OCTOBER, 1973 VOLUME 48 NUMBER 10

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CONTENTS

1 A Prayer for Revival . . . . . *Editorial*
3 Evangelism, Unlimited . . . . . *Bronell Greer*
5 God's Wonderful Book, the Bible . *Joseph T. Larson*
7 Mourners' Bench—A Thing of Beauty *Ron Lush, Sr.*
8 Overtones of the Ministry
(X) Loyalty . . . . . *Raymond C. Kratzer*
10 Truth That Begs for Expression . . . . . *C. Neil Strait*
12 One Night for Onions . . . . . *Carlos H. Sparks*
13 Speaking the Truth in Eros . . . . . *Brian L. Farmer*
15 Healing for the Glory of God . . . . . *Mrs. H. M. Smith*
16 Too Busy to Listen . . . . . *Practical Points*
18 Back from Vacation . . . . . *G. Lewis VanDyne*
19 Open Letter to the Man
Who Follows Me . . . . . *Anonymous*
20 Suggestions to Our Contributors
21 The "Miracle Man" of God . . . . . *David F. Nixon*
23 Marching with the Master
Through Mark . . . . . *Ralph Earle*

DEPARTMENTS

The Preacher's Wife, p. 17 ☐ In the Study, p. 23 ☐ Timely Outlines, p. 26 ☐ Bulletin Barrel, p. 29 ☐ Here and There Among Books, p. 30 ☐ Preachers' Exchange, p. 32 ☐ Among Ourselves, inside back cover.

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A Prayer for Revival

AN EXPRESSION of quiet desperation burst forth from the heart of the Psalmist when he cried, "Wilt thou not revive us again, that thy people may rejoice in thee?" (Ps. 85:6). That prayer touches a nerve today as never before when it is brought to the attention of the people called Christians. It is the prayer which ought to be prayed more than any other prayer in these trying times. It is a prayer for revival.

Many prayers in our Christian pilgrimage will stand out in our minds as long as we live. One such prayer was the one for forgiveness which brought the sudden surge of joy to our penitent souls and started us on our way to heaven. Another was the earnest plea for cleansing when we tarried for the coming of the Holy Spirit in sanctifying power. We realized that God was pleased to answer this prayer, and we claimed His promise. There were other prayers we remember. Perhaps there was a prayer for healing, for ourselves or for a loved one, which brought rewards for our faith and glory to the name of Jesus.

But one prayer we should be praying these days is the prayer for revival. This could be the most important prayer of all, for several reasons. The prayer for revival must be prayed because *revival is our need* (". . . *revive us* again"). We need it in our churches in a day of noninvolvement, of partial commitment, and of resistance to the Holy Spirit.

When 10 percent or less carry the load, pay the bills, and do the work while most of the church members remain aloof, uninvolved, and unconcerned, we need revival in the church. When we sing about love and then act in spite, when we talk about Jesus our Lord and then act like He is a Stranger, when we promise Him everything and then deliver very little to Him, we need revival.

We need revival when our world population is growing faster than we are bringing people to Christ. The percentage of Christians in the total population has been declining steadily in the past three or four decades. It was 33 percent in 1950, 31 percent in 1960, and is less than 30 percent now. Revival will not only add, but *multiply,* the souls being saved.

The prayer for revival must be prayed because it is not only our

need, but also *revival is our hope* (". . . that thy people may *rejoice in thee*"). It will solve more problems than any other problem-solving strategy devised for churches in crises. It will bring a spirit of *koinonia* into our midst, give reality and meaning to what we are doing, and attract the lost to our Christ. "The joy of the Lord is your strength" (Neh. 8:10), declared Nehemiah to the captives coming home from Babylon, and it is our strength today, and the fruit of the Spirit (Gal. 5:22).

The prophet saw the coming of everlasting joy to replace the heaviness of mourning (Isa. 61:3, 7). Jesus promised joy to the faithful servant (Matt. 25:21), and offered to all of us His assurance of answered prayer that our "joy may be full" (John 16:24). He said joy is something no one can take from us (John 16:22), and that it reaches all the way to heaven when we are converted (Luke 15:10). St. Paul saw joy as the equal in the kingdom of heaven with righteousness and peace (Rom. 14:7); Jude said it was "exceeding" (v. 24), and Peter declared it was indescribable, as "ye rejoice with joy unspeakable and full of glory" (I Pet. 1:8). Revival is our hope, for it puts the celebration back into our worship and makes our faith as winsome as it should be.

But the prayer for revival also *is our heritage* ("*wilt thou* not revive us again . . . ?"). It is God's power, not man's efforts, that will bring the revival we need. He has promised to bring it to pass, if we will pay the price. "Then will I hear from heaven," He assures us (II Chron. 7:14). It is an exercise in futility to attempt it in our own strength, or expect the evangelist to bring it through his knowledge or expertise.

It was not human plans but it was the Holy Spirit's power that swept the campus of Asbury College in February, 1970. No one could have planned what happened that week. No one but the Spirit himself, that is. Those present in chapel that Tuesday morning sensed that God was moving in their midst, and made room for Him to direct the service —and it continued all that day, all night, all the next day, and with some "lulls" in intensity during late night and wee hours of the mornings, it swept on without abatement for eight days!

People in the community heard about what was happening in Hughes Auditorium and came to see for themselves—and stayed to pray through to victory and praise His name. A local radio announcer stopped by to see what was going on, rather skeptical about it, he said later. But he experienced a peculiar sense of power about him and dropped to his knees in the back of the auditorium and was converted.

Students from Asbury went out to report to other college campuses what was happening in their school, and revivals broke out in a score or more of other colleges all over the United States.

Most significant of all is the statement of Professor Hanke of Asbury, who observed that "no one knew when the meeting would end . . . the whole program went forward under the spontaneous leadership of the Holy Spirit." This revival was His work, not the work of any human being.

Take courage, then, you brothers and sisters waiting for revival. God is able to bring it about, and He wants to get to us. He can work miracles we have not even thought about. His resources are as yet barely tapped. He is waiting for us to pray, "Wilt thou not revive us again, that thy people may rejoice in thee?"

The Church has no one to blame but herself if she is operating on a low level of evangelistic efficiency

Evangelism, Unlimited

IN THE ENTIRE HISTORY of the world, only one enterprise has been founded which may be considered unlimited in scope. We would be shocked if, among the signs reading, "Blank Company, Unlimited," we should encounter one with the words, "Evangelism Enterprise, Unlimited." Most of us would consider (and perhaps rightly so) that this is an offensive play on words, totally out of place in the consideration of such a sacred theme as evangelism. Yet a serious consideration of the four "alls" uttered by our Lord in His Great Commission (Matt. 28:18-20) drives us to the conviction that this is essentially what He had in mind.

I. "ALL authority"—*Unlimited Jurisdiction.* The risen Christ stands before these 11 "unlearned" disciples on a mountain in Galilee. They all worship Him, but "some doubted" (v. 17). Christ meets that doubt with one of the most daring statements ever uttered: "All authority in heaven and on earth has been given to me" (RSV). The best the great conquerors and world empires could hope for was to control the entire earth. Even this goal remains unrealized in human history. But Christ possessed—and still does—all the power which rules the heavens and all the power which rules the earth. This includes, among other things, absolute power of command and unrestricted use of personnel, resources, and finances. Thus He immediately commands, "Go ye therefore . . ."

The evangelist has the backing of the Authority which rules the entire universe. No wonder Lord Beaverbrook exclaimed, "If God calls you to be an evangelist, don't stoop to be a king!" The same Sacred Writ which tells us to pray "for all that are in authority" also commands us to both submit to, and exercise, a higher Authority. This higher Authority demands that we go "into all the world, and preach the gospel to the whole creation" (Mark 16:15, RSV).

II. "ALL nations"—*Unlimited Ethnography.* I am tempted to say that the command of Christ has no geographic limitations. Surely imaginary lines drawn by man—or even marine and terrestrial boundaries set by God—should restrict neither Him who has "all authority" nor those whom He has sent "into all the world."

The original words, however, require us to think in ethnographic rather than geographic terms. The ethnic or racial groups throughout the world are infinitely complex. A whole science of ethnology has been developed to describe these races according to language, color, features, stature, physiology, etc. But no matter how science describes the races,

by
Bronell Greer
Missionary
Maharashtra, India

Christ's answer is the opposite of the Sanskrit *neti*: "Yes, that is what I mean—make disciples of that nation, that race, those people." No matter how much the learned of our age contend that certain ethnic groups should be left undisturbed in their "cultural innocency," Christ disagrees. He commands us to make disciples among them and to baptize them in a special name. That name is one—yet it is said to be "of the Father and of the Son and of the Holy Spirit" (RSV). Our service cannot be nameless, void of initiation rites, nor free from enlistment of "learners" in the school of Christ, His Church.

III. ". . . teaching them to observe ALL that I have commanded you"—*Unlimited Curriculum.* The actual teachings of Christ can be recorded in such a small space that the record would hardly deserve to be called a book. Yet we who have spent a lifetime trying to fathom the depths of those teachings begin to understand what John meant when, in reference to the acts of Christ, he said, "Were every one of them to be written, I suppose that the world itself could not contain the books that would be written" (RSV). More books have been written and more speeches made on the subject of Christ than on any other subject. Yet we are left with the keen consciousness of the inexhaustibility of that theme.

Still we have a mandate not only to "teach" all that He has commanded, but to "observe" all that He has commanded. Until all nations learn to observe all He has commanded, our curriculum is not complete. As a good professor refuses to be sidetracked from his subject in order to complete the assigned materials in the allotted period, so we should refuse to let other subjects deter our attention.

IV. "I am with you ALway"—*Unlimited Continuity.* Christ's coming to earth did not leave heaven empty. He referred to himself as Resident in heaven even while He talked to Nicodemus in Jerusalem. Similarly, His return to heaven did not leave His disciples orphans. The Book of Acts is full of what Christ did in heaven and on earth after He disappeared in the cloud above Mount Olivet. The departing Christ said, "I am *with* you." The Western world has spent so much time in search of the "Historical Jesus." Would that we could be inspired to spend the same energies in pursuit of the "Everlasting Christ"! His presence is with us "alway" (Greek: "all the days"), "even unto the end of the world." What our Lord did 2,000 years ago in that far-off country of Palestine was only introductory to what He did through His disciples in the Book of Acts, and what He wants to do for us and through us.

A king's duties begin when he goes through the coronation and assumes his position on the throne. Christ did that after His ascension into heaven. His real rulership began then. The Book of Acts tells us what He did in the first century. The Book of Hebrews tells us what He continues to do in all centuries—if we will only obey Him. Would that we could see Him at work at the right hand of God as King, Priest, and Commander of His army on earth! Would that our eyes should be opened like those of Elisha's servant, so we could see that Christ is with us now!

Under these four terms of commission the Church can blame only itself if it is operating on a low level of evangelistic efficiency. We who have been given a program of unlimited scope must ask ourselves these questions: Are we actually functioning under "all authority" to reach "all" people with the gospel? Are we laboring with a realization that Christ is now present with us, and that each of us is accountable directly to Him for the implementation of His mandate to us? Have we sought authority and position for ourselves, rather than obeying Him who is our Master?

Have we been hesitant or fearful to proclaim the message which He told us to proclaim? Have we taught much of the world's knowledge and little of what He commanded? Have we spoken glibly of the Man who walked the shores of Galilee, and yet forgotten that He lives and works with us today?

Our evangelism is unlimited!

The greatest of all best sellers
deserves first place on every bookshelf

God's Wonderful Book, the Bible

By Joseph T. Larson*

A MOTHER IN HER WILL left to her son "this Holy Bible, and all the treasures therein." The son neglected to look into the Bible for many years. After a time he experienced trouble and poverty, and turned for help to the Bible. He found in it a $5,000 note from his mother, and later found salvation by faith in God's Word.

The Bible is a Book above all others. It is God's Word to man, the only Rule of faith and practice. It is Light and Truth from Jesus Christ. It is more comprehensive on moral subjects than many other books.

The Bible describes man's earliest beginnings and the consummation of all things. It tells where man came from, what he is, what he will be, and his eternal destiny.

The Bible reveals the only true God; the only Saviour, Jesus Christ; and the blessed Holy Spirit. It shows the way of redemption through Christ. It shows the judgment of the nations and the beginning of Christ's Messianic kingdom over Israel and the whole world.

The Bible has met opposition and yet has never been defeated. It has been rejected by some persons and joyfully received by others. It has offended certain persons because it speaks so plainly on moral and spiritual matters.

Although the Bible has been misunderstood because of a lack of discernment, yet it is a safe Counselor of men and nations. It has been misinterpreted by unspiritual men but remains true to its historical and spiritual truths.

The Sermon on the Mount, the Psalms, Proverbs, and countless other portions cannot be excelled in all literature. It is not as changeable as many of its critics. It has withstood all opposition for almost 2,000 years. Critics have been rebuffed by its truths or converted to Christ. Many hammers have been worn out beating on the firm foundation of God's Anvil.

The Bible has molded lives, changed homes, altered nations, and revealed many predictions which have been fulfilled over the centuries. It has been the Teacher of children and youth, the Mainstay of old age, the Consolation of the sorrowful and lonely. Its truths are more far-reaching than those of any other book. It has become a Source of knowledge for

*Chaplain, Tucson, Ariz.

authors, lecturers, and ministers.

Glenville Kleiser, in *Training for Authorship,* devotes 20 pages to the value of the Bible for authors, showing its beauty of phrases, sentences, and expressions.

The late William Jennings Bryan, once secretary of state, quoted freely from the Bible in his speeches and studied it faithfully, as have many other men in public life.

In times of sickness, poverty, trouble, and death, the Bible has been a Source of real comfort. Someone has said, "It is not a question how much of the Bible we have studied, but how much of the Bible we have assimilated."

The late William Lyons Phelps, former professor of English and Bible at Yale University, said, "It were better for a man to have a knowledge of the Bible and human nature than to have a university education without the knowledge of the Bible and human nature."

The Bible is able to correct, to instruct, and to rebuke as no other book. It reproves those in error; gives the "balm of Gilead" to comfort the sick and sad. It is a Standard by which all mankind will be weighed and measured. It is God's Truth by which men will be judged. The Christian's sins have been judged by Christ on the Cross, and they will not come into condemnation (John 5:24).

The Bible does not ask for men's opinions, but is rather a Molder of men's opinions. None can fail permanently who become followers of Christ and the Bible's teachings.

The Bible reveals God's plan of salvation, centered in Christ, "the author and finisher of our faith" (Heb. 12:2). It ably reveals God's love, bringing pardon for sin to penitent souls, and abundant mercy for the lost (John 3:16).

The Bible gives assurance of salvation to the trusting heart. It is a Revealer of a saving gospel which Christ offers to the whole world (Matt. 11:28). It shows God's rewards for His faithful servants and the glories of heaven for the redeemed.

Jesus said, "The words that I speak unto you, they are spirit, and they are life" (John 6:63).

Men who live in gross darkness without these truths have only themselves to blame for temporal or eternal failure in life. Christians who pattern their lives after this Book will have real fellowship with God and His saints. They will inherit eternal life, which cannot be taken away from them. Paul said, "The word of God is not bound" (II Tim. 2:9).

It has been said that "the secret of England's greatness in the Victorian age was seen in its reverence for and use of the Bible." It is equally true in other nations that have accepted the Bible for use in all walks of life. But such greatness will disappear to the extent that the Bible is rejected or neglected.

Let us make much more of the Bible, trusting its words and rejoicing in the victories it gives to its readers.

For years I have lived and worked in a hot, humid, and tropical country. But I was made especially aware of the fact one day when correcting exam papers for a homiletics class in our Bible Training School. The question was to list the various classes of sermons. One of the answers read: Textual, Expository, and Tropical.

Lorraine O. Schultz
Mozambique

Evangelistically Speaking—

Mourners' Bench—a Thing of Beauty

ONE OF THE BEAUTIFUL PIECES of furniture in our churches today is the old-fashioned mourners' bench. This sacred altar is a part of our heritage. From the time of our beginning, the place of repentance and prayer has been the center of emphasis.

The altar is a place to meet God, a place in which to strengthen one's purpose, a place for the contrite heart, a place to dedicate one's life, a place in which to find solace for life's perplexing problems.

The altar should be at the center of every aisle. It is the worship center of every praying heart. The mourners' bench is a symbol of evangelism.

It should be a movable piece of furniture to allow for many activities. The fixed altar rail militates against most seasonal programs, orchestral seating, weddings, funerals, etc. If the altar is divided into two or more sections rather than one long, continuous piece, it can be moved more easily, and also provide openings for altar workers to get through.

For the purpose of evangelism we need a mourners' bench long enough for many, wide enough so that the personal worker can pray with the seeker and use the Bible without being uncomfortably close. It should be low enough for one to kneel in humility.

When building, be sure your architect understands our use of the altar. There is a distinct difference between the Communion rail or the kneeling rail and the old-fashioned mourners' bench. The first named are too narrow and too high for our evangelistic purposes. Some pastors have discovered this too late.

The pastor of one of the South's largest churches used the facilities at one of our camps. He found the old-fashioned mourners' bench so useful and attractive that upon his return home he duplicated it in his tremendous sanctuary. (See "The New Altar in Dallas," June, 1968, p. 9.)

Let us not drift away from those things which have made us effective in evangelism while other churches duplicate some of our methods and equipment in order to become more effective!

by
Ron Lush, Sr.
Music Evangelist
Church of the Nazarene

THE OVERTONES OF THE MINISTRY

By Raymond C. Kratzer
Dist. Supt., Northwest Dist.
Church of the Nazarene

X. Loyalty

It is often heard concerning the genuineness of a statement, or the appraisal of a situation, that "it rings true." This is a reference to a musical quality that speaks of integrity and character. It has a pleasant sound which blends into the cacophony of discordant notes so as to bring attunement and an alignment to a correct standard.

Life is like that! When an individual lives up to the highest and best of his ideals, there emits from his life an aura of influence that is like a long lost chord of joy. Its sweetness is difficult to describe, but it refreshes the spirit and enhances the total impact of one person upon another.

Loyalty to one's commitments in the ministry is a sounding board by which a preacher's life is judged. Any deviation from the standard is easily detected by the keen observer, and the performance is marred and spoiled.

Jesus put a high value on guilelessness. The apostle in describing His character said, "Neither was guile found in his mouth." It is one thing to profess a loyalty to the doctrines and standards of the church when it means the acquisition of the rights and privileges of an elder in the church, and it is quite another thing to "ring true" to that commitment in the midst of all circumstances.

The story is told of a mountaineer who was isolated from civilization for many weeks at a time. His only contact with the outside world was a small radio. He enjoyed playing his violin in the evenings, but occasionally it would get out of tune. Consequently he would send a letter to the radio station that beamed its programs up his direction and ask the announcer to sound "A" on the piano at a certain time in the evening. When it came through, he tuned his "A" string and then adjusted the other three strings to it. He was satisfied because his instrument was in tune with the standard at the station.

It is so easy to become involved with our small world of activities and almost unconsciously get "out of tune" with the standard. At times a pastor of a small church, so isolated from his fellow churches by many miles, is tempted to feel neglected and mistreated because so little attention is given to him. And even the pastor of a large church in the center

of things can become separated from his brethren by his busyness.

Problems have a way of weighing heavily upon the strings of life until they are apt to sag a bit and go flat. In times like these it is so important to turn to the "radio of prayer" and ask the Broadcaster from the skies to sound "A," so that one's spiritual instrument can be attuned to the divine standard.

A pastor is charged with a great responsibility in the administration of a church. His attitude toward this responsibility will determine whether his life will produce harmony or discord. Likewise, his performance will result in a happy, dynamic congregation, or a disgruntled, unproductive church.

A pastor, when given a church over which to be responsible, is given an opportunity. What he does with it depends largely upon him. He must remember that he is not an island unto himself. He is a part of a team that involves his local church, his district program, and the denominational interests which reach around the world. His approach to the total program will determine largely the attitude of his people. He is not to be a "robot on a string" in his churchmanship, but he does not have the right to operate unilaterally.

There are times when good men have lost the overtone of loyalty amidst the jangle of their own prejudices. They become inured to the privileges they enjoy as a part of a sacred fellowship. Often by innuendoes they damage the total impact of their ministry until it is much less than it should be.

I recall a certain promising pastor who became sidetracked in his commitment. He began, perhaps thoughtlessly, to neglect his calling program, his sermon preparation, his prayer life, and his regular duties as a pastor—for which he was paid well. When his congregation began to sag and finances diminished, bills went unpaid, budgets were unmet, and disharmony within the flock ensued.

Instead of "tuning in" to the standard, he opined that everyone else was out of tune. Resentment flared up and eventually he resigned, to leave a discordant aftermath.

How much better it would have been for him to "listen" to godly counsel and to get his own soul and life on key again. To have humbly admitted that the problem was largely his would have resulted in his exaltation in due season. The Scriptures say: "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time" (I Pet. 5:6).

God places a great premium upon loyalty. The apostle says: "Let your love be without dissimulation" (false pretense). Loyalty to God and the truth of His Word, loyalty to our own vows to the church and its leadership, and loyalty to the responsibility placed in our hands to strengthen our segment of Zion cannot help but bring joy to the heart of God. Likewise, it will result in blessing to one's own soul, and a happy, growing people under wholesome leadership.

Loyalty and integrity are counterparts to success. God grant that we shall be transparent in this regard, refusing to allow ulterior motives to influence our activities or motivations. May we always consider the church more important than our own personal fortunes—and if one or the other must suffer, let it not be the church. In the long run, if we are loyal to the cause which we represent, taking meticulous care of God's interests, we need not fear but what He will be faithful to care for us in all things needful. "And let us not be weary in well doing: for in due season we shall reap, if we faint not" (Gal. 6:9).

There is no feeling to compare with that which one feels when he is gripped by a truth—a truth that cries out to be preached

Truth That Begs for Expression

By C. Neil Strait*

THE PULPIT MINISTRY is rewarding through the challenge it offers the preacher. Through the study and patterns of discipline necessary for pulpit commitments, it unfolds ideas and emotions that make life exciting.

The minister wrestles with the great Bible themes and the doctrines of the Church. He handles the contemporary dialogues and weighs the compelling ideas of his generation. He is given the opportunity to read and to feast at the wells of literary pursuits.

Many may look upon the study for and preparation of sermons as drudgery. I find it exciting! For in such times I come in contact with challenging ideas and thought patterns. I can bring the Bible to bear upon the problems and predicaments of my people. I prepare each sermon knowing that my people face daily the struggles and strains of secular living, but they come to church on Sunday to hear some word from God.

If the man in the pew hears no word from God on Sunday, he faces the secular with a weakened resistance—disarmed spiritually and depressed mentally. Life was meant to be nurtured spiritually, and where this is not the case, life festers and fades. This truth prods me on in search for something to say at the preaching hour—some truth that will set life upon a new path and chart a spiritual course over which my people can travel.

Three guidelines govern my preparation.

First is *determining the direction:* the selection of subject, theme, etc. This is determined, in part, by the church calendar, which I follow quite closely. And of course the selection must be governed somewhat by world crises and events. Another important factor is the needs of the local parish. The weighing of these needs determines the pulpit subject.

Much of my preaching is done in series. (See "Plan Your Preaching," June 7, 1963, *Christianity Today.*) Periodically I plan my pulpit schedule so as to include the special days and seasons of the church year. Into this schedule I work proper doctrinal and biblical themes. Other subjects and themes are woven into the total, overall pulpit plans, so the preaching diet will be balanced. These plans govern the selection of subject.

Of utmost importance are prayer and meditation at the time of planning the schedule and also at the time of sermon preparation. These are essential.

When the subject has been determined, the second step in my preparation is the *compiling of the content.*

When the pulpit plans are drawn up for the three- or four-month period, various folders in my files

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are designated with the subjects and themes. Then I plan my reading program to include books and periodicals which will assist me in gathering material. Throughout the period materials are accumulated and are ready to be included in the final preparation.

For each sermon I study the commentaries and helps in my library, giving the sermon an adequate biblical foundation and interpretation.

From the biblical and library sources, and from the material which I have gathered through reading, and from my files, I begin the sermon structure and outlining. Usually such preparation goes through several drafts before the final outline evolves.

The final outline is then typed and becomes the notes from which I meditate and review. The outline contains the basic ideas, plus quotations, illustrations, biblical references, and the like.

The final phase in my preparation is the *meditation on the message,* which takes place periodically between the typing of the outline and the delivery of the sermon. Of course meditation has accompanied the message from its very beginning. But now more attention is given to the final outline and its truths.

The compilation of the outline and the typing of the final draft impress the subject on my mind. Thus it hangs fresh in mind as I go about my parish work. I find its truths taking hold of my mind and my heart, until by the weekend the sermon has become a living force within me—begging for expression.

On many occasions I put the outline on a transistor tape recorder before leaving my study on Saturday afternoon. Then before retiring I replay the tape and spend a few minutes meditating on the message.

Again on Sunday morning as I pray and medidate on the morning service, I replay the tape. I ask myself if this is saying anything to my people. Does it say anything to the brokenhearted? Does it have a good word for the hopeless? Does it have good news for the desperate? Does it offer any help to the man who must leave the security of the sanctuary on Sunday and return to the workaday world? Out of such moments comes a deepened sense of urgency begging that this truth be spoken!

The playing of the tape and the living with the sermon outline through the week help to plant a deep impression on both mind and heart. Thus, when I stand in the pulpit I am familiar with the outline, much of it committed by now to memory, which frees me to speak freely to my people the word they are waiting to hear from God.

Yes, the hours of study and preparation are exciting—and rewarding! There is no feeling to compare with that which one experiences when he is gripped by a truth—a truth compelling and convincing. And no moment outshines the moment when that compelling word is spoken and its truth flashes patterns of new life upon a waiting congregation.

It will generally be found that those persons who are perpetually complaining of want of love in others are utterly failing in love themselves; and, on the other hand, those who are really walking in love will tell you that they receive a thousand times more than they deserve (Prov. 11:25).

—Selected

One Night for Onions

By Carlos H. Sparks*

What can happen?

It's not prayer meeting night. No board meeting. Visitation is tomorrow evening. PTA is next week. I haven't made any appointments. Why not have onion on my hamburger tonight? What's a hamburger without onion anyway?

"I'll have a thick slice on both sides, honey. This is my one night for onion. That's great! Sweetest onion I've had in a long time!"

"You don't eat onions very often, sweetheart."

"I know. Is there another slice left?"

"What if you have a wedding tonight, Dad?"

"None scheduled, Carl."

"You could have a wedding, Daddy."

"This is my night for onion, I tell you. Any more hamburger? Well, just give me another slice of that onion on a piece of buttered bread. Can you get the phone, honey? Carl, pass the onion, please."

"It's for you."

"For me? Who is it? Hello. Well, nothing planned. Your family and our family—Scrabble? I guess we could. You're coming to the parsonage? Give me 45 minutes."

"Honey, you ate onions!"

"I know!"

"Brush hard, Daddy."

"Can you get the phone while I clear the dishes?"

"Please get it, honey; I've got to brush."

"Brush your tongue, Daddy. Teacher said so."

"For me? Who could it be? . . . Pastor speaking. . . . which hospital? . . . Yes, I can come right away. . . . Sure, we'll be right there to stand by you."

"Carl, get my good shoes. . . . Honey, see if there is an extra package of sen-sen in my green suit-coat pocket. . . . Carl, put that small bottle of mouthwash in the glove compartment, okay? . . . Honey, call the Greens and tell them no Scrabble tonight. Mary is having her first baby. Set up the game for another night."

"Did you brush your tongue, Daddy?"

"I've got the cleanest tongue in town, Son. Give Daddy a kiss before the toothpaste wears off. Be back as soon as I can, sweetheart."

*Pastor, Church of the Nazarene, Sylvania, Ohio.

In times of protest, here is a call to protest the strange silence regarding one of the central problems of our day

Speaking the Truth in *Eros*

WE IN OUR CHURCH, in common with others in the evangelical fellowship, have kept our paws a thousand miles from the hot bricks of clarity about some aspects of human sexuality. This opaque policy may well have been a wise one in the past on the strength of "least said, soonest mended," but a lot is being said about sex these days by other people, so we pastors must be prepared to be more clear and less general if only to help our people distinguish between the true and the false.

The phenomenon in modern society becoming increasingly known as *sexploitation* has driven us to break our silence. We have protested, and continue to protest, against the degrading exploitation of sex in advertising, in literature, and on the stage and screen.

Here in Britain the churches are showing splendid cooperation, along with other decent-minded citizens, in the "Nationwide Campaign for Public Decency." Lord Longford's recently published, lengthy report on the deleterious effects of pornography has gained a great deal of publicity and much support. Lord Longford is a protesting Roman Catholic. The protest movement as a whole is showing some success.

Sex is now a spoken language. First it was whispered by the protagonists of a more liberal acceptance of human sexuality. Then the volume was increased until the shout was so loud that the protesters were awakened. So now the protesters are speaking; they are saying different things, but speaking the same language. Sex is in the vernacular.

This is why it is unrealistic for us pastors to rely on the "no comment" comfort anymore. Sexual matters are being more readily raised than they used to be. Some say that this is precisely the reason we in the Church should maintain our silence. They are so sickened by the overemphasis placed on sex in the secular world that, in recoil, they would it were never once named among us.

This writer takes a different view. Given the freedom of speech, it is not good to speak up and say the wrong things; it is sometimes better not to speak at all. But the best way is to let our voices be heard proclaiming the right things in the right way at the right time.

It is right that we should protest

by
Brian L. Farmer
Pastor
Church of the Nazarene
Salford, England

against the abuse of human sexuality for whatever gain. Thank God, our voice of protest is being heard. But protest, especially mass protest, is a heavy weapon directed against a widespread and entrenched evil. It cannot show *finesse.* It has little capacity for picking the wheat from the tares.

Inevitably, therefore, some have read our vigorous protests against sexual abuses as being in opposition to all sexual expression, which of course we should want to deny—believing that God created male and female that they should be one flesh. We should, in these circumstances, be prepared to speak clearly on some matters about which previously we have preferred to be silent.

For instance, what about sex education? No doubt, implicit in our protest is that we are against some forms of it, but do we wish to leave the impression we are against *all* forms of it? Two decades ago Rev. Chad Varah, an Anglican priest, began an organization in Britain called "The Samaritans" to provide a 24-hour counselling service for would-be suicides. There are now about 150 centers throughout the country staffed by voluntary but trained workers. The event which gave rise to this idea was an occasion when Rev. Varah was called to the home of a 14-year-old girl in his parish who had taken her own life. She had started to menstruate, thought she had cancer, and so decided to kill herself. Pastors should be prepared to offer guidance to parents, teachers, and pupils about the how, when, and where of sex education.

There are many specific matters like this in which tacitly or directly people seek our counsel. In this article I will mention two more.

Most Christian couples are concerned about the quality of physical expression they should allow themselves before marriage. Should there be any at all? (Don't tell the high school and college kids I've even raised the question!) Or should there be any amount short of full sexual intimacy? Or would we wish to offer some gentle but clear guidance to steer between the two extremes?

There is also the question of contraception. Our line on this has been to say little in any specific way, but to affirm tacitly that this is a matter for private conscience. The effect of this has been a widespread acceptance that artificial methods of birth control are permitted for evangelical Christians. Well and good. But there are couples who would welcome a clear statement about our position from time to time, especially in view of all the Roman Catholics have to say about it, and the present-day concern about overpopulation.

Sexuality is a big factor in all our lives. In this aspect of our lives, as in all others, there are some practices which the Bible clearly defines as sinful, and these we have no difficulty in identifying. Fornication, adultery, and homosexual practices are clearly prohibited. When it comes to some other manifestations of the sexual natures of men and women, however, we have our work cut out to properly apply the principles of Jesus.

The average parish minister who has been in the profession for 15 years hasn't had 15 years of experience at all. He has had either three years' experience five times or five years' experience three times. If he can keep moving he never has to change anything but his location.

—James Glasse
The *Christian Ministry*, Jan., 1971

Faith in ACTION

Healing for the Glory of God

By Mrs. H. M. Smith*

IT HAPPENED TO MY FATHER, a retired minister in the Methodist Protestant church. Four years ago his seven children and his wife waited in the reception room adjacent to the operating room of Forest General Hospital for the report from the surgical doctor. Dad, who was 87 years old, had undergone surgery for a leg amputation caused by a blood clot.

Our first reaction to this dread decision of the doctor was, "O God, just let Daddy go on to heaven without the amputation." We knew he was prepared to go.

The kind physician assured us he would come through the surgery and that it was possible he might have several more good years to be with us. Our hopes and courage were renewed, only to fluctuate for almost a year following the amputation.

After Dad had been in the hospital three weeks, the doctor informed us that he had hardening of the arteries of the brain and that his recovery would be a long-drawn-out one.

Nursing home care was the emphatic recommendation of the attending physician. It broke our hearts to take him to the home, but it was the only wise thing to do at the time. Despite the terrible sufferings, mental and physical, which he endured the following months, God was with him. Dad had known his mental faculties were slipping and had expressed deep concern about being unable to recognize his family and friends. To our amazement, he never lost this capacity. His eyesight began to grow dim. He was unable to eat, except by a tube, which was very distressing to him. When he pleaded not to have it replaced, we asked the doctor not to replace it. We did not want to see him tormented longer, in an effort to keep him in this world when he was so ripe for heaven.

Again we resigned ourselves to Dad's "homegoing," but the Great Physician stepped in and His plan in all this suffering began to unfold. Dramatically, father's mental confusion cleared up and his mind began to function normally. He realized for the first time that he was an amputee. It did not trouble him. He became very cooperative and agreed to remain in the nursing home, which he had formerly opposed. His appetite returned and he ate normally.

We took him home and he continued to improve. After six months a second miracle happened. Jesus restored his eyesight. I hold in my possession the letter written by his own hand telling me how God restored his eyesight so that he can read. God even provided a pair of glasses for him—my sister found a pair of glasses in a neat case in her driveway. When she was unable to find the owner, she brought them to my father and they fit perfectly. He needs

*Jacksonville, Ark.

them only when reading. Dad's Bible is his constant Companion. The two are inseparable. He has read it through *six times* since his healing!

Daily he does effective witnessing to all those who come and go. He testifies of how Jesus saved him as a boy of 11. He also relates other outpourings of the Holy Spirit in his pilgrimage of 91 years. The theme of his conversation is always the goodness of God.

He is bedfast for the most part, but his spirit is at liberty. Jesus gives him strength to sit in a wheelchair about two hours each day, and he is able to attend Sunday school and church occasionally.

For many years Dad has been noted for his devout, eloquent prayers. To hear him pray is equal to a stirring sermon or song. It is especially inspiring to hear the pastor say at the close of a service, "Push Brother Rigby down to the altar; he is going to lead us to the throne of grace in our closing prayer." As he begins to pray, a holy quietness pervades the church. Everyone listens with rapt attention. His childlike conversation seems to bring heaven and God so near. We return home refreshed from the presence of God.

God's promises are fulfilled in Dad's life. Ps. 91:16 is beautifully demonstrated: "With long life will I satisfy him, and shew him my salvation." Ps. 92:14 is verified: "They shall still bring forth fruit in old age." Ps. 1:3 portrays his life: "And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper."

As I observe these miracles and the fulfillment of the precious promises by a present, living example, my heart cries out, "Let me die the death of the righteous, and let my end be like his!"

Practical Points *that make a difference*

Pastors Can't Be Too Busy to Listen

Dear Son:

Our pastor is a very patient man in listening. I know he has a dozen things to do at any one moment, but when he talks, you would think that you were the only one within the range of his attention.

Young people feel his interest; older ones recognize his attention; and those who carry the burden of the church feel that the pastor is really attentive to their needs.

I don't believe that he has had any formal training in counseling, other than from books and seminars, but his *love* has made the difference.

There is a natural artistry in love. It makes a man kind and compassionate in the most difficult of situations. It gives a man determination and strength when things could be going better. It is the core of good mental health and radiates the basic motivation which is so necessary to adequate service.

Son, make your people feel *that personal attention* which is so imperative to adequate leadership. You are a good pastor. Don't get so many things on your mind at once that you are unable to focus on the *one* with *love*.

Love,
Dad

NAZARENE FOCUS
FOR PASTORS and LOCAL CHURCH LEADERS
Compiled by the General Stewardship Commission | EARL C. WOLF, *Executive Director*
HAROLD O. PARRY, *Office Editor*

General Superintendent Lawlor

This One Thing We Do!

A CHRISTIAN EDUCATOR who has spent many years teaching in our colleges said something during a visit I had with him which has stayed with me. Without any hint of apology, but with unerring confidence, he declared, "Christian teaching is the only thing I know how to do."

Would it not be a good thing if all of us, as ministers of God, would review our call and take time to confess, with delight and thankfulness, that the work of the ministry is the only thing we know reasonably well how to do? Part of the total surrender of ourselves to His call is the awareness that all of our talents belong exclusively to God and His work. All that we are is His! All that we have is His! He has called us, giving us our profession and using our natural abilities and spiritual gifts.

While at times we look back with sorrow at our failure, we also look back with gratitude for all we have received and have become as ministers of the gospel. As long as we live, there will be people—people in joy, in happiness, in health, in strength, in trouble, in loneliness, in sickness, in bewilderment. They are part of our flock and we always have the chance to pastor them. We look forward saying, "This one thing we do," presenting ourselves afresh to Him daily for anything and everything!

We will, of course, be tempted of the devil to desert our call. We will be tempted to view only the frustrating situations of our ministry. We will be told that we would be better able to "serve our present age" by teaching or following some social or secular profession. There will be times when the enemy will come in and the psychological pressures of our day may thrust us into an ocean of total uncertainty about our call. But all our life belongs

to God, and our call came from God. All that we are, all that we have is His to use as He wishes. "This one thing . . ." encompasses serving humanity, proclaiming the Word, administering the sacraments, shepherding the flock, prophetically preaching not only the judgments of God but the unsearchable riches of His grace to all people.

If we consciously present ourselves to Him for His service in this way, then we will be able to say with gratitude, "Being a minister of God is the only thing I know how to do." May it be so for each of us.

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READING LAYMEN BUILD AN ALERT, GROWING, EFFECTIVE CHURCH!

SHUT-INS NEED NOT BE SHUT OUT

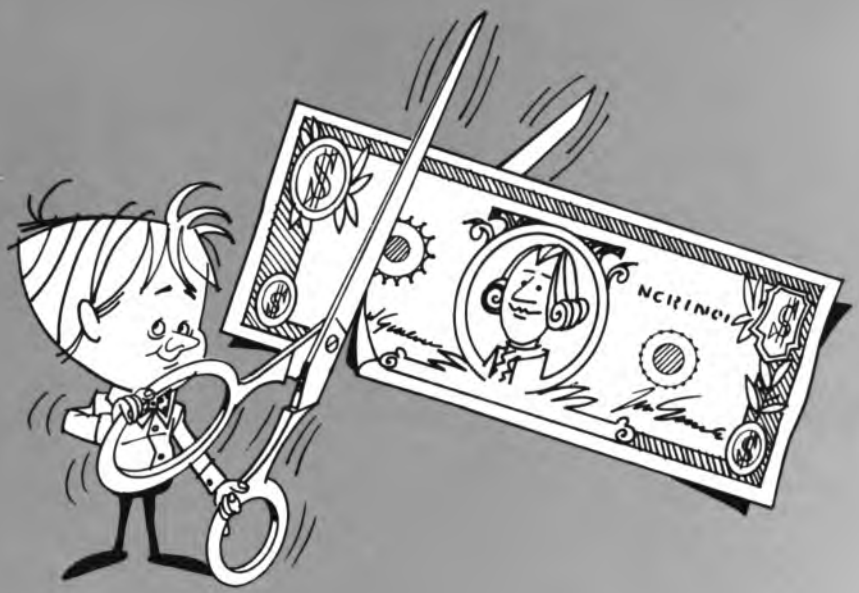
Treat your shut-ins and Home Department members to a day at Sunday school and church—

- **Provide transportation.**
- **Give recognitions.**
- **Have a special program.**

HOME DEPARTMENT SUNDAY

November 4

It's nice to be remembered.

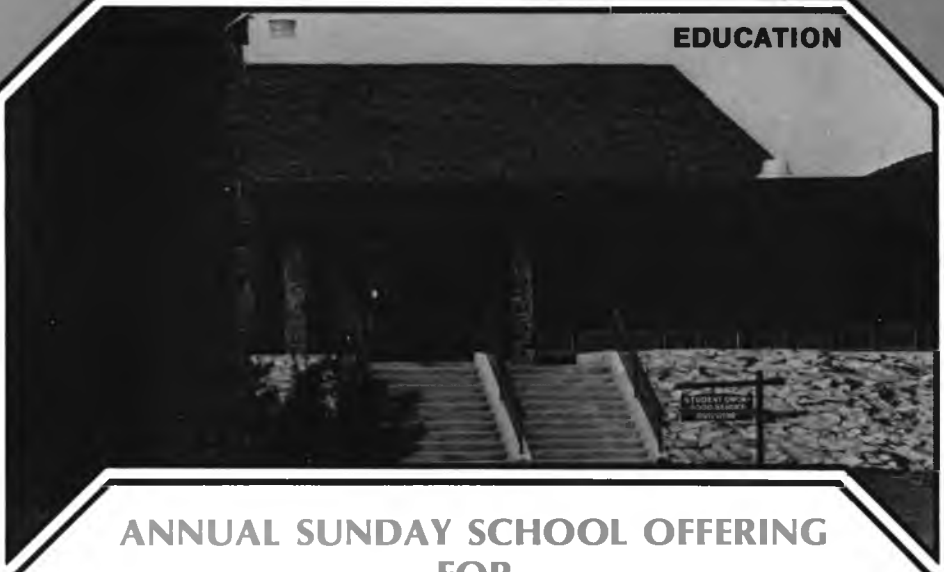


NO MATTER HOW YOU CUT IT THE DOLLAR ISN'T GETTING ANY BIGGER!!

With the squeeze and pressure of inflation on the dollar, it seems to be rapidly shrinking. Consequently, it is increasingly important that all Pensions and Benevolence budgets be paid!

Most retired ministers and widows are living on a fixed income, and when the dollar shrinks, they have a smaller cut to live on. Many of them manage to cut corners here and there to keep going, but without your continued support, they will have to lower their standard of living.

We know that there are many demands clamoring for a bite of your local church dollar, and your dollar will go only so far, no matter how many times you cut it smaller. Yet it is only with your continued help through paying the Pensions and Benevolence budget in full that we can enable retired ministers and their widows to keep on "cutting it."



ANNUAL SUNDAY SCHOOL OFFERING FOR NAZARENE BIBLE COLLEGE

October 14, 1973

THE GROWTH: **Enrollment last year—672 students**
Applications for next year are 100 percent higher than the same time a year ago.

- ***1973 graduating class totaled 121.***
- ***97 entered the full-time ministry.***

THE GOAL: ***$100,000!!***

Interested individuals have pledged an additional $100,000 on a matching basis. Each dollar you give will be worth two.

Urgently needed because:

Short-term notes from original construction *must be liquidated!*

Financial obligations connected with new classroom building now nearing completion have been incurred.

We appreciate your prayerful support.

L. S. OLIVER
President

ARE VERY IMPORTANT

to the ongoing work of Nazarene missions!

"The people in your church will rise to your level of interest and enthusiasm for world missions."

SOME WAYS TO EVIDENCE YOUR CONCERN

1. **Preach missionary sermons.**
2. **Illustrate your Bible message with missionary anecdotes.**
3. **In the Sunday services pray publicly for missionaries by name, mentioning specific needs. Some churches list a different missionary family in the church bulletin each week, and in the Sunday morning service the pastor prays for that family in his public prayer.**
4. **Invite missionaries to speak in Sunday services, youth meetings, children's church, weekday clubs, vacation Bible school, etc.**
5. **Present the missions program some Sunday night with a film, slides, skits, or a special speaker.**
6. **Visit a mission field. The firsthand contact with Nazarenes overseas will add greater enthusiasm to the cause of world evangelism.**

LAYMEN'S SUNDAY

October 14, 1973

- INVOLVE YOUR LAYMEN!!!
- EMPHASIZE THE VICTORIES!!!
- PROMOTE THE POSITIVE!!!
- RECOGNIZE THE ACHIEVEMENTS!!!

Canadian Laymen's Sunday—
November 18, 1973

TAKE A SECONI LO

The future of our churcl

SUPPORT YOUR I

- Observe Laymen's Sunday, Octob bration for Key 73 outreach victori ment.
- Get a list of district target cities publicize them for prayer and po
- Organize a large delegation to a (The district superintendent may
- Include news from home missior Keep the home missionary challer of service.
- Adopt a home mission church a through prayer support, organizec tion, and Christmas gifts.
- Multiply your own units of outreac

Home Missions Is the Key to Church GROWTH

DEPARTMENT O

6401 The Paseo

LAYMEN'S SUNDAY

October 14

is in home missions today.

STRICT PROGRAM

14, in your church as a Day of Cele-
with special attention to lay involve-

on your district superintendent and
ible lay home missionary volunteers.

end the district home missions tour.
int—so take along "smelling salts.")

churches in your church newsletter.
e before your laymen. Suggest doors

a "little brother" and help it grow
elp in visitation or literature distribu-

forming neighborhood Bible studies.

HOME MISSIONS

Kansas City, Mo. 64131

NAZARENE WORLD MISSIONARY SOCIETY

LESSON FOR TODAY

How to reach the ACHIEVEMENT AWARD

1. **MEMBERSHIP:**
   NWMS membership equal to 70 percent of the church membership reported the previous year or a net increase of 5 percent

2. **STUDY and READING:**
   a. Complete the study
   b. Readers equal to 70 percent of the total NWMS members

3. **PRAYER and SELF-DENIAL COMMITMENTS:**
   Equal to 70 percent of the total NWMS members

4. **"OTHER SHEEP":**
   Subscriptions equal to 40 percent of the total NWMS membership

5. **FINANCES:**
   a. General Obligations paid in full
   b. District Obligations paid in full

MRS. FRED J. HAWK
General Council Member

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January 8-10, 1974
Music Hall
Kansas City, Mo.

"THE PERSON AND WORK OF THE HOLY SPIRIT IN EVANGELISM"

Write the *Department of Evangelism* for further details.

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Congratulations! NYPS

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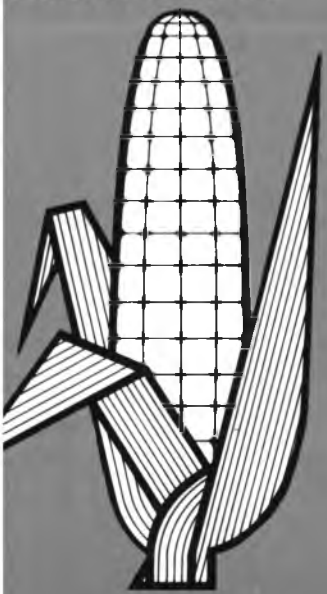

"Then Cometh Harvest"

John 4:35

Evangelize

in November

—A BIG E MONTH

A good time to reach your 5 percent goal of members by profession of faith

(Over 500,000 unsaved in Nazarene Sunday schools)

MAKE EVERY TEACHER AN EVANGELIST

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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.

Check: "Herald of Holiness" ( ); "Other Sheep" ( ); "Preacher's Magazine"( ); Other _____

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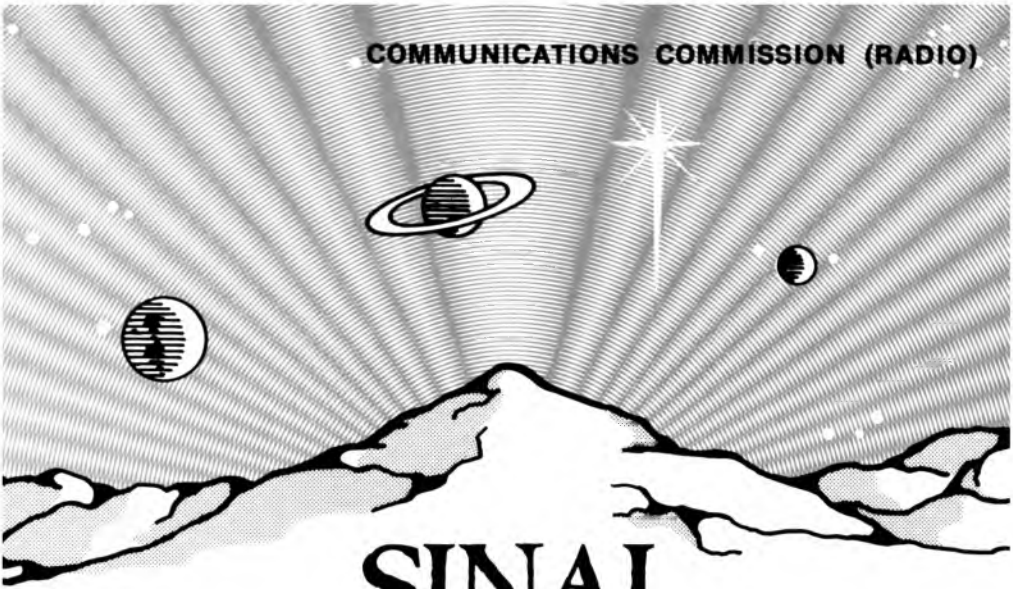
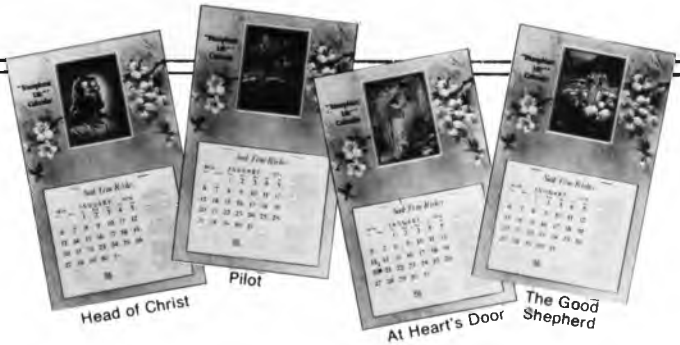


SINAI SPEAKS to the SPACE AGE

A New Series of Messages by
DR. C. WILLIAM FISHER
on
"SHOWERS OF BLESSING"
September 23—November

HEAR IT!—*Get "Showers" on Your Station, So That Others* **HEAR IT!**



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THE PREACHER'S WIFE

I Understand Our Pastor

If he stumbles over his words while preaching, I do not criticize or complain, for I know how little time he had to study that week.

I understand the weariness in his face, for I know the nights he came home from a necessary secular job, then went out making calls.

I understand the concern in his voice as he gives the prayer requests, for I have also talked with many of those in need this week.

I understand the passion with which he offers his prayers, for I have heard him pray the same type of prayer between Sundays.

I understand the offertory prayer because I know the financial needs of the church.

I understand the tears in his eyes during the altar call, for I know those whom he would like to see come forward.

I understand the sincerity with which he greets each visitor and tells him to come back, for I know the number on the roll and the need for Sunday school teachers and other dedicated workers.

I understand his discouragement when he returns from a call and has met with no response.

I understand his joy when receiving a response.

Yes, I understand our pastor. No matter which of these moods he may be in I try not to criticize, but am always ready to listen if he wishes to talk, or to respect his silence if he wishes not to. Perhaps I love and understand him better than anyone else in the congregation, for I am—

The pastor's wife

Shortly before Christmas I had substituted in the public schools a number of times and had left my three little ones with a babysitter. On another day we left them so we could do their Christmas shopping. There were Christmas parties and other activities to which we couldn't take them.

The first day that I was home all day with them, my five-year-old came into the living room and asked, "Mommy, are you babysitting us today?" I replied quickly, "Well, of course not; I'm your mother."

But a child had opened my eyes. I thought back on the past weeks and realized just how much time I had *not* spent with my children. I asked God to forgive me and to check me in the future when I might be guilty of being thought of by my children as their babysitter instead of Mother.

—Francine Duckworth

By G. Lewis VanDyne*

Back from Vacation

LORD, it's good to be back in this study and back in the stream of life where needs come piling in. The vacation from the normal duties of the ministry was a great experience. But now I must settle down to the daily task of facing problems and of living with people in the common, ordinary arena of life.

In a sense, coming back here is like coming to a new assignment without the handicap of having to become acquainted. The challenges of this place are still here. Of all the places I saw or heard about, this one is still at the top of the list for me. It's good to know this is the place You presently want me.

Most of the old problems are still here waiting for attention and solving. I only hope to be able to apply new energy and a rested mind to them, so that by the grace of God there will be solutions instead of problems characterizing the work in this place.

Give me a new insight into my own self and help me to give to the people here the inspiration of a leader who knows where he is going and how to get there. They deserve better than I have been giving them, Lord.

You know how I have been sorely tempted lately to think that somewhere else is where I ought to be. Thanks for helping me to realize that it may take 10 years of living and pastoring here to establish a work that will bring fruit into eternity.

Thanks for the vacation, Lord. It was better for me than a move to another church—and less expensive too.

*Pastor, Church of the Nazarene, Santa Barbara, Calif.

Idea for Sharing . . .

Recently I used an idea which may be of interest to our pastors: Rather than have the usual church membership class, which I believe is very helpful, I simply mimeographed a large list of questions I believe nonmembers would want to ask. I requested them to meet me in a classroom during the regular Sunday school hour. They simply checked those questions which were of interest to them. Then I discussed each one with them. I believe I saved a lot of time by answering only those questions which were of interest and got right to the point. It proved to be a helpful session.

Russell Shalley
Marion, Ind.

An Open Letter to the Man Who Follows Me

Greetings, Friend:

I don't know your name. Chances are we haven't met. May I take this opportunity to congratulate you on accepting the call to pastor the people we just left? They are a wonderful group. Each has a story to tell, and a lesson to teach. Getting to know them will enrich your life.

It's inevitable. You will hear a lot about us. Some of what you hear will be the true report of what our great God enabled us to do. Don't be jealous even if you know they are exaggerating—even if they are misinformed. Soon they will be praising you. Let your first strong point be that you accepted their love for their former pastor.

Sooner or later you will begin hearing the criticism of us. Some will act coy and tell you that they appreciate you for not doing . . . (something we did that irritated them). Others will be quite frank about it. Don't bother to defend us. You owe us no obligation. Your responsibility is to the flock. We really are human and did make many mistakes in those seven years. It won't hurt us for you to listen. It may help you to pastor them better.

Please overlook the multitude of unfinished tasks. The parsonage does need much attention. It may help to remember that the unfinished outside paint job at least proves we started on it. Try to visualize how it was before we began, and give us credit for doing what we could, as best we could, with what we had at the time.

Please call on every Sunday school family. Get in every home and meet each member of the family. Go out of your way even if they act disinterested. You see, we loved, prayed for, and visited every troublesome boy, every giggly girl, every indifferent teen, every searching adult, and every senior citizen. They may not realize it, but they came when we were there because of many prayers on their behalf. Prayers and tears have been offered for everyone on the list. Now you enter into our labors. We believe God was preparing some answers in some unlikely lives. It was hard to leave without seeing the whole answer. We believe God will use your love and prayers to bring the harvest.

Let's make an agreement. I'll be your best booster. You will know if any weak or misguided ones contact us. When I come to the area to visit my relatives, you will be informed. You are the pastor now, and I will respect it, even if I silently disagree. All I ask in return is that you love and pray for all the people.

Your brother and friend,
The former pastor
(author's name withheld)

Suggestions to Our Contributors

We appreciate your interest in submitting material to the *Preacher's Magazine* and are glad to give consideration to any material which conforms to the standards outlined below.

EDITORIAL NEEDS: We need sermons, sermon outlines, and articles. Sermons should be condensed to a length of 1,000 to 1,500 words. Outlines can vary in length (see "Timely Outlines" for examples). Articles should be about four to six pages in length, typewritten, double-spaced.

We welcome inspirational material, informational articles or ideas, or the sharing of an unusual "happening" in the church—such as unique experiences of answered prayer, thrilling accounts of the people's response, unusual growth of a church, incidents through which the name of Jesus was glorified.

Our special departments include: Faith in Action, Evangelistically Speaking, Administration, Music in the Church, The Preacher's Wife, Ideas That Work, Timely Outlines.

QUOTATIONS: When quoting from the Bible always indicate which version you have used, unless it is the King James Version. Use standard abbreviations: RSV, NEB, ASV, etc. Quote scripture in absolute accuracy, even to the punctuation marks.

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FORM AND STYLE: All materials should be typed double-spaced on 8½ x 11 paper, one side only, with margins of approximately one inch. Style should be simple and direct. Avoid highly technical terms.

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RETURN ENVELOPE: To expedite the return of manuscripts not accepted, please enclose a stamped, addressed envelope if you wish the article returned.

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When we begin to realize we must answer to God, not man, for the labor we have done in His name, we are released from the pressure to become "miracle men"

The "Miracle Man" of God

By David F. Nixon*

ONE OF THE INTERESTING bits of Western folklore that is permanently captured in American tradition is that of the medicine man. This smooth-talking peddler of panaceas came to be known as somewhat of a miracle man. His field was medicine, and with some knowledge of pharmacology, he could concoct a remedy for almost any ailment a person possessed. Tragically, his modern-day counterpart in the field of religion is too often the man of God.

Whether he admits it or not, every man of God has a desire to succeed—latent in some, more pronounced in others, it is there. I guess mine was a little more pronounced than most. Having graduated from one of our colleges and our seminary, I felt myself ready to take on the world for the sake of Christ. Somewhere along the line, I developed the notion that given the right amount of education, a proper perspective, a meaningful motivation, and a dedicated desire, any person could succeed in the ministry, if he would play by the rules.

Most of us believe this too. We have a "miracle-man concept" of the ministry. Perhaps unknowingly, we have made the pastor the key to the success or failure of any situation that exists in churches. If the budgets don't get paid or attendance begins to fall off, or the bygone dreams of once-on-fire charter members never were realized, somehow the ultimate blame is laid at the feet of the men of God who were in charge. Whether their culpability is real or imagined, it is there. And while it is true that pastoral leadership must be dynamic, motivational, inspirational, and illustrative (by example), it is equally true that the full responsibility for success or failure cannot rest on the shoulders of the man of God.

This truncated view of the ministry, which makes "miracle men" out of mere men, is not confined to denominational structures. A very prominent minister whose church was granted the distinction of being one of the 10 fastest growing churches in America was quoted as believing, "It is the preacher's fault if the church does not grow." He even admitted that, if a lack of growth is experienced at his church, it will be his fault. This brother in Christ represents countless other men of God who consider themselves God's miracle men, and set themselves in the center of the stage with an almost egotistical sense of responsibility.

As a young minister, hopefully succeeding, I have serious questions to ask these "miracle men of God." What about earnest, hardworking men of God who are faced with situations where there is a lack of growth, and growth seems to be synonymous

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with "success" in the current understanding—or perhaps misunderstanding? The word or rumor which often travels the restaurants, hotel lobbies, and golf courses at conventions and preachers' meetings is that "only successful pastors should be placed on standing committees and boards." I want to know by what standard(s) we judge success. Am I "successful" if I am pastoring a small, struggling congregation of less than 50 members? Are you any more "successful" if you pastor a congregation of 100, or 200, or 500, or even 2,000? Is your "success" measurable in terms of finance, or does it depend on the attendance you are having? Can success be measured, really, with any tangible indicator?

My growing conviction, borne out of an undue sense of bondage to "success," is that a lot of us are having problems with our perspective. Should we not heed the biblical warning: "Except the Lord build the house, they labour in vain that build it" (Ps. 127:1)? This is by no means an excuse for laziness, nor is it a plea for anything less than our reasonable best in service to God. But it does clarify the issue, and it does help keep this matter in focus. When we begin to realize that we must ultimately answer to God, not man, for the labor we have done in His name, it begins to alleviate some of the pressure to succeed as miracle men.

Are we not sidetracked from the central when we work for any other motive or reason than for God? When we are working for God, we are measured by God's standards, not our own, nor those of anyone else. Should not a proper perspective free us from a sense of competition, and inspire us to be co-laborers together for Christ? Will it not clear the air of anything that smacks of egotism and self-glory and push Christ into the center of the stage, where He belongs? If there is any miracle at all, the emphasis should be on God, not on His men.

When we begin to discover anew that God has His man for a particular time and a particular situation to fulfill a particular task, we are close to clearing up the fuzziness of our thinking. Paul said, "I have planted, Apollos watered; but God gave the increase." It means first and foremost that God is the Miracle Worker. And that means no mere man is a "miracle man," nor need he strive to be. The ultimate success comes when a job undertaken at the direction of God is fulfilled. Our crucial, overriding concern must be God.

The motivation of the Master pushes us forward to lead by example, which is to say, we will never be satisfied with mediocrity. If we are capable of larger responsibilities or greater tasks than other men of God because we are 10-talent men, we will recognize our stewardship of these God-given abilities and faithfully exercise them in humility. If we are five-talent, or two-talent, or even only one-talent men, we will not resign ourselves to failure, neither will we consider ourselves unsuccessful. We will also recognize our stewardship and faithfully work at the tasks God has given us. As co-laborers together we may all—from least to greatest—succeed for the glory of God.

Revivalism is experienced by the church; evangelism is what the revived church does as a result of its revival.

Revivalism is periodic; evangelism is constant.

—C. William Fisher

IN THE STUDY

Marching with the Master Through Mark

October 7

MEET THE MESSIAH (11:9)

SCRIPTURE: Mark 11:1-10

TEXT: *Hosanna; Blessed is he that cometh in the name of the Lord* (v. 9).

INTRODUCTION: The place was the Mount of Olives, just east of Jerusalem. The time was the first day of Passion Week, what we now call Palm Sunday. (This is because John's Gospel mentions the people carrying palm branches, which were then considered a sign of victory.)

For the last time on earth Jesus was offering himself to the Jewish people as their Messiah. Would the leaders of the nation accept Him? Unfortunately, the answer is No. The result for Jesus was the Crucifixion. The result for the Jews was the destruction of Jerusalem and the end of the Jewish nation until 1948, when the new state of Israel was set up. It was a crucial day when the Jews met their Messiah and rejected Him.

I. THE PREPARATION (v. 1)

During His great Galilean ministry, Jesus had gone up to Jerusalem many times for the annual feasts. As John's Gospel shows, He was usually criticized and threatened by the religious leaders. Now He was making His last visit and giving them their last opportunity.

As He approached Jerusalem, He sent two of His disciples ahead on an errand. They were to go to the nearby village of Bethphage (pronounced Beth-fa-jee), as indicated by Matt. 21:1. There they would find a colt that had never been ridden. They were to untie it and bring it to Jesus. If anyone asked them what they were doing they were to reply: "The Lord needs it, and He will promptly send it back" (v. 3).

Matthew (21:4-5) quotes the prophecy of Zech. 9:9: "Behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." The Jews interpreted this passage messianically. So they knew that Jesus was presenting himself to the nation as its Messiah. Riding the donkey into Jerusalem was a messianic act on the part of Jesus, fraught with the highest significance.

II. THE PROCESSION (v. 8)

The disciples took off their outer cloaks and threw them over the donkey as a kind of saddle for their Master. The Galilean pilgrims—who had seen Jesus' miracles, such as the feeding of the 5,000, and had come up to Jerusalem for the Feast of the Passover—even threw their outer robes on the path as a sort of royal carpet. They also cut branches from the trees and spread the leaves on the path. Some were running ahead and some were following. It was a time of great excitement.

By Ralph Earle
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III. THE PRAISE (vv. 9-10)

For these Galilean pilgrims it was truly the Triumphal Entry, as we call it today —even though it did not end that way for Jesus. They were welcoming Him as their King. "He that cometh" was a messianic expression, used by the Jews for their expected Messiah. He was the Son of David, and would now set up the kingdom of David again.

"Hosanna" is a Hebrew term that literally means, "Save now," or, "Save, we pray." But here it is an exclamation of praise. We find that combination in the familiar cry, "God save the king!" Luke interprets it for his Greek readers as meaning "glory."

For the Galilean pilgrims this was the long awaited coming of the Messiah. For Jesus it was His last offering of himself officially to the nation. For the Jewish leaders it was a rejection of Him.

October 14

THE POWER OF FAITH (11:29)

SCRIPTURE: Mark 11:12-14, 20-26

INTRODUCTION: During the Passover festival Jesus and His disciples spent their nights out at Bethany, perhaps being entertained in the home of Lazarus and his two sisters. Each morning they walked the two miles back to Jerusalem, so that Jesus could continue His teaching in the Temple.

As they were on their way in on Monday morning, Jesus was hungry. Seeing a fig tree with leaves on it, He went to it, looking for fruit, but found none. This was April and the season of ripe figs was not until June. But the tree should not have had leaves if there were no figs.

The cursing of the fig tree teaches two lessons. The first is that of divine judgment on an empty, fruitless profession of religion. The cursing of the fig symbolized what was soon to happen to the Jewish nation for its hypocrisy.

The second lesson came on Tuesday morning. Peter was amazed to see the fig tree already dried up from its roots, only 24 hours after Jesus had cursed it. In response to Peter's remark (v. 21), Jesus talked to His disciples about the reality of faith.

I. THE COMMAND OF FAITH (v. 22)

Jesus began His discussion with the brief command: "Have faith in God." Faith is not an option; it is imperative.

The Master did not say, "Have faith in yourself," as many modern teachers do. He said, "Have faith in God." If we put faith in ourselves or others, disillusionment and disappointment will certainly result. But God never fails the man of faith.

II. THE CHARACTER OF FAITH (vv. 23-24)

Faith is a firm conviction that God will perform what He has promised. It is trust in a Person, and so in His promises.

True faith permits no mixture of doubt. Jesus surprised His disciples by telling them that they could command a mountain to be thrown into the sea and it would obey, provided the one giving the order did not doubt in his heart, but believed that what he said would take place. What a challenge to the disciples, and what a challenge to us!

Faith is taking God at His word. "What He says He will do!"

Verses 23 and 24 seem to leave the door wide-open for getting anything you want. We need to remember that only the Holy Spirit can enable us really to believe, and He will never do this contrary to the will of God. So if we actually believe, by the help of the Holy Spirit, we will have whatever we ask. There is no lack of power on God's part. The lack of faith is on our part.

III. THE CONDITION OF FAITH (vv. 25-26)

An unforgiving spirit stifles our believing. Faith is impossible without forgiveness. We cannot believe God when we are holding a grudge against anyone. This is the reason for unanswered prayer more often than we realize. God will not listen to us if we have wrong attitudes toward others.

October 21

TO PAY OR NOT TO PAY? (12:17)

SCRIPTURE: Mark 12:13-17

INTRODUCTION: It is popular today to refer to Jesus as "a revolutionary." But this characterization can be very misleading.

If it means that He was in revolution against the government, then the description does not fit at all. Jesus never advocated revolt against Rome.

I. THE QUESTION (v. 14)

The religious leaders wanted to "catch" —the Greek word was used for catching in hunting or fishing—Jesus "in his words"—literally, in a statement. They were hoping to trick Him into saying something that would get Him into trouble.

So they sent some Pharisees and Herodians to Him. Ordinarily these two groups would have nothing to do with each other. The Pharisees were strong nationalists, opposed to Roman rule. The Herodians, as their name indicates, were supporters of the Herods who ruled for Rome.

The question they asked was, "Is it right to pay taxes to Caesar, or not?" Now we see why both parties were sent. If Jesus said, "Yes," the Pharisees would say to the people: "See, He is not a loyal Jew, but an enemy." If He said, "No," the Herodians would have immediately reported this to the Roman authorities, and Jesus would have been in jail. They thought they had Him on the horns of a dilemma; He could not escape.

Note the softening-up process they employed before asking the question. "Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth." In other words, "You are not afraid of anybody; You speak the truth fearlessly." They were hoping to put Him off His guard.

II. THE REQUEST (v. 15)

Jesus saw through their hypocrisy. Instead of giving a direct answer, He asked for a denarius ("penny"). This was a Roman silver coin worth about 20 cents, but representing a day's wage.

Turning the coin over in His fingers, Jesus asked a very simple question: "Whose is this image and superscription?" The denarius of that particular time carried on it the bust of Tiberius Caesar, the reigning emperor, together with his inscription. So of course the people answered, "Caesar's."

III. THE COMMAND (v. 17)

If the silver coin had Caesar's name and picture on it, obviously it belonged to Him. So Jesus said, "Render to Caesar the things that are Caesar's." Then for good measure He added: ". . . and to God the things that are God's." No wonder they "marvelled"!

So Jesus said, "Pay your taxes." The same truth is emphasized in Rom. 13:7 and I Pet. 2:13-14. We are obligated to bear our fair share of the cost of the services the government provides.

But we must also give God what belongs to Him. Erasmus expressed it well: "Give back to God that which has the image and superscription of God—the soul."

October 28

THE PRIMACY OF LOVE

SCRIPTURE: Mark 12:28-34

INTRODUCTION: The heart of true religion is *love*. The trouble with the Judaism of Jesus' day was that it consisted not so much of love as of legalism. And that is the bane of much religion today.

One day a scribe (teacher of the law) asked Jesus: "Which is the first commandment of all?" The Greek says: "Of what kind is the principal commandment?" The rabbis had divided the 613 precepts of the law (248 commands and 365 prohibitions) into "weighty" and "light." The scribe wanted to know which Jesus considered to be most weighty.

I. THE BASIS OF THE DIVINE COMMANDMENT (v. 29)

In answer to the scribe's question Jesus referred him to the Shema (Deut. 6:4-5), which every pious Pharisee repeated twice a day. To the Pharisees this was the most significant passage in all the Scriptures (our OT). The basic doctrine of Judaism is monotheism, a belief in the one and only God. Literally the quotation here reads: "The Lord our God, the Lord is one."

Since Jehovah is the Creator and Lord of the universe, He has a right to command our love and obedience. This is the basis of divine law.

II. THE FIRST COMMANDMENT (v. 30)

We must love God with all the heart, soul, mind, and strength. The Hebrew text in the Old Testament says: heart, soul, and might. The Septuagint has: mind, soul, and might. Jesus combined these four terms in His statement of the first commandment. Actually, mind and heart mean very much the same in Hebrew. The point Jesus was making was that we must love God with all the being.

III. THE SECOND COMMANDMENT (v. 31)

For good measure Jesus gave a second command: "Thou shalt love thy neighbour as thyself." This is quoted from Lev. 19:18. It is thought that Jesus was the first to combine these two passages of Scripture.

Actually this is the genius of true Christianity. Social activists emphasize the second and forget the first. Too often Evangelicals have neglected the second in their attention to the first one as comprising all of religion. But Jesus said we must do both. When we give each its proper place and emphasis in our lives, then we are truly Christian. We cannot say we love God when we do not love our fellowmen (I John 4:20). We need to be balanced Christians.

Where in the "Whirl" Am I?

TEXT: . . . *some on boards, and some on broken pieces of the ship. And so it came to pass, that they escaped all safe to land* (Acts 27:44).

INTRODUCTION: The ship was broken to pieces, yet they all made it to shore. The ways they made it are quite interesting.

I. SOME WENT ON BOARDS. They were "floated through." They wanted a free ride—"Preacher, I'm about to go under; fire me up; brag on me; put me on the church board. I mean on a *board*—float me to the shore."

A. *Sarah:* Impatient of divine delays, she attempted to anticipate the plans of Providence. Compare Gen. 15:4 with 16:2. Sarah, God is always on time (Gen. 18:14). She finally made the "shore"—"Through faith also Sarah . . ." (Heb. 11:11).

B. *Jonah:* Jonah was running from responsibility (Jon. 1:3). "But the Lord sent . . ." (1:4). Jonah finally made Nineveh's "shore" (3:3-4).

C. *Thomas:* He "was not with them when Jesus came" (John 20:24). "Except I shall see . . . put my finger . . . thrust my hand . . . I will not believe" (John 20:25). Finally Thomas cried out, "My Lord and my God" (20:28).

Some in the church are:

Impatient like Sarah. If the attendance is not 500, vote the preacher out.

Running like Jonah. Will you teach? No. Will you sing? No. Will you visit? No.

Doubting like Thomas. They knew we couldn't raise money to pay for a new church, but they were absent on pledge day.

Possible applications (adapt to your needs):

1. Pastor promotes only the *local* church program.
2. Church leaders promote only their own departments (Sunday school, missions, youth, etc.).
3. Church member attends only on Sunday morning.

II. SOME WENT ON BROKEN PIECES. They needed a little help, but they also helped a little.

A. *Martha:* She helped a little; she received Christ into her home (Luke 10:38). She needed a little help: "Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me" (Luke 10:40). She made it—"I believe that thou art the Christ, the Son of God" (John 11:27).

B. *John Mark:* In his early years, he helped a little (Acts 12:25). "John departing from them returned to Jerusalem" (13:13). He was left behind by Paul, even though Barnabas would have taken

him (15:38). But Mark made it—"Take Mark, and bring him with thee: for he is profitable to me for the ministry" (II Tim. 4:11).

C. *Peter:* He helped a little. "Though all men shall be offended . . . yet will I never be offended. . . . I [will] not deny thee" (Matt. 26:33, 35). He also needed a little help. ". . . followed him afar off" (Matt. 26:58). Peter made it—"For we cannot but speak the things which we have seen and heard" (Acts 4:20).

Some in the church:

Work and complain like Martha. "I've been teaching a class for 10 years; let someone else teach."

Work and cease like John Mark. "I have to go home every other weekend—see you week after next."

Work and coast like Peter. They follow afar off; they cannot be tied down.

Possible applications:

1. Pastor promotes the local church and the district program.
2. Church leaders promote their departments and one more.
3. Church member attends Sunday morning and night only.

III. Some Were Swimmers. They were all-weather and all-year Christians.

A. *Daniel:* He "purposed in his heart that he would not defile himself" (Dan. 1:8). He had courage (5:22-23). It is not easy in any generation, but it is possible. It took prayer—". . . as he did aforetime" (6:10). Finally deliverance came. Swim on, Daniel!

B. *Nehemiah:* The wall was broken and the gates burned (Neh. 1:3). He was subjected to ridicule (4:1-8). "Should such a man as I flee? . . . I will not go in" (6:11). "My God, think thou upon . . ." (6:14). "So the wall was finished" (6:15). Swim on, Nehemiah!

C. *Paul:* He had joy even in jail. "And at midnight Paul and Silas prayed, and sang" (Acts 16:25). He had courage. "None of these things move me" (Acts 20:24). He kept the faith (II Tim. 4:7-8). Swim on, Paul!

Some in church:

Take time to call, teach, pray, sing, attend all day Sunday, midweek prayer meeting, revival, zone rallies, camp meetings, assemblies, etc.

Possible applications:

1. Pastor promotes the entire church.
2. Church leaders promote the entire church.
3. Church members attend all the services.

Walter Miracle

Spirit Aflame

Text: *Do not smother the Holy Spirit* (I Thess. 5:19, *The Living Bible*).

Introduction: The Holy Spirit wants to live in our hearts by faith. He comes in by invitation only, and will not enter a heart where sin is present. Holiness and sin will not mix. There can be no unconfessed sin in our lives if we are seeking to be filled with His Holy Spirit. All sins must be forgiven before God can come in with His Spirit to cleanse us from all unrighteousness.

When Christ came into our hearts, He transformed us. He made us new creations in Jesus Christ, totally new and different persons. He forgave us of all our sins. We were converted. We were saved. We were justified in His sight. We were no longer guilty of the sins we had committed, because all of those sins were laid on Christ, who through His atoning death on the Cross bought us with the price of His own blood. When Christ came in, we began to live the Christian life.

From all that we know and understand and believe, at this point in the Christian life, though initially sanctified, our hearts are still "inclined to evil and that continually." Human nature still remains active in its sinful condition, prone to sin, repeatedly striving to pull us back down to a life of self and sin. Paul called sinful human nature the "old man," or the "body of death." Those who have not been filled with the Holy Spirit, entirely sanctified, are carnal and remain in bondage to the death of the flesh-life.

I. The Problem of Carnal Living

A. The scope of the problem:

1. There remains in each of us, until

cleansed by the Holy Spirit, something hostile to God.

2. Sinful human nature—that which ties us to Adam, through no fault of our own, but by virtue of our membership in the human race—must be baptized, cleansed, or purged of all its hostile, ungodly, ugly manifestations.

B. The nature of the problem:

1. The carnal mind is hostile to God. In Rom. 8:7 we are told that the mind that is set on the flesh is hostile to God. This simply means that there is a war going on inside of us that cannot be stopped until the Holy Spirit comes to our rescue and wins the battle over the sin which so easily besets us.

Christ through His Holy Spirit brings a truce and the war is over.

It is easy to see why the person who has not yet found peace with God cannot be at peace with himself and with others. If we end the hostility to God, then peace with ourselves and with others follows.

2. Carnal living is life at the level of the flesh.

It is characterized by such words as immorality, impurity, licentiousness, idolatry, sorcery, enmity, strife, jealousy, anger, selfishness, dissension, party spirit, envy, drunkenness, carousing, etc. (Gal. 5:19-20).

It is foreign to anything spiritual, godly, holy, righteous. Those who live the flesh life cannot please God (Rom. 8:8).

3. Carnal living is deceptive and murderous.

Sin deceives and kills. Sin destroys spiritual life and vitality: Paul said in Rom. 7:11 that "sin . . . deceived me, and by it slew me." While still living the flesh life, "our sinful passions . . . were at work in our members to bear fruit for death" (Rom. 7:5, RSV).

4. The carnal mind brings frustration and despair.

Paul states his predicament in Rom. 7:15, "I do not understand my own actions. For I do not do what I want, but I do the very thing I hate" (RSV). Again, "I really want to be right and do right and live right, but I cannot do it. The good that I want to do, I don't do. I just seem to do the very opposite. Can't anybody help me out of this situation?" (paraphrase).

Paul's problem: He is not just making excuses for us when he says, "Now if I do what I do not want, it is no longer I that do it, but sin which dwells within me" (RSV).

Sin is the problem. It is the albatross we cannot shake loose by ourselves. It must be dealt with by the purifying Holy Spirit.

II. The Solution to Spiritual Living

A. The agent of help

1. Brings a possible solution: The Holy Spirit himself will set you free from the law of sin and death (Rom. 8:2).

We do not have to live hostile to God, divided, and torn asunder. We can will one thing. The war can end because Christ has won the victory over Satan and sin. "God . . . sending his own Son in the likeness of sinful flesh and for sin . . . condemned sin in the flesh" (Rom. 8:3, RSV).

2. Brings a practical change: When the Holy Spirit comes in, He will change one from flesh-living to Spirit-living. He will change one from the works of iniquity to the fruit of the Spirit—"love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control" (Gal. 5:22-23, RSV). He will change you from the bondage of the flesh with its passions and desires to the lordship of Christ.

He will enable you to make no provision for the flesh. He will make Christ supreme.

B. The area of help

1. Unchecked and unchanged, sin will deceive and kill spiritual life.

Changed by the Holy Spirit, we will serve Christ in the new life of the Spirit.

Unchecked and unchanged, carnal living brings frustration and despair.

Changed by the Holy Spirit, our minds are set on the things of the Spirit.

III. The Decision for Holy Living

A. What will God do?

1. When we realize that God has acted so graciously in our behalf to bring freedom from the flesh-life, how shall we neglect so great a salvation?

2. When we realize that there is no way to please God in living a carnal life, why do we quench or smother the Holy Spirit?

One reason people do not seek to be filled with the Spirit is that they are convinced they are not wrong in what they do. Second, they are so accustomed t . the debris and garbage of carnal living that they believe there is nothing better for them. Third, no one will ever receive spiritual help until he admits he is wrong and needs help.

B. What will you do?

1. Don't smother the Holy Spirit, who wants to come in; rather, invite Him in.
2. Don't smother Him by refusing to admit your need; rather, be honest with God and with yourself.
3. Don't smother the Holy Spirit with pride and arrogance; rather, humble yourself and pray (I Chron. 7:14).
4. Don't smother the Holy Spirit by worrying about other people's estimation of you and your witness; rather, let every man work out his "own salvation with fear and trembling" (Phil. 2:12).
5. Don't smother the Holy Spirit with disobedience; rather, "If you are willing and obedient, you shall eat the good of the land" (Isa. 1:19, RSV).

CONCLUSION: Instead of smothering the Holy Spirit, why not let the fire of the Holy Spirit burn the sin problem out of your heart? Let the Holy Spirit blaze in your heart and life. He wants to come in. But you must invite Him in. "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask?"

Don't smother the Holy Spirit longer—let the Holy Spirit be aflame in you.

DAVE NIXON

BULLETIN BARREL

Love cannot be dispensed in a package; it must be dispensed by a person.

° ° °

There should be more fear that we will not hear the Lord than that the Lord will not hear us.

More Precious than Gold

More precious to me than gold are these:

The grace to forgive and forget and to think kindly of others, regardless of all appearances.

Someone to understand me, and still be my friend.

Something to do, however small the task, providing it is something which has real and meaningful value.

The spirit to exalt—but never to belittle—another, whether he be friend or foe.

A sympathetic understanding of my neighbor's trials, temptations, and problems.

Time for relaxation, rest, and recreation.

A free mind, unrestricted in its freedom, and unhampered by pride, prejudice, or egoism.

A sense of humor and the ability to laugh, even when the joke is on me.

An appreciation of the beautiful things which God has made and also of the beauty of the handiwork of man.

The sense of the presence of God in my life, and the power to live daily as in His presence.

And above all things else, the certain hope, assured to me by the good God, that the best is yet to come.

J. FREDERICK BERMON

° ° °

Christianity has not failed. It is simply that nations have failed to try it. There would be no war in a God-directed world.
—Rear Admiral Richard E. Byrd

Your spare time is the acid test of your character.

Christians are supposed not merely to endure change, nor even to profit by it, but to cause it.

° ° °

The man who would have God's guidance must be willing to make spiritual things his main business.

° ° °

Conscience is a still, small voice, but half the time when it tries to speak it finds that the line is busy.

FINAL STANDARD

Mother was trying to get eight-year-old Mary to learn her Sunday school lesson. At length she took her Bible from the bureau and said, "Come, Mary; I will help you learn your lesson and then you may go back to your play."

"All right, Mother, but let's study it out of Grandfather's Bible. It is much more interesting than yours."

"Oh, no, Mary! They are exactly alike."

"Well, I think Grandfather's must be more interesting than yours; he reads it so much more."

—Selected

I'M ONLY ONE PERSON

Xvxn though my typxwritxr is an old modxl, it works quitx wxll xxcxpt for onx of thx kxys. I havx wishxd many timxs that it workxd pxrfxctly. It is trux that thxrx arx 46 kxys that function wxll xnough, but just onx kxy not working makxs thx diffxrxncx.

So thx nxxt timx you think you arx only onx pxrson and you arx not nxxdxd, rxmxmbxr my typxwritxr and say to yoursxlf, "I am a kxy pxrson and nxxdxd vxry much."

REMEMBER . . .

YOU are your neighbor's Bible;
he reads you when you meet.
Today he reads you in your home;
tomorrow in the street.
He may be relative or friend,
or slight acquaintance, too.
He may not even know your name—
yet he is reading YOU.

—Selected

Auctioneer: Now what am I offered for this beautiful bust of Robert Browning?

Man in the Crowd: That isn't Browning, that's Shakespeare!

Auctioneer: Well, folks, the joke's on me. Just goes to show you how much I know about the Bible.

* * *

Patience is a good thing to exercise but a bad thing to overwork.

I always watch the words I say,
To keep them soft and sweet.
For I don't know, from day to day,
The ones I'll have to eat.

—Selected

HERE AND THERE AMONG BOOKS

Conducted by the Editor

All books reviewed may be ordered from your Publishing House

Peter: the Rock-Man

By Frank G. Carver (Beacon Hill Press of Kansas City, 1973. 95 pp., paperback, $1.50.)

This little book distills a scholar's wide-ranged reading on the Apostle Peter, whose humanness protrudes so markedly that many of us identify with him in an uncomfortable frequency.

The author, a professor at Point Loma College in California, uses the insights of distinguished scholars (e.g., Edward Schweizer, p. 50; Kierkegaard, p. 75), to present a popular treatment of Peter—who might receive less adulation among

Protestants than he deserves just because he is so highly esteemed by Roman Catholics.

Devotional insights are here, as in our author's preferring Viktor Frankl's call for committing ourselves to the fulfillment of "life's meaning" (p. 17), to Maslow's call for self-actualization.

The book is excellently written, with vivid phrasing, such as when Carver speaks of the pre-Pentecost Peter as "Simon the wobbler" (p. 23). Poetry is used effectively, and he capitalizes on the vivid wording that one finds in some of the newer Bible versions such as the NEB.

He seems to imply that in entire sanctification only the will is cleansed, whereas I myself would understand that in sanctification that is entire, all the aspects of our nature are cleansed. He writes, "From this perspective the cleansing of the heart by faith can be understood as that operation of the Holy Spirit in our Christian existence that allows grace to be truly grace. It is the cleansing of the will from all trust in the flesh before God" (p. 80).

J. Kenneth Grider

Evangelistic Sermons of Clovis G. Chappell

By Clovis G. Chappell (Abingdon, 1973. 144 pp., cloth, $2.95.)

Thirteen sermons, selected from the writings of Clovis Chappell, who authored 35 books before his death in 1972. Considered one of the nation's most powerful preachers, Clovis Chappell knew how to express the gospel with freshness and close attention to human needs. In these sermons he centers on the question, "Who is Jesus, and what response does He demand?"

Dr. Chappell once wrote this reviewer that he considered his most vital challenge in preaching "to gain and hold the attention of his hearers." This he does in his manuscripts. You will enjoy this collection of some of his best sermons.

Keeping Peace in the Family

By Harold M. Mallett (Abingdon Press, 1973. 144 pp., cloth, $3.95.)

Pastor of the First Presbyterian Church in Lawrence, Kans., Harold Mallett has an extensive background in pastoral counseling. He has dealt in this book with the everyday problems faced by families who find that living together in harmony involves effort, and it is not without its perils. He gives guidance for outspoken families where each member says what he thinks, with no thought given to the feelings of others; sarcasm, narrow-mindedness, and other cracks in the fractured family. His book is enriched with practical examples from case histories and a sense of humor through it all helping to communicate the message.

A Source Book for Stewardship Sermons

By James E. Carter (Baker Book House, 1972. Paperback, 197 pp., $2.95.)

This book on stewardship will prove itself helpful to many busy pastors, who are charged with guiding congregations in the matter of a total "self-stewardship." The author gives 10 of his own stewardship sermons (pp. 11-81), many stewardship "stories" (pp. 83-159), and numerous stewardship "sayings" (pp. 183-97).

J. Kenneth Grider

Prophecy and the Seventies

Ed. by Charles Lee Feinberg (Moody Press, 1971. Paperback, 255 pp., $4.95.)

This symposium contains 21 treatments of prophecy, as it has to do with Christ, the Church, the nations, and Israel. The papers were delivered in N.Y.C. at a conference on prophecy held to celebrate the seventy-fifth anniversary of the founding of the American Board of Missions to the Jews. While the chapters are written by reformed professors and pastors, and while we Wesleyans are not as much interested in prophecy as Reformed Christians are, it is broadening to pursue their treatments. Often one finds a too specific and overly confident application of scripture prophecies to historic places and events, as in Chapter Four, by Alden Gannett, who is sure that Ezekiel 38 and 39 speak of Russia (p. 59).

J. Kenneth Grider

New Compact Topical Bible

Compiled by Gary Wharton (Zondervan, 1972. 536 pp., cloth, $4.95.)

This is another in the Bible Handbook Series. It is a compact edition of the *Zondervan Topical Bible.* Instead of the scripture verses being printed in full, this compact edition gives only the references. All texts relating to a given topic are listed and organized. It is well illustrated. Also serves as a Bible dictionary since proper names, places, objects, and events are defined. Provides practical, natural outlines on every conceivable biblical theme.

An Hour to the Stone Age

By Shirley Horne (Moody Press, 1973. 208 pp., paperback, $2.95.)

This is the exciting story of the recent conversion of many Stone Age Dani people in West New Guinea, and of their helping in the work of evangelizing others (see pp. 199 ff.).

J. Kenneth Grider

COMING next month

- **The Lasting Power of Love**
  It held prisoners of war together, helped them keep their sanity, and works in churches too.

- **The Ebony Elephant**
  A wooden elephant on a preacher's desk reminds him of some vital priorities and values.

- **New Look Midweek**
  The neglected midweek service takes on excitement and meaning in this local church.

Preachers' Exchange

WANTED—NAZARENE THEOLOGICAL SEMINARY library needs the following issues of *Come Ye Apart:* 1941: #1, Jan.—Mar.; #3, July—Sept., #4, Oct.—Dec.; 1942: #1, Jan.—Mar., #2, Apr.—June; 1943: #1, Jan.—Mar., #4, Oct.—Dec.; 1944: #2, Apr.—June, #4, Oct.—Dec.—NTS, 1700 E. Meyer Blvd., Kansas City, Mo. 64131.

WANTED—Books by F. W. Boreham and also by W. E. Sangster. Send list and price and whether postpaid.—Rev. Arthur Wilkins, Gravenhurst, Ont., Canada P0C 1G0.

WANTED—*Effective Illustrations,* by W. J. Tidwell.—Rev. Robert L. Jones, 423 Sherwood Dr., Tullahoma, Tenn. 37388.

FOR SALE—*Christian Perfection,* by Asa Mahan; *The Dynamic of Service,* by A. Paget Wilkes; *The Spirit of Holiness,* by Cattell; *Food for Lambs,* by A. M. Hills; *The Tongue of Fire,* by Arthur, for $1.00 each. *Two Works of Divine Grace in the Scriptures,* by Strickland, 50c; *Remember Jesus Christ,* by Erdman, 50c. Or all for $3.49.—Danny Minnix, 105 Benson Ln., Scottsboro, Ala. 35768.

WANTED—*Men of Fire,* by Mahood; and *Jacob the Heelgrasper,* by Milton Williams.—Rev. John G. Rupp, 113 S. Beverly, Porterville, Calif. 93257.

WANTED—*Epistle to the Hebrews,* H. Orton Wiley; *A Compendium of Christian Theology,* Wm. B. Pope, Vol. III.—Rev. Edward L. Bean, 3265 First St., Wellsville, N.Y. 14895.

AMONG OURSELVES

No month in the year is as useful for time of revival as October. This is the time for the searching of our souls, the renewing of our commitments, the strengthening of our efforts for the lost, the increase in our attention to the building of the Kingdom. So it is that much of this issue concerns evangelism and revival. The editor suggests a prayer for revival. Bronell Greer analyzes the dynamics of evangelism and stirs our hearts with its challenge, and he has been right there on the front lines as a missionary in India. Ron Lush increases our appreciation of the "mourners' bench," all but a thing of the past in many churches, still a thing of beauty when you see it in its proper perspective. And Neil Strait sees it all in that perspective—the proclamation of the truth! What greater thrill is there than being caught up in the excitement of the event that takes place when God speaks His Word through our lips? May His special anointing rest upon all those whose efforts during these days is concentrated in the work of evangelism.

Yours for souls,

JM.

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